The firſt tome or vo-

lume of the Paraphraſe of Eraſmus vpon the newe teſtamente.

Enprinted at London in Flete-ſtrete at the ſigne of the ſunne by Edwarde Whitchurche the laſt daie of Januarie.

Anno Domini.
1548.

DATED MS ENTRIES

1560. ℣ me Jehan Paris 1560
℟ Ch.xiii.St Luke.sig.r.1
1565.1566. St.John.Ch.V. fol.xxvii

XVI centy. End of Gospel St Mark.
ms entry of 9 lines.
1693. James Harvey. note of ownership
on 2nd and on last page.
1797. Nov 28. Mrs Ann Bowen died.
Tuesday.
1798. Note at Preface to Paraphrase
od St Luke. at sig.(C vi)

Sign of "FOUR" 4

At the beginning of the Paraphrase
of St Luke, facing sig.a.1

On last page. several specimens as seals

This copy corresponds with Alan Wright's No 5

There is no complete copy recorded. The B.M. copy is AW 1. The Bodleian is AW 4. The Cambridge AW 5 lacks the first 2 ll.

JGB.

Except for some worming at the beginning this is a very fine copy, fresh & crisp as from the press.

To the moste puissaunt Prince, and

our moste redoubted soueraigne Edwarde the sixthe, by the Grace of God kyng of Englande, Fraunce, and Irelande, defendour of the faith, and on yearth next and immediately vnder God, of the Churches of Englande and Irelande the supreme head, your moste humble, louyng, and obedient subiecte. Nicolas Udall wisheth al grace and peace from God, with long and thesame moste prosperous Reigne ouer vs, in all honour, healthe, and condigne felicitee.

James Harvey owns this book 1693

MOste noble and moste worthie Soueraigne, it might in me so balle & simple a persone, appere no small presumpcion to wryte vnto your Emperial Maiestie, wer not the cause of our publique gratulacions so iust and so great, that no man, what euer he bee, hauyng occasion to wryte, maie hymselfe hym selfe void of eryme, if he should omitte to declare and testifie the vnestimable counforte & ioye, whiche your vniuersall moste louyng and obedient subiectes daily more and more dooe take of your Maiesties singular good procedynges and most excellent towardenesse. For where, by the space of many yeres vntil it pleased the goodnesse of God to sende you vnto vs, the earnest praiers of all Englãde was, that we might haue a Prince: and after the tyme of your natiuitie, whã God had so graciously heard our petitions, we ekfons praied that ye myght haue grace to folowe the godly steppes and procedynges of your moste noble father, euerie man seeth now in your Maiestie suche towardenesse of vertue and godly zele, that we haue conceiued no lesse then an vndoubted hope, that ye will (by Godde, gouernaũce) ferre passe your saied father, to whom oure daily wysshinges and praiers thought it enough to haue you eguall. We all see in your highnesse suche liuely sparkes of vertue and Christian regimente toward, that we cannot but thynke Englande the moste fortunate Royalme that euer was, to whom God hath grãnted suche a kyng, as in his minoritie of tendre babehood, learneth to haue mynde on his function, and to consider whose ministre he is. If Royalmes (after the saiyng of Plato) are than and neuer els in blissed state, whan either Philosophiers, that is to saye, suche as knowe & loue God, dooe reigne ouer thesame, orels the kynges geue themselfes to philosophie, that is to saie, to the due knowelage of God, to the discipline of vertue, and to the vpright execucio of their office towardes al people: how happie are we Englishemen of suche a kyng in whose childehood appereth as perfect grace, vertue, godly zele, desire of litterature, grauitie, prudence, iustice, & magnanimitie, as hath heretofore been found in moste kiges of mature age, of ful discretion, of auncient reigne, and of passyng high estimacion. But suche is the goodnesse of God, that to a people eagrely houngreyng and thirstyng his iustice, earnestly sekyng the waies of his trueth, tendrely embracing his moste holy woorde, readily acceptyng the grace of his ghospel, willyngly conformyng themselfes to the syncere doctrine of his commaũdementes, he forgeatteth not to geue a sapient kyng and gouernour. And that God hath of a singular fauour and mercie towardes this Royalme of Englande sent your grace to reigne ouer vs, the thyng selfe by the wholle procesle dooeth declare: the summe whereof I shall in a short discourse no more but briefly touche and passe ouer, leste I might seme rather to haue sought an occasion in the waie of flaterie to extolle you and your progenie, then as this present cause enforceth me, to geue due testimonie of the trueth. In dede your

singular excellencie in al kyndes of princely towardenesse is suche, ỹ no place, no tyme, no cause, no booke, no persone either in publique audience orels in priuate coũpaignie maketh any mencion of your Maiestie, but he thynketh himself euen of a verai conscience bound to powdre thesame with manyfold praises of your incõparable vertues & giftes of grace. All whiche praises and magnifiyng though thei bee in dede muche inferiour to your moste woorthie desertes hitherto, yet your Maiestie must take & repute, not as a matier of insolencie by your moste louyng and faithful subiectes ministred vnto you, but rather as a thing wrought in theim by ỹ instincte of god to admonisshe you of the Regal estate ỹ he hath called you vnto: not as a prouocation of worldely gloriyng in your self, but as an instrumente of admonicion to continue you in remẽbraunce of thankes geuyng & of dischargyng your office: not as ỹ baites of flaterie menyng to fede your Maiestie in any conceipte of pryde, but rather as a glasse wherin to beholde yourself what ye are, & how ye ought to cõtinue: not as the pleasaũt tickleyng or clawyng of adulacion, but rather as a caucion that ye dooe nothyng in all your life whereby ye maie bee found or thought vnwoorthie the laude ỹ is geuen you: and finally, not as a nourishemente of any humain vanitie, but rather as a spur of exhortacion, not only to beware ỹ ye goe not backe, ne degenerate, or decline from the godly trade of religion, of vertue, of litterature, of prudẽce, of benignitie, of iustice, of princely regiment that ye are now entreed into: but also that ye procede as ye haue begoonne, & still goe forward encreasyng in all godlynesse, that your procedynges and cõsummacion maie bee aunswerable to your moste princely and Christian begynnynges. Neither is there any subiect of yours woorthie life, whiche would to any other ende or purpose attempte to magnifie you in this tendre age, but in hope, that if ye bee not alreadie come to the perfeccion propouned vnto you, ye will labour and contende (as age maie suffre,) to growe & reache vnto it. For if Philip of Macedonie beeyng an ethnike and a pagane Kyng, whan he was railled at & muche euil spoken of by the Athenyens, tooke therof an occasion well to reigne and gouerne his people, allegeyng hymself to bee enforced and constreigned therunto, that he might proue his enemies vntrue men of their reportes: how muche more necessarie of well doyng is incumbẽt to your highnesse that ye maie in tyme comyng verifie the praises and cõmendacions, whiche the publique consent of the worlde doeth now attribute vnto you. Howbeeit we your moste feithfull louing subiectes dooe nothyng doubte, but that God beeyng the geuer of all good giftes, the father of all mercie, and the God of all coumforte, who of his infinite goodnesse hath prouided you to reigne ouer vs, wyll also in suche wyse directe all your wayes that he will euidentely declare hymself by his eternall wysedome, and by his counsaill inscrutable, to haue purposely ordeined and appoynted you to dooe high thynges, whom he hath by his mightifull arme so woondrefully sent. For where your moste noble father of famous memorie Kyng Henry the eight beeyng otherwyse by all tokens of naturall cõstitucion, a mã hable & also likely to haue childzen, had alreadie by the twoo moste fair blossomes & moste freshe floures of the worlde, the ladie Maries Grace & the ladie Elizabethes Grace your Maiesties moste noble and moste dere sisters yet liuyng, declared hymselfe apte to bee verai fruictefull of procreacion: yet had he continued eight and twentie yeres Kyng of this Royaulme ere he had any soonne in lawfull matrimonie begotten, to whom he might leaue the succession of this his Emperiall croune and sceptre. In the meane tyme Kyng Henry as a moste vigilaunt pastour ceaseth not with perpetuall trauaill to procure for the commodities and welth of Englande, he ceaseth not by moste politique and moste holsome lawes to prouide for the establishyng of Englande in peace and tranquillitie.

And

And because by the diligent readyng and meditacion of holy Scriptures he
found and obserued the true blessinges of God, and the fountayne of all grace
and prosperitie to procede of the knowlage of God, and the due obseruacion
of his lawes: lyke a moste christian Prince and a true defendour of the feith, he
conuerted and employed all his studie & cogitacions to the redresse of suche
abuses in religion as by the moste corrupt doctrine of the Romishe papacie
had by degrees crept into Christes churche, and preuaillyng through conti-
nuaunce of yeres wer now so confirmed and established throughout all par-
ties of Christendome, that the Romishe Nabugodonozor held vs in soer sub-
iection, then euer was Israel holden in the captiuitie of old Babylon, and so
should we haue still continued, had it not pleased almightie God of his boto-
lesse mercie, to reise vp a Christian Cyrus your moste puissaunt father, to re-
store vs again to our freedome in Christes bloud. For the Romishe Nabugo-
donozor had by wrestyng and peruertyng ꝑ holy scriptures of God to the e-
stablishyng & maintenaunce of his vsurped supremitie clymed so high: that he
was not now content to sitte in the chaire of Moses, but had moste blasphe-
mously exalted hymself aboue all that is called God, that is to saye, had made
Goddes woorde frustrate, that his moste corrupt and moste pestilent doc-
trine might take place. He had by his deuilishe inuencions cast suche a foggie
miste of ignoraunce ouer Goddes moste holy Bible, he had with his Phari-
saicall interpretacions in suche wyse polluted the sinceritie of Christes doc-
trine, he had so infected the clere fountaine of Goddes woorde with the sud-
des of humain traditions, & the dregges of vain ceremonies, he had by meane
of papisticall troumperie so peruerted the vnderstandyng of holy scriptures, he
had so defaced the puritie of the feith with the beggerly patched cloke of su-
perstitious weorkes not commaunded by Goddes lawe, he had so perplexed
the grace of the ghospel with the false feigned merites and weorkes of supere-
rogacion, he had so mangled the Christian profession with mo then an hundred
soondrie sectes of counterfaict cloistreers of Antichristes owne generacion li-
uyng lyke idle loiterers & verai dranes, & vnder the pretence of religion deuou-
ryng the common weales that would maintein theim, he had so oppressed the
true religion & worshippyng of God with pilgremages to dead stockes and
stones of mannes handie weorke, with transferryng the honour whiche was
due to God alone, vnto Sainctes and to feigned miracles, with other kyndes
of idolatrie innumerable, and with a purgatorie of material fyer, and (to make
some end of speakyng in a matier of it self infinite,) he had so clene subuerted
al good & godly conuersacion & doctrine: ꝑ Satan had no more power of the
worlde whan Christe came down to yearth for to redeme mankynde, then re-
ligion was now brought out of frame by the tyrannie of the Romishe Baby-
lon, nor God and his soonne Jesus Christe any where lesse founde, then whā
he was moste busily named & spoken of in pulpites. Beeyng vnder the title
and name of Christe, the moste eagre aduersarie of Christe and his ghospell,
he ioyned hymself to the Philistines, and beyng their Goliah more nere six-
tene then sixe cubites high, neither feared, ne shamed to shew hymself in plain
battail of defiaunce, ne spared to open his blasphemous mouthe, ne to drawe
his tyrannous sweorde, ne to shake his huige murderyng speare against the
true Israelites of Christes litell selie flocke, & moste presūpteously to braggue
against all that euer would profesſe the syncere and vpright doctrine of Gods
woorde, tyll it pleased God to reyse vp vnto vs an Englysshe Dauid your
moste noble father, who without any armour or weapon of yron and stele,
without any harnesse of mannes makyng, without displeighing any banners
in araie of humain battayle, should out of the slyng of his Regal autorite cast
the corner stone of Goddes woorde, whiche lightyng vpon the forehead of

1. king. xvii.

the said Goliah, felled his papacie stone dead and crushed it to poudre, neuer to be hable any more to noye or to face Englishe Israel. Our said Dauid king Henry the eight had learned by the booke of Deuteronomie (in whiche booke the feithfull seruaunt of God Moses charged that whomsoeuer Israel should make kyng ouer them, the same from the tyme that he wer sette in his Regall throne, should all the daies of his life haue continuall meditacion, and should still reade therin, to the entente he might learne to feare the Lorde his god, for to kepe all the woordes of his lawe, & his ordinaunces for to do theim, & that he should not turne frō the cōmaūdementes either to ỳ right hande or to ỳ left, that both he and his children might prolong their daies in his kingdome:) he had (I sate) learned in the same booke, on ỳ one side ỳ blessinges of god promised to all suche princes as on their owne parties would for the loue and feare of god walke vprightly in the execucion of the said cōmaundemētes, & would partly by their good exaumple prouoke their subiectes to do the same, & partly by due execucion of iustice make thē ashamed & also afeard to swerue or decline from the lord their god: & on the other side the terrible maledicciōs & plagues of gods wrathe, threatned to all suchē as neglected the vprighte obseruing of all his preceptes and waies. He loued the goodnesse of God, & feared his stroke, he sawe religiō to bee ferre out of frame, he sawe some parte of his moste earnest trauailles and endeuour to sette Englande in moste quiet and blisseful state, to faill of condigne effecte through default of reformacion in matters of religiō. He saw & found by experience of his owne manyfold moste princely entrepryses, ỳ onely cause why Christiā Royalmes are plagued with warres, derthes, famins, pestilences, & other mortall extremities to come of Gods indignaciō, because the worde was so ferre gone astraigh frō Christe, that nothyng was now weaxed so odious or detestable as his holy woorde, nothyng reputed so blasphemous as Christes holy ghospell, nothyng so light estemed as Christes blood and passion. He saw the onely waie to Goddes fauour to bee the enbracyng of his holy Scriptures, the drounyng wherof had enforced God to poure his indignacion vpon the Christian worlde. He sawe & well perceiued that God of his mercie was willing to ceasse his wrath & vengeaunce, if the Christian people would returne to hym. He perceiued God to offre his grace vnto the worlde by openyng their iyes, if leauyng their errour & ignoraunce thei would enbrace the clere light of the ghospell. He saw moreouer ỳ his moste louyng subiectes of Englande, (whom his godly exaumple had prouoked to tēder & seke the glorie of God) did now houngre & thirste the righteousnesse of god & the knowlage of his worde. He plainly saw ỳ no waie there was to a reformacion, but by this only meane, if the autoritie and vsurped supremitie of the See of Rome wer extirped, abolished, & clene extinct.

For he sawe his countreymen the Englishe Israelites to bee holden in suche extreme bondage within the Romishe Egypte, that there was no hope of deliueraunce, but by the onely power and mightifull arme of God reisyng vp some Moses that would in the face of that same most cruel Pharao require ỳ Israel might bee freely leat go. The huige seuenfold headed dragon was to the simple inferiour people, suche an obstacle ỳ thei might not come to Christe, and to all Christē princes suche a terrour, that thei durste not. This dragon besydes the monstreous hissyng of his curses and excommunicacions, and besydes the cōtagious infeccion of idolatrie and superstition, wherewith he had by his whelpes the cancard papistes so adblasted the worlde, that he had enwrapped and drowned all Christendome in blyndnesse and errour: he had also a mortall styng in his taill, wherewith he ceassed not by all kyndes of deathes and tormentes to destruie and mourdre as many as woulde once open their lippes against his moste detestable and moste blasphemous abomina-

cions.

cions. This dragon ceassed not continually to persecute the woman clothed Apo. xii.
in the sunne, that is to say, Christes dere spouse the churche of England, but as a rampyng and rorying lyon, he stode euer readie watchyng that he might deuoure her children the Christian flocke, whiche she nowe groned to bryng foorth to Christe, had not the Englishe Michael kyng Henry the eight taken in hande to fight against the said dragon, and been strengthened of god with his Aungels the lordes, & godly prelates, to caste the said dragon that olde serpēte and his Aungels out of Englande. This was the great harlot that sitteth vpon many waters, with whom the kynges of ỹ yearth haue committed fornication, and the inhabiters of the yearth been made dronken with the wyne of her fornication: the woman sitting vpon the rosecoloured and tenhorned beaste full of names of blasphemie, she sitting arated in purple and rosecolour, and decked with golde, precious stones, & perles, & in hir hande a cuppe of golde full of abominaciōs and filthinesse of hir fornication, & in hir forehead a name of great mysterie wrytten. *great Babilon the mother of whoredome and abominacions of the yearth:* and the same whore dronken with the bloud of Sainctes, and with the bloud of witnesses of Jesus. This was the huige monstre Hydra, (to whom the poetes attribute seuen heades, some eight, and some an hundred heades,) whom aswell kyng Jhon of Englande, as also soondrie other Christē princes had attempted to banquishe, but as soone as thei had cut of one heade, three other heades grewe vp for it, so that euerie wounde that was geuen hym was a more confirmacion and encreace of his strength, vntill our Hercules kyng Henry the eight perceiuyng that no power, no puissaunce, no weapon was hable to confounde hym sauyng onelye the consumyng fyer of Goddes woorde, prouided the Bible to bee sette foorth in the Englishe tounge, and to be set vp in euerie churche, where it might bee read of his people. Long tyme endured this conflicte betwene our Englishe Hercules & the Romishe Hydra ere he could bee destroied, so fast grew vp a more nūbre of serpentine heades, whan any one was cut of. For beſydes the manifold moste mōstrous heades of idolatrie, pilgremages, superstitiōs, coūterfaict religions, and innumerable abuses mo, whiche kyng Henry had to cutte of, his whelpes the indurate generacion of papistes deuised all meanes possible to kepe his autoritie still in Englande, ne lefte any engin vnattempted to staigh and lette the abolishyng of his vsurped power, abusyng the simple people with all kyndes of delusion and iugleyng of counterfaict miracles, of feigned visions, crakyng in traunces, of rapcions euen vnto the thirde heauen, of sophisticall learnyng, of holy contestacions, of subtilly inuented prophecies, of bold comminacions and threatnynges, of voices auouched to haue come from heauen, of peruertyng the sense of scripture to maintein his power, of writing bookes in derogacion of the kynges procedynges.

And to the ende there shoulde not lacke any kinde of wickednesse that the said Hydra and his adherentes, moonkes, fryers, and other cloystrers wer hable to worke, he founde meanes beſydes many other stormes of forraine warres and conspiracies, so ferre to abuse the credulitie of the simple ignorannte people, that he brought theim halfe in a detestacion and hatered of Gods woorde, and seduced theim to auenture with a litle blaste of sedicion, to disturbe the cogitacions of suche a noble and a good kyng, beeyng than moste earnestlye yea (I maie saie) onely sette in studyng for the establishemente and continuacion of peace and tranquillitie in this Royalme for euer. All whiche terrours coulde not appalle kyng Henryes moste stout courage, but that he went thorough with the reformacion, whiche the spirite of God so wrought in his hart and conscience, that he sawe it to bee necessarie, and hymselfe to bee chosen of God, to bee the instrumente therof.

All this while Englande, though not yet verai willyngly ne vniuerſally receiuyng the grace of the ghoſpel offreed vnto vs together with the moſte heauenly iewell and treaſure of Goddes holy ſcriptures in the mother language: yet neuertheleſſe (as our partes and moſte bounden dueties wer) tenderly cõſideryng ỹ moſte vigilaunt care and ſtudie, and moſte earneſte trauaill of our moſte gracious ſoueraigne emploted for our behouf, & daily beſtowed in fortifiyng all parties of the Royalme againſt the malicious aſſaultes & conſpiracies of the ſaid Romiſhe Hydra or any other enemies by his procurement: Englãde (I ſaie) ceaſſed not with continuall prater to beſeche the goodneſſe of almightie God, to rewarde the godly mynde and dooyng of our kyng now wearyng out his bodie in trauaillyng for vs, & ſpendyng his life in procuring for our wealth & ſafegarde, with a ſoonne, to whom, whã he ſhould departe hence to heauẽ, he might ſafely committe and leaue his croune, with the gouernaũce of vs his moſte dere beloued ſubiectes: Thus did all Englãd by the ſpace of many yeres perſiſte in cõtinuall prater: but almightie God willyng to ſhewe for what perſones he reſerueth his bleſſynges, as ſone as we had through better inſtruccions conformed our ſelfes to the expulſyng of the Romiſhe Antichriſte, to ỹ glad enbracyng of his woorde, and to the receiuyng of his ghoſpell in all parties: immediately heard our lamentable peticiõs, & ſent your moſte noble mother Quene Jane of famous memorie, whõ (as it maie bee thought) his prouidẽce and counſailles vnſcrutable had purpoſely ordeined, prepared, & cauſed to bee borne, for none other office, but that ſhe might bee moſte dere wife to ſuche a kyng, and mother to ſuche a Prince. For as ſone as ſhe had in moſte lawfull matrimonie brought foorth your grace, ſhe departed this worlde: as though ſhe ſhould haue ſaied: I haue doone the office ỹ I was borne for, now fare ye well. The freaſhe floure of my pure virginitie, I haue moſte ſafely committed to my moſte dere ſpouſe kyng Henry for to kepe, & to you his moſte feithfull louyng ſubiectes, I leaue beyond me my onely ſoonne, the iewell that ye haue ſo long deſired, ſo ſore longed for and ſo often craued of god. As lõg as ye ſhall tendre his welfare, ye ſhall ſatiſfie my deſire, whom I brought foorth for that purpoſe. If it maie pleaſe god to ſende hym long life, I haue the full fruicte of my trauaill, I haue my death abundãtely recompenſed, and my roume emong you euen to my mynde ſupplyed. I haue now no more to dooe on yearth. If I haue demerited any loue or thanke at your handes: beſtowe it wholly on my ſoonne, whan I am gone from you.

Thus departed the moſte vertuous ladie Quene Jane, whoſe death we haue the leſſe cauſe to lamente, becauſe that by hope we are aſſured, ỹ ſhe is gone frõ peine to ioye, from care to reſt, from ſorowe to bliſſe, from this tranſitorie worlde to immortalitie. We haue cauſe to ſuppoſe that god for the exceding great loue and fauour that he beareth towardes Englande, whan ſhe had brought foorth to the worlde ſuche a ſoonne, tooke hir awaie immediately of purpoſe to rewarde hir with a croune eternall, for whom all temporall and worldely rewardes wer incomparably ouer baſſe, ne any yearthly croune ſufficient: ſo that to lament hir, is rather to enuie hir felicitie and bliſſe. And ſhe beeyng now in heauen with hir moſte deſired ioye Chriſte, inuiteth and requireth vs that our beneuolent loue and affeccion whiche muſte haue been diuided betwene you and hir, maie bee wholy tranſferred & beſtowed on your highneſſe, whom to bryng foorth ſhe was not onely well contented, but alſo muche deſirous to dye. So that we are all double bound to loue your Maieſtie, firſt becauſe your moſte dere mother was taken from vs ere ſhe might receiue any fruicte of our grate and thankfull hertes for bryngyng foorth to hir coũtrey ſuche a ſoonne: & thã muche more becauſe ỹ in your moſte Royall perſone is repoſed al the worldely ioye, coũforte, hope, & expectacion both of vs ỹ

are

are now liuyng(whom I truſt your Grace ſhall ſuruiue,)& alſo of our poſterite. Neither can I iuſtly affirme hir to bee dead, that hath leaft behynd hir ſuche fruicte of hir body, whō to bring foorth(I dare auouche)ſhe thought hir deathe ſo well beſtowed, ỹ in caſe ſhe myght returne to lyfe agayn, & be in hir former ſtate of mayde & Quene, ſhe would readely patyſche & couenaunt with God, on theſame pryce to bryng foorth your Grace vnto hir countrey. And ſo great was ỹ ioye & gladneſſe of England in the natiuitie of your highneſſe, ỹ the verey prouidence of God thought it neceſſary to temper our immoderate mirth & reioicing wᵗ the death of your moſte vertuous mother(for neuer was ỹ deceaſſe of any quene in Englād more lamēted)leſte we myght haue ben ſo inebriate wᵗ our vneſtimable felicitie, ỹ theſame might haue made vs proud, and percaſe haue brought vs in ſuche flaterie of our ſelfes, ỹ we woulde haue forgotten, or perchaūce not acknowelaged, no nor eſpyed you to be ſent vnto vs alwel by ỹ moſte mightie & moſte woondreful power of Goddes hand, as alſo of his exceding mercie, & fauour towardes Englande. He might haue taken her away ere ſhe had cum to the bearyng or cōceiuing of you in hir wōbe, if he had not ſpecially loued & tendred our good kyng Henry & vs. It was in his hande & pleaſure to haue taken you bothe(whiche thing God forbidde)if he had not by leauyng the better of ỹ twoo with vs. bene willing bothe manifeſtely to declare his almightifull power ioyned with his moſte gracious mercie & tendre cōpaſſiō towardes England, & alſo to bridle the inſolencie whiche by hauyng you bothe ſtyll wᵗ vs(ſuche is mannes frailtie, & readineſſe to ſwerue)he peraduēture forſawe, woulde haue growen in vs. God in takig away hir at your birthe did playnly miniſtre vnto vs, bothe an earneſt warning, & alſo a iuſt prouocatiō of vnceſſaūt praying for ỹ life & proſperous cōtinuaūce of your Grace being of nature & by the cōditiō of your birth mortal as your mother was. The birth of your Maieſtie was ỹ more ſwete, becauſe it was ſo long wiſhed for, ſo long looked for, & ſo long craued ere it came. A great benefite is muche ỹ ſweter ỹ it is not obteined wout great & long ſuit. The pleaſure of a good turne is muche diminiſhed whan it is at the fyrſt obteined. The deſirefulneſſe of our myndes much augmenteth & encreaceth our pleaſure. The admixtiō alſo and(as who ſhould ſaie)ỹ ſawcing of pleaſures with ſome kynde of miſfortune either afore goyng or in the middes adtēpered, graceth altogether, & maketh it ỹ more acceptable. Honey is waloweiſh & ouer caſteth the ſtomake, if it be plenteouſly taken by it ſelfe alone: but if wᵗ vinegre it be made eagredoulce, thā is it not onely delectable & pleſaunt of relice, but alſo counfortatiue & holſome too. The death of the moſte vertuous lady & moſte worthie Quene Jane your mother beig ioyned wᵗ your birth, made ſuche a temperature of ſorowe & ioye together, ỹ bothe oure mournyng which otherwyſe ſhoulde ſcarce haue found any ende, was ſoone mitigated: & alſo our moſte tendre deſire of enioying your Maieſtie muche the more encreaced. We had ſo long groned, we had ſo long cryed to God for a Prynce: ỹ excepte he had in themoſte deſired birth of the ſame, aſperſed ỹ death of your moſte dere mother: we ſhoulde by our immoderate felicitie haue tēpted, & prouoked hym to take you both from vs. It was his goodneſſe ỹ would not ſuffre vs to falle. For muche ſooner & ſorer dooeth immoderate ioye drouūde mānes reaſon, thē immoderate dolour. Thus than(as I haue ſaide)as ſoone as we willyngly applyed ourſelfes alwell to the exilyng of all papiſtrie, as alſo to thenbracyng of ỹ woorde of God, he immediately fulfilled & ſatiſfied our deſyres, by ſendyng your Grace vnto vs after a woondrefull ſorte: as if he ſhould in plain wordes haue ſaied: Now ỹ ye haue gladly receiued my word, ye ſhall haue that which ye cannot but of my gyfte obteyne, that is to wete, a Prince, & with him al worldely cōfort, ioye, and ſecuritie, that ye maie wel

perceyue

perceiue bothe ꝑ nothing is vnpossible to God, & also ꝑ if ye abyde in me, & my woordes abyde in you, aske what ye will, and it shalbee dooen for you. Whā I sate the woorde of God, the lawe, the preceptes, or the cōmaundementes of God, I mene not fantasticall dreames of mannes inuencīō (for these thinges are nothyng lesse then ꝑ woorde of God) but I mene the true & liuely woorde of God cōteined in holy scriptures: I mene his holy ghospel & testament, purely and syncerely taken wout the venomous corrupcion of the filthie dregges, or of the soure leauen of any the aboue rehersed pestilēcies, accordyng as your moste noble father our late soueraigne lorde king Hēry the eight w vnestimable care, studie, & trauail, mynded and laboured to haue it sette foorth, & to bee daily preached & taught to his people wout any declinyng either to ꝑ ryght hande or to the left. Whiche thing if he could not so throughly accomplishe as his moste earneste hertes desire was: I trust ꝑ almightie god who hath prouided & sent vs your highnesse a moste woorthie soonne to succede suche a woorthie father, wil by his especial grace illumine your herte to procede in ꝑ way of trueth which your father hath opened vnto you, & will geue you grace al thynges to perfecte which your father moste godly begāne to your hādes. And although to mainteine, vpholde, & conserue ꝑ kyng Henry prepaired and hath now leaft to your gouernaūce, is of itself so muche matter of immortall honour & renoume, ꝑ it wer enough for any king to dooe: yet hath God prouided ꝑ ye shal not haue cause to saie as Alexāder the great cōquerour, whan he considered the great & manyfold actes of his father Philip kyng of Macedonie, saied: My father wil leaue nothig for me to dooe. For god of a verai pietie that he had on kyng Henryes vncomparable & thesame vnceassaūt trauailles for the publique behouf & welth of Englande long yeres susteined, tooke him away from this troubleous woorld as soone as he had prepaired your Grace in a readinesse by due succession of inheritaūce to receiue at his hādes ꝑ sceptre & croune of his royalmes & dominiōs. God by a special dispēsacion brake of ꝑ course of his life ere al thiges wer brought to a tul perfection, because he would declare himselfe to haue appointed your Maiestie not to liue altogether in a careless supinitie, but i a perpetual exercise of al princely vertues, ꝑ ye might consūmate & finishe suche regall entreprises as he begoonne, partely in other woorldly affaires, & especially cōcernyng ꝑ redresse of abuses in matiers of religiō. King Hēry was ꝑ Moses whom god elected stoutly to deliuer vs out of
Exod. xiii. and. xiiii. the hādes of ꝑ Romishe Pharao, & to conueigh vs through the read sea of the wauering iudgemētes of mē, & the troubleous sourges of ꝑ popishe generacīō swelling & rageyng against him, & through the wildrenesse of beeyng left alone destitute of ꝑ assistēce or coūforte of other Christē princes, which in this so noble and so godly an entreprise might laudably sette in foote with him, & through this wildrenesse to cōducte vs as ferre as ꝑ lāde of Moab: but ye are
Deut. xxxi. the Josue, whō god hath appoynted to bring vs into the lande of promissiō, flowing and rēnyng with mylke and honey, & to sette vs Englishe men in the lande of Canaan whiche is the syncere knowelage & the free exercise of Goddes most holy woorde. He was ꝑ Moses, who by goddes ordeinaūce & dispen-
Deuter. xxi sacion wrote the booke of Deuteronomie, whā he caused the holy Bible to bee turned into Englishe, & laied it in ꝑ tabernacle, whā he cōmaūded thesame to be laied in al & singular the churches throughout his Royalmes & dominiōs: chargeyng the Leuites, ꝑ is, the Byshops, Pastours, & Curates, i the tyme of the free yere, ꝑ is, at al due & conueniēt seasons, to reade & declare it vnto all ꝑ people gathered together, both mē, women & children, yea & the straungiers ꝑ wer in any his cities, ꝑ thei myght heare, learne, & feare their lorde god. But wher some of the prestes ꝑ soonnes of Leui had now i these last yeres through their iugleyng, their falce packyng, and their plain sorcerie bewitched kyng

Henry

Henry with a wrong persuasion, & had so craftily coūpaced and cōueighed the matter, ỳ vnder the pretense & coulour of religion, thei kept the worde of God frō the iyes and eares of the people, beatyng his moste faithful louing subiectes frō the knowelage therof with a mortal whyppe made of six deadly knotted chordes, & in the meane tyme kept the booke of the lawe hiddē, vntill they had so ferre obscured, derkened, & oppressed ỳ worde, ỳ al thinges wer replete with errour & insyncerite: it now euidētly appereth your Maiestie to bee the faithful Iosias, in whose tyme the booke of ỳ law is foūd out in the house of the Lorde, & by your moste godly iniunccions reade in the hearyng of all your people, & a couenaūte made with the Lorde ỳ thei shal walke after the Lord, & shal kepe his cōmaūdemētes w̄ al their hertes & all their soules, wherunto al your people moste willyngly dooeth consent by glad receiuyng of all suche good ordre & reformacion as by your Maiesties most godly direccion is ministred vnto thē. Your most noble father was the Dauid, who of a good hert & zele entēded, yea & made mociō to builde an house for the Lordes name: but we al trust your highnesse to bee ỳ Salomō, whom god hath appointed & by special dispēsacion elected to builde & finiche an house for him for euer by restoryng & establishyng the true Christiā religiō. Whiche thyng ỳ your Maiestie maie haue the grace & spirite to dooe, ye lacke not thē perpetual wishynges & prayers of al your moste louing & obediēt subiectes. The worlde seeyng these your moste princely begynnynges in this your tendre yeres of chyldehood, is confirmed in a sure hope & expectacion ỳ your Maiestie wil i processe of tyme growe to bee in this behalf a verai Phenix emong Christian princes & a mirrour & spectacle vnto theim al. And certes your Maiestie is i muche other case thē other kynges of Englāde before your tyme haue been. For where (the frowardenesse of fortune beeyng suche, ỳ moste parte of thynges lyke as they are thrugh hir aide & fauour easie to bee achiued: so the same thrugh hir malignaūt wickednesse are more easie to be lost again) it deserueth no lesse but rather more glorie wel to kepe & maitein thiges wel gottē, thē to acquire more to it: some of your most worthie progenitours haue had a readie pathwaie to renoume, & haue had but an easie trauāil to succede & folowe ỳ prince nexte afore goyng in the laudable exaūple of politique regimēte, of worthie entrepryses, of Marcial prowesse, of noble but yet cōmon actes of chiualrie, of notable & famous entrepryses, but yet encloſed within the coumpace of mannes reache. But your grace succedyng Hēry the eight, shal not bee hable to satisfie nor answere the earneste expectaciō of ỳ worlde, onlesse ye doe excelle. Nothig maie serue your grace but singularitie. Ye haue in his exaūple suche a marke set vp vnto you, as wout the sweat & labours of Hercules (of whō ỳ Poetes fiegne, ỳ he bore vp and staighed heauē selfe w̄ his shoulders,) ye shal not bee hable to clyme vnto. Ye must surmoūt & passe a kyng whiche was in his tyme pereleſſe, & a matier of publique admiraciō to the vniuersal worlde. And such are your begynnynges alreadie, aswell in Marcial chiefalrie, as also in politique ordeinaunce of ciuile lawes at home, aswell in destruyng the image of Baal, & rootyng vp of al Idolatrie, as also in settyng a ferther good ordre for matters of religiō: ỳ it wil not suffise if ye be but egual to him. King Henry the eight besides his felicitie & luckie fortune i al his moste regal ētrepryses aswel by marcial chiefalrie as also in politique gouernaunce, besides his manyfold cōqueſtes & victories in Fraūce, Scotlāde, Irelande & els where, besides his vnestimable high triouphes, voiages, & actes dooen both at home and beyond the seaes, besides his exceding great and many buildynges of palacies, Honours, Mainours, castels, fortresses, holdes, blockehouses, hauens, aswel for the strēgth & safegarde of his royalmes & dominiōs, as also for the cōmoditie of frendes arryuyng, & the annoyaunce of the enemies, besides the defense and

maintenaūce

tiii. kyng. xxii. & xxiii

ii. kyng. vii.

maintenaūce of all his portes & narowe seaes with Carikes, barkes, hulkes, shippes, galies, and many other high and sumptuous deuises of shipwright, besides the aboundaunt furnishyng of all and singular the premisses with al kyndes of ordenaunce, artillerie, & other requisite prouision, besides the foū-ding, edifiyng & erectyng of an vncredible noūbre of bishops Sees, cathedral colleges, lectures, schooles, and other Colleges for studētes i bothe vniuersi-tees, and so sumptuous endowyng of euerie of theim with lādes, possessions, Jewels, ornamentes and al requisite furniture so muche & so large, as euerie one of ỳ premisses particularly might bee iudged an acte sufficiēt in a kynges tyme to bee dooen, besides his moste vigilaunt and carefull studie aboute the enactyng of a great volume of right holsome statutes and lawes for the cō-moditee & behouf of the publique weale of Englande & his other dominions, and emong these his vnceassaunt endeuour about a reformacion in religion, and therin (as a thyng moste necessarie for all cōmon weales tendreyng Chri-stes glorie,) the extirpyng and abolishyng of the detestable vsurpatiō of the papacie of Rome, the rootyng vp of al sectes of cloisterers, of all coūtrefaicte religiō, and of Idolatrie, together with the settyng forth of ỳ holy Scripture in the vulgare Englishe toūge, besides all these premisses and other his actes mo then a long tyme maie suffise to reherse, kyng Henry was a Prince of sin-gular prudence, of passyng stout courage, of magnanimitee incōparable, of inuincible fortitude, of notable actiuitee, of dexteritee woondreful. He was a cōtinuall wellyng foūtaine of eloquence, a verai rare spectacle of hūanitie, of ciuilitie or good nourture an absolute presidēte, a speciall paterne of clemēcie and moderacion, a woorthie exaumple of regal iustice, a botomlesse spryng of largesse & benignitee. He was in al honest artes & faculties profoūdely seen, in al liberall disciplines egual with the chiefest, in no kynde of litterature vnex-pert. He was to ỳ worlde an ornamente, to his coūtrey a treasoure, to his frē-des a coumforte, to his foes a terrour, to his faithful and louyng subiectes a tendre father, to innocentes a sure protectour, to wilful malefactours a sharp scourge, to his cōmō weale & good people a quiet hauē & ancre of safegarde, to ỳ disturbers of thesame a rocke of exterminion, in hainous & intolerable crymes against ỳ publique weale a seuere iudge, in ỳ lyke offences cōmitted against hiself a readie porte & refuge of mercie, except to suche as would pertiste vncorrigible. A man he was in al giftes of nature, of fortune, & of grace pere-lesse, & (shortly to breakeof in a matier of it self infinite,) a mā aboue al praises. Suche a kyng hath God sette vp before your Maiestee for an exaumple, a spectacle, & a paterne of all princely vertues whom egually to matche, wil bee with ỳ verai lest ỳ is looked for of these your moste Regal & Christian begyn-nynges i this your tēdre age. For mete it is ỳ like as your highnesse is heire & successour of your most noble fathers croune & treasoures, euen so much more ye bee heire of his most princely vertues: & lyke as ye would employ al possi-ble industrie, & diligēce to maintein and ampliate the external possessions of your empier, euen so to augmente the vertues of the mynde, beeyng the more precious possession of ỳ twain. Neither is there in this behalf on our parties your Maiesties moste beneuolent & faithful louyng subiectes, any lesse hope to bee conceiued of you for that ỳ is to come, then we dooe already fele ioye & coumforte of ỳ we see present. For suche excellent begynnynges beeyng fer-thered by ỳ publique & daily praiers of all your faithfull & true herted subiec-tes, can not but haue still better & better degrees of cōtinuaūce and encreace, especially hauyng suche noble & sapiēt Coūsaillours as it hath pleased God to prouide for you, & to geue you in this your tendre babehood. For ỳ al suche well dooynges in young kynges, and by reason therof prosperous successe in all thynges, procedeth of faithfull and godly Counsaillours, it maie euidētly

appere

appeare by the notable exãples of the twoo young kynges of Iſraell Manaſſe and Joſias. Whoſo wyll peruſe the bookes of the kynges, ſhal fynd that from the begynnig of Achabs reygne vntyll the time of good kyng Ezechias, true holyneſſe, religion, ryght knowlage of God, yea and the veray mynde to worſhyppe God, lay as a thig oppreſſed, reiected, buried, & vttrely extynct, & in ſtede of Godlyneſſe reigned al iniquitie: in lieu of true knowelage, all was poſſeſſed with ignorãunce & errour: in place of true wurſhipping of God, ſo ferre preuayled Idolatry and cõtempte of Goddes lawes, that Iſraell paſſed the Gentyles not onely in theyr owne gentilitie of wurſhypping Baal and many falſe Goddes, but alſo in all other kyndes of theyr moſte deteſtable abomynacyons. The crafty & ſubtile iugleyng of Baals prieſtes & of the falſe prophetes for the aduauncig of their owne lucre & eſtimaciõ, had vnder the coulour & pretence of holineſſe, and of religion by litel & litel ſo allured enueigled, coniured, and bewytched the prynces: ỹ they wer vtterly blynded & ſeduced to condeſcende to the wycked & couetous inuencions of the prieſtes. They perſuaded the Princes to theyr wayes by policies, they beſtowed al their cunning clergie, & worſkemanſhyp of peincted eloquence, vntyll they had peruerted theim & drawen theim clene aſtraigh from all the wayes of the Lorde theyr true God, well knowyng that ỹ people, ſome for loue, ſome for feare, and ſome through exaũple, would without any buſineſſe folowe the trace & ledyng of theyr kyng & gouernour. They made the kiges & rewlers ſure on theyr ſide, well wetyng that the ſubiectes ſome for obedience ſake of their owne accorde would, and the reſt by theyr cruell deuiſes might by tyrany be enforced to draw after theyr Princes line. Whereof the auncient prouerbe ſaieth that euery kyng is to hys royalme & ſubiectes eyther a ſingular precious benefite, orels a veray pernicious deſtruccion, becauſe ỹ ſuche as euery kyng is, ſuche will his people be. Wherfore lyke as a werte or a molle ſtãding in a bodyes face is a more blemiſhe, a greatter deformitee, & a wurſe diſgracing, thẽ if it ſtode in ſõe priuie place of the body where either the prouidẽce of nature hydeth it, or mannes owne reuerence & good prouiſion doeth kepe it ſecrete: ſo is a vice or any euyll qualitie a more faulte & a greatter diſhonour in a Prince then in an other priuate perſone, becauſe that euery his ſaying, doyng, yea & euery his looke & geſture is taken vp as a publique exaumple and paterne for all hys ſubiectes to folowe: ſo that ỹ kinges of Iſraell could not be etuell, but to the veraye pernicious exaumple and corrupcion of all theyr ſely people. But at length came good kyng Ezechias, of whom the Scripture in his due cõmendacyon teſtifyeth, that he dyd that pleaſed the Lorde in all thing, lyke to his forefather and progenitour Dauyd. iiii. Kyng. xviii. and ii Paralipo. xxix.

His well doynges he begoonne wt the redreſſe of religion, and the extirpyng of idolatry vp by the roote. For whyle idolatry reigned, nothing could he doe ỹ might be pleaſing to God. Firſt of all therefore he put away the hillaltares, & brake the images and cutte downe ỹ groues, & all to brake the brazen ſerpent that Moyſes had made. (For vnto thoſe dayes the chyldrẽ of Iſrael did burne ſacrifyce vnto it.) He truſted in the Lorde God of Iſraell, he claue to the Lord and departed not from hym, but kept hys commaundementes, and the Lorde was with hym, ſo that he proſpered in al thynges whiche he tooke in hande. &c. Thus, during the tyme of his reigne by ỹ ſpace of twẽty nine yeres, he renewed religion & reſtored the lawe of God to his perfection: he reduced his people to the trade of holy and vpryghte conuerſacyon in the ſyght of God, of walkyng in the cõmaundementes of the Lorde, deteſtyng al Idolatrye, & abhorryng all ſuche abomynacyons as might iuſtely prouoke his wrathe & vengeaunce. All thys while the ſubtile & crafty falſe prophetes and prieſtes of Baal diſſembled & played mum, they folowed the neceſſitee of the tyme, and for feare of the iron Numẽ. xxi.

rodde did as the worlde vnder suche a kyng requiret. But as soone as good kyng Ezechias was ons dead, leauyng behynd hym his soonne Manasse, a chylde of twelue yeres olde to reygne by succession ouer Israell in his stede: than the false prophetes and prestes of Baal thought it a fitte & propice time to shew theimselfes in theyr owne coulours. As soone as by his death a gappe was opened to theyr false iugleyng, to theyr crafty practise, to theyr wyly driftes, and theyr subtyle conueyghaunce: they anon shewed theyr affeccions as they were. They leat not slippe theyr occasion to reduce Israell to the former trade of dooyng sacrifyce to the Idolles, whiche they had learned in the tyme of wiecked Achab, whereby theyr lucre and aduauntage had a long season cũ in thicke, and vnder Ezechias vttrely decaied, in whose dayes they wer of force cõpelled to haue the lawe of God in honour, and the same only to vse, & to teache to the people. In herte priuely they styl continued moste detestable & moste pernicious fauourers, maynteyners and worzkers of Idolatrye, though they had for the tyme through ypocrisy and for feare of punyshement intermitted thesame. But the youth of Manasse beyng a babe easie to be intyced, allured, & trayned to the lustes of sensualite through flatreyng persuasyons, and beyng distitute of feithfull and godly Counsayllours that myght and would protect his tendre childehood, and bryng hym vp in the knowlage of God, in the way of his preceptes, was for the sayde false Prophetes, and couetous prestes of Baall a mete pray. Hym therfore they enueygled wt many swete wordes & flaterye (doubte ye not) wt many woordes of coumforte, with muche circumstaũce of gloryous peincted eloquente, wt allegeyng of many politique cõsideraciõs, with many ciuil respectes of the state of the world ẏ than was, with many gaie and solemne promyses of innumerable & thesame righte high cõmodities that shoulde thereby ensue to hym & his common weale, with many assured warautises of wealth, peace, & tranquylitie if he would vse theyr counsayl in folowig the wayes of wyse Achab, beyng (as they alleaged) a noble Prynce, & a politique wise mã in folowyng ẏ trade of his forefathers, & not of suche a newfoũd trade of learning & religion as Ezechyas had lately inuented & brought vp in Israell, to the great troubleing & disquieting of hymselfe, the greueous annoyaunce & veracyõ of his subiectes, and the extreme perill of hys common weale. For Almanazar king of Assyria had in ẏ dayes of Ezechias cũ vp agaist Samaria, and besieged it, & woonne it, & had carryed awaye Israell into Assyria: & after hym Sennacheryb kyng of Assyria had cum vp agaynst all ẏ stronge citees of Juda, & had take theim: albeit God by his power deliuered Ezechias & his people & Citees, & the Aungel of the Lord slew of ẏ proud blasphemous bragguig Assirias an hũdred fowre score & fiue thousãd at a clappe. By these meanes ẏ false prophetes & wicked prestes of Baall coũpace & weigh young Manasse though he succeded his owne father being so good & so godly a king as the expresse testimony of holy scrypture commedeth with these wordes, that after hym was none lyke hym emong all the kynges of Juda, neyther were there any suche before him: yet ẏ not withstãding by ẏ sugerynouthed false prophetes & by the couetous prestes of Baall, through defaulte of good & godly Coũsayllours, whome (doubte ye not but this wieked rable founde meanes to wring out of fauour, & to remoue away frõ the kinges presence) he was so coũpaced, weyghed, persuaded, woonne, bewytched, peruerted, & so ferre seduced: ẏ (as the scripture recordeth) he did eiuill in ẏ sight of the Lorde euen after the abominacyons of the hethẽ. For he went & built the hill altares, which Ezechias his father had destruied, & he reared vp alters for Baal, and made groues (as did Achab kyng of Israel) and wurshipped al the hoste of heauen and serued theim. And he builte alters in the house of the Lorde, of whiche the Lorde had sayd: In Hierusalem vvyll I putte my name. And he builte altares for all the hoste

of hea-

oftheauen: euen in twoo Courtes of the Lorde. And he offered his ſoonnes in fyer and gaue hede vnto witchecrafte and ſorcery, and mayntayned weorkers with ſpirytes, and tellers of foretunes: and wrought muche wyckednelle in the ſight of the Lorde to angre hym. And he put an image of a grouc that he had made, euen in the Temple, of whiche the lorde had ſaide to Dauyd and to Salomon his ſonne: *In this houſe and in Hieruſalem, whiche I haue choſe out of all tribes of Iſrael, will I putte my name for euer.* And Manaſſe led theym out of the waye, to dooe more wyckedly then dyd the hethen people, whome the lorde deſtroyed from before the chyldren of Iſraell, and he wrought more wyckedly then all the Amorytes, which were before hym, dyd: and made Juda alſo to ſynne with his Idolles, and dyd ſhed innocent bloud excedyng muche, euen til he repleniſhed Hieruſalem from corner to corner with the bloude of the true Prophetes, & of as many as myght be founde to be the true worſhyppers of God, and ſincere kepers of the lawe. After ſo wycked a father, (who reigned fiftye fyue yeres in Hieruſalem) ſucceded as wicked a ſonne Amon, beyng twenty twoo yeres old whan he begoone to reigne. And he lykewyſe dyd euyll in the ſight of the Lord, as his father Manaſſe had dooe, and walked in all ỹ way that his father walked in, and ſerued the Idoles that his father ſerued, & wurſhipped theim. And he forſooke the Lorde God of his fathers, and walk.d not in the waye of the Lord. &c. Whan Amon was deceaſſed, his ſoõe Joſias was in his ſtede made kyng, and was but eight yeres olde whan he was enoynted kyng. And where he reigned thyrtye one yeres, and begonne to reigne ſo young: yet (as the ſcripture playnely mencioneth) *he dyd that whiche is right in the ſight of the Lorde, and walked in all the wayes of Dauyd his forefather, and boughed neyther to the ryght hande ne to the left,* vndoubtedlye throughe the ſpeciall grace of God, and the helpe of good Gouernours, whoo well conſyderyng and pondryng the vngodlye life and dooynges of Manaſſe, coulde not of theyr fidelitie fynde in theyr hertes to ſuffre ſuche an innocent babe in lyke ſorte to be ſeduced & abuſed as Manaſſe had bene, bothe to his owne perdycion, and alſo to the vttre deſolacyon of Hieruſalem and Juda. For beholde (ſayd the Lorde) becauſe Manaſſe kyng of Juda, hath dooen ſuche abomynacions. &c. I wyll bryng ſuche euylls vpon Hieruſalem and Juda, that whoſo heareth of it, bothe his eares ſhal tinkle: and I wyll wype out Hieruſalem, as a man wypeth a diſhe, and whan he hath wyped it, turneth it vpſyde downe. &c. And to Joſias thus anſwereth the Lorde by the prophetiſſe in ỹ fowerth of the kynges: Becauſe thyne herte dyd melte, and becauſe ỹ haſt humbled thy ſelf before me the Lord whan ỹ heardeſt what I ſpake againſt this place. &c. Beholde therfore I wyll receiue thee vnto thy fathers, & thou ſhalt be putte into thy graue in peace, and thyne yes ſhall not ſee all the euylls whiche I wyll bryng vpon this place. They were bothe of theym younge kynges, and immediate ſucceſſours, the one to Ezechias whoo had extirped idolatrye by the roote, & the other to a wurſhypper of falſe Goddes and otherwyſe alſo a verye wicked man: And yet Manaſſe through peruerſe enticers fell from God to all naughtyneſſe, and Joſias beyng younger of age then he, did by the helpe of feythful and godly Counſaillours apply him ſelfe to all goodneſſe, and thereby proſpered. Theſe twoo verye notable exaumples moſte gracyous Soueraygne, I haue ſomewhat the more at large propouned & ſette forth to your Maieſtie: partly that ye maye marke and conſyder what fruicte and rewarde ſhall of your godly dooynges redounde to yourſelfe, your people, your Royalmes and domynions, yea and to your poſterytie alſo for your ſake: and partely to declare vnto your highneſſe, that nerte to the ſpeciall gyfte of Goddes grace, to be of your owne good diſpoſicio plyaunt, flexible, and muche enelyned to vertue: the chief and pryncipall porcion of all ſuche good happe is to be aſcrybed to the diſcrete gouernaunce, the

iiii. Kin. xxi

iiii. Kin. xxi

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lappent direccion, the vertuous traynyng, the vpryght guiding, the godly aduertisementes, the holsome admonicions, and the vncorrupt educacion in vertue and literature ministred vnto a young kyng by feithfull & worthy Counsaillours. Which thyng forasmuche as it so is, how happy and blissed is your Maiestie of Goddes owne hãde, who hathe prouided your Grace of suche noble and woorthye Counsaillours in this tyme of your minoritee: and howe muche are we your moste feithfull louyng subiectes bounde to laude, prayse and magnifye his moste holy name, for that in this so daungerous a tyme he hathe so mercifully and graciously prouided for vs, whose welth and safegard in this worlde muste wholly and onely depende of your godly educacion and vertuous trainyng, or our extreme confusyon of the contrarye? And certes this your innocent babehood and tendre minoritie is the verave tyme, in which it maye euidentely be tryed what persones dooe feythfully tendre your welth, your honour, and your godly procedinges. They are aboue all precyous Jewelles and aboue all worldly treasoures to be estemed, loued, regarded, thanked, and folowed of your Maiestie, whiche in this your minoritie shew themselfes feithfull, earnest, diligent and carefull, not onely as touchyng the safegarde and preseruacyon of your moste Royall persone, but also concernyng your mynde in this your tendre youngth to be furnished with literature, with the due knowelage of God, and with such disciplines as may confyrme you in all Pryncely vertues for your honour, welthe, and renoume whan God shall make you a manne of yeres and stature: as your moste noble and moste honourable Counsaillours dooe theyr true and diligent endeuour to make you a manne in maners and learnyng. Wherin lyke as Philippe kyng of Macedonie at the byrthe of his soonne Alexander the great, allieged hymself for two causes pryncipally to reioyce, the one because he had now a soõne borne to succede hym in his croune & sceptre, & the other because thesãe was borne in ỹ time of so noble a Clerke as Aristotel was, to whom ỹ tuitiõ, gouernaũce, & instrucciõ of Alexander might be cõmitted: so did your moste noble father, & so doe all we your moste benevolente subiectes yet styll reioyce, ỹ your happe was to be borne hauyng twoo suche worthye vncles to serue and assiste you, & especially suche an one as your moste dere vncle Edwarde Duke of Somersette is, to whome aswell the gouernaunce and vertuous institucyon and training of your moste Royall persone, as also the protection of all your Royalmes and dompnions and of all vs your moste feithfull louyng subiectes durynge the tyme of this your minoritie, myght be safely commytted. Of whose fydelytie now a longe season aswell in kyng Henryes tyme as sence the begynnyng of your Maiesties moste noble and victoryous Reygne throughly tryed, and the same aswell in peace, as also in soondry warres approued, neyther at home onely, but also bothe in fraunce and Scotlande more then once or twyce declared: of whose dexterytee aswell in marcyal feactes as also in ciuile affayres, and in ordreynge of the common weale: of whose fortunate and luckye spede in all his woorthye entreprises: of whose happye and prosperous successe in al thynges that he taketh in hande: of whose passynge great clerkncye and moderacyon towardes all people in euerye behalf: of whose prudence in all cyuill matyers: of whose feythfull and vigylaunte administracyon vnder your Maiestie in your common weale: of whose indifferencie in all causes of iustice to be ministred to your people: of whose most vpryght integritie not onely in ciuile counsaylles, but also in matters of relygion for the woorde of God purely and syncerely to be sette foorth to Goddes glorye, and to the welthe and honoure of your Emperiall croune and dignitee, though nomanne is able to saye ouermuche: yet wyl I rather abstayne to saye that I coulde and iustely might doe, then I wyll fille his eares with the troumpe of hys owne partycular prayses,

whiche

whiche I knowe hym to be nothyng deſyrous ne wyllyng to heare. Onely I ſhall praye almyghty God (as all Englande and your other dominions with publique and the ſame vnceaſſaunt prayers doe) to preſerue and kepe hym, vntyll ſuche tyme as your Maieſtie beyng growen to full manſtate and abſolute diſcretion, may rewarde hym with condigne thankes for his long and the ſame moſte feithfull & diligent ſeruice, and theſame thynge alſo to doe vnto al the other your moſte noble and godly Counſaylours. For the bleſſefull ſtate that your Mayeſtie endeuoureth & dayly trauailleth with theyr aſſēt & conſent to ſette this your Empire in: enforceth as many as loue either you or God, daily to breake out into this acclamatiō: O happie King, of ſuche worthy Counſaillours, & o happie Coūſaillours of ſuche a toward Kyng. Neyther doe we your moſte beneuolent ſubiectes any thynge doubte, but that your Maieſtyes godly begynninges ſo proſperouſly and earneſtly to ſet forth Goddes woord and glorie, ſhall dayly more and more occaſyon all Chriſtian kinges and princes not onely to ſpoyle the Romiſhe Egipte by reſumyng euery one his owne moſte due & ryghtfull title of ſupreme head within his owne Royalmes & dominions, & by abolyſhing the vſurped primacie of the papacie of Rome with all the Antichriſtian traditions iſſuyng from the ſame: but alſo in publiſhing the pure and ſyncere woorde of God to theyr peoples and ſubiectes euery one. And than is it not to be doubted, but that Chriſtian loue, peace, vnitie, and cōcorde, whiche hath long & many yeares through the malicious practiſing of ỹ See of Rome bene exiled and baniſhed from all parties of Chriſtendome, ſhal vniuerſally in a moment returne agayn to the great glorie of God, to ỹ quietyng of the world, to ỹ benefite of all Chriſten cōmon weales, & to the cōfuſion & diſcoumfeightyng aſwell of the Turkes, as alſo of all other the enemies of God & good people. And within your Maieſties Royalmes & dominions it is in the meane tyme nothyng to be myſtruſted, but that by your moſte gracious prouiſion ſuche knowlage of Goddes worde ſhall growe: that your people ſhall be to all others a perfecte enſaumple of all godly conuerſacyon and behaueour. And where Ezechias and Joſias mayntayned true relygyō and ỹ vpryght wurſhippig of God, but eithe: for his owne tyme & no longer: I truſt your Grace ſhall confirme & eſtablyſhe it for euer in ỹ hertes & bowells of all your moſte tēdre louing ſubiectes. Wherūto certes there cā not be any ſo readie or ſo ſure a way, as by publyſhing the holy ſcripture & ghoſpell of Chriſte, & by eſtabliſhing the vſe therof through moſte holſome ordeynaūces, ſtatutes, lawes, iniunctions, ſincere preachers, moſte godly omelies, and expoſycions in the vulgare toungue. And in this behalf, ỹ common wryters in trykeleyng profane matiers doe with muche high ſuit make meanes to obteyne and vſe ỹ fauourable acceptacion of Princes, vnder whoſe name, title, & protection any ſuche woorke may be the more commended and the better habled vnto the readers: howe muche ar we all bounde to your hyghneſſe who of your owne mere good zele and of your owne accorde dooe willingly ſette forth in the Engliſhe tongue ſuche fruictfull bookes whereby all your people maye be edefied in relygion. Emong whiche verily I knowe not any one booke, whome for this purpoſe of briefly, pithyly, ſyncerely, and familiarly expounyng the newe teſtament, I maye iuſtely compare, or at leaſtewyſe preferre to this preſent Paraphraſe of Eraſmus, whiche like as the moſte vertuous ladie Quene Katerin dowagier late wyfe of your moſte noble father, and nowe of your vpryght derebeloued vncle Syr thomas Seimour knyght, Lorde Seymour of Sudley, and hygh admerall of your Seaes, did vpryght graciouſly procure to be tranſlated into our vulgare toungue, ſo your Maieſtie more graciouſly hath by your mooſte godly iniunccions willed to be read, vſed, and ſtudied by euery curate and preeſte to the vndoubted edifying aſwell of theym, as of all other

ꝑ with a desyre to knowe God, shal eyther reade or heare the sāe. For as a wynnower pourgeth the chaffe frō the corne, and the boulter tryeth out the brānne from the mele: so hath Erasmus scoured out of al the Doctours & cōmentaries vpon Scripture the dregges which through the faulte of the tymes or places in whiche those wryters liued, had settled it selfe emong the pure and fine substaunce: he hath tryed out the refuse that cleued in any ꝑ woorkes of suche as wrote whan the doctrine begon by patchyng and clokyng to declyne to insyncerite: the trashe & bagguage stuf that through papisticall tradicions had found a waye to crepe in, this man hath sifted out frō the right doctrine: so that aswell in al other moste clerkely wrytynges, as also moste specially in his Paraphrases vpon the newe testament so auncientely wryten as cannot be emended, he bryngeth in and bryefly compryseth the pith of all the myndes and menynges of all the good Doctours of the churche, that euer wrote. In iustification of feith, in honouryng God onely, in repentaunce and puritie of a Christē mannes life, in detestyng of imagerie and corrupt honouryng of Saīctes, in openyng and defacyng the tyrannie, the blasphempe, Hypocrisie, the ambicio, the vsurpacion of the See of Rome, in notyng the abuses of al the abhominable sectes and rables of counterfaicte religions and idle cloistreers, in bewrayng the iugleyng sleightes and fine practise of poperie, in choice of meates, in esteming the difference of dayes, in manifesting of vain ceremonies vnder the coulour and pretence of holynesse crept into Christes churche, in reprehendyng pylgremages wyth all circūstaunces of idolatrie and supersticion, in describyng of a Prynces office, in teachyng obedience of the people towardes their rewlers and Gouernours, in declaryng of a pastours duetie, in shewing the parte of an Euangelicall preacher, and what or how his doctrine ought to be out of the Scriptures, in blasyng the Antichristian decrees of poperie vnder the name of tradicions & constitucions of our mother churche, in decisyng the right difference betwene the spirite and the letter, and finallye in all other poynctes or articles of our religion hauyng nowe of late peres been in controuersie, Erasmus lyke as he is no where ouer vehemente, so is he euerie where both full and syncere. Neither doeth any wryter more wittily, more earnestely, more aptely, more finely, more substancially, more pithyly, or more playnlye describe and peincte out the vsurped estate, preeminence, and pompe of the bishop of Rome, then he doeth: aswell in all other places where iust occasion offereth it selfe, as also directelye (though vnder a preatye coulour) in the eleuenth chapitur of the Euangeliste Marke. Erasmus ferthermore is woondrefull in comparyng of fygures of the olde testamente, in applyng of allegories, in declaryng of parables, in discussyng of doubtefull questions, in serchyng and explicatyng of profound mysteries, wherein he euidentely declareth himselfe, that he was a man of an excellent witte, of muche study, of exquisite learnyng, of profound knowelage, of an exact iudgemente, of notable diligence, of woorthye & famous industrie, of singular peinfulnesse, of an incomparable memorie, & of an vnestimable zele towardes the setting furth of Christes most holy ghospel. And yet doeth he with suche prudence & temely circumspeccion so temper his stile, that his verai enemies (as he cannot lacke enemies enough whosoeuer wil be an opener & teller of the trueth in matters of religiō, he cānot lacke enuie of Satans broode, whosoeuer will endeuoure himselfe to ferther the knowlage of Goddes woord, he cannot lacke neyther priuy backebytyng nor yet open reproche to slaundre him, to bryng hym out of credite, to deface hym, to trede hym vnder foote, whosoeuer wil be diligent to help bring ꝑ gospel to light: he shal not auoide to be opēly burdened with false crimes,

wherby

whereby he may be vtterly diffamed, whoſoeuer wil trauayle to manifeſte the glory of Chriſtes bloud: he ſhal haue enough to wryte & ſpeake agaynſt hym, whoſoeuer wil attempte to diſcouer the iugleyng caſtes & practiſe of poperie:) his verai enemies (I ſaye) that hated him becauſe they hated the veritie, could neuer yet fynde how to geue hym any foile, or how to take thaduauntage of any ſuche holde againſt hym, wherby to confounde his doctrine. Neuertheleſſe whan I do in my mynde make a compariſō of you thre together, Eraſmus in wryting this Paraphraſe, Quene katerine dowagier in procuring theſame to be turned into Engliſhe, and your highneſſe in publiſhyng theſame by your godly inſtruccions to be had in vſe thoroughout al parties of this Royalme, me ſemeth I do wel note Eraſmus to haue doen ỹ leſte acte of the thre. For Eraſmus facte dyd helpe onely ſuche as are ſeen in latin: the Quenes goodneſſe extendeth to the helpe of the vnlearned alſo whiche haue more nede of helpyng forewarde: and your Maieſties benefite it is, that maketh ſo precious a treaſour common to as many as may take profite or fruict therby. And in dede no Chriſtian Prynce there is, to whom the tuicion, protection, and ſtabliſhyng of any ſuche bookes or werkes as concerne the pure ſettyng forth of Chryſte and his goſpell dooeth ſo aptely or ſo duely appertaine, as to your moſte excellent Maieſtie, to whome by a moſte iuſt and ryght deuolucion & deſcente of inheritaunce of the crounes of Englande, Fraunce, and Irelande, the title alſo of Defendour of the feith, dooeth moſt nerely, moſte peculiarly, moſte ſpecially, and moſte directely belong. Nowe as touchyng the tranſlatours of ſuche bookes as this, although I haue at this preſent the leſſe to ſay, becauſe I my ſelf haue in a ſmall portiō of this werke killed one roume of ſome other man that might haue bene hable to do it better thē I haue dooen: yet can I not but wyſhe that emong ſo many your Maieſties moſte ample & bounteous exhibicions, & ſo many other godly actes to be doen, as are dayly brought & offred to the gracious directiō of your highneſſe, of your moſte dere vncle beyng Gouernour of your Royall perſon duryng this tyme of your minoritie, & vnder your Maieſtie our protectour, and of the other your moſte honourable Counſaillours, this thyng alſo myght be preferred to your conſiderations, how neceſſarye a thyng it wer, that ſome hable, worthye, & mete perſones for dooyng ſuche publique benefite to the cōmon weale as tranſlatyng of good werkes, & wryting of Chronicles, myght by ſome good prouiſion and meanes haue ſome cōdigne ſuſtentacion in theſame. For what Royalme almoſte (Englande excepted) hath not all the good authours that euer wrote tranſlated into ỹ mother tongue, whereby the people are made prudent & expert men in the traicte of all affaires, eyther touchyng any diſciplyne or els any ciuile matiers? And in Germanye, what good werke of diuinitie is there, whiche they haue not in their owne language to the vnestimable edifiyng of the people in ỹ due knowlage of God? For what hath bene or is in any common weale the foundacyon of ſpredyng abrode the knowelage of Goddes worde, but onely the ſettyng forth of the Bible with other good and godly traictiſes for the declaracion of theſame? What thyng hath the whelpes of Romiſche Antichryſte ſo fiercely alwayes barked agaynſt, as at the tranſlatyng of Scripture and other bookes cōcernig matiers of relygyon into the vulgare tongue for the vſe of ỹ people? What any one thyng is there, agaynſt the whiche there hathe in all Chryſtē Royalmes (as long as it myght preuayle) bene eyther forer decrees, lawes or inhibicions ordeyned, or more terrible execucyon of all kyndes of tormentes and deathes inuented, deuyſed, and putte in vre: then agaynſt the ſetters forthe of bookes cōcernyng relygyon? What one thynge hath papiſtrye in all countreyes more eagerly conſpyred, more ſubtelly coumpaced, or more

earneſtely

earnestely practised to oppresse: then the comyng forth of Scripture and other diuine woorkes in ỹ vulgare toungue, wherof the rude multitude might gather knowelage? Against what thyng hath there in these last yeres, vntyll Christe (lyke fyer beyng hidden vnder wood) wolde nedes mounte vp & appere abrode maugre ỹ head of the Romyshe Pharao & al his tyrannie, against what thyng (I saye) hath there bene eyther mo or sorer thundreboltes shot, of depryauyng, of accursyng, of slaundreyng, of defacyng, of condemnyng, and of burnyng: then against bookes of scripture matiers, translated or wryten in ỹ mother language, & against the autours of the same? Vntill the Bible & other good traictises for the explanaciō of the same wer in Christiā regions turned & set forth in the vulgare languages: what kynde of idolatrie, superstitiō, poperie, errour, ignoraunce, or counterfaict religion did not reigne? As long as the candelelyght of the ghospell was kept hydden vnder the buschell: what kyng, what Prynce, what countrey, what people did not the blynde poppyshe gupdes lede (as one that is blyndefolde may be lede) till both fell in the pytte? But whan & wheresoeuer it hath pleased God by his speciall mercy, grace, and prouidence to shewe open the light of the ghospell and true doctrine: there hath at once al popishe troumperie euen of it self vanished away, as a myste is dispersed with the heate of the sunne, as smoke is consumed in the aier, as duste is blowen & scattered abrode with a puffe of wynde, as the night geueth place to the bright day, & as derkenesse vanisheth at the clere light of the sunne. Cōtrariewyse where the woorde of God can not yet geat anye entree to take place, ne the bookes of holy Scripture obteine to be published to the people, what eye doeth not see, & what Christian herte doeth not lament & blede to consyder in what blyndenesse, superstition, errour, vnquietenesse of cōscience, & trouble of mynde, the selie people do liue? It is therfore no small benefite that such persones do to a common weale, whiche are willyngly trauaillers in thys kynde of wrytyng. For as for newe bookes of trifleyng vanities & prophane argumētes we nede none, there are dayly so many wryten: but to haue suche woorkes made cōmon to the publique vse of the vnlearned multitude, as are the principall best, & haue bene wryten by noble Clerkes of vndoubted learning, knowlage, & godlynesse: therin consisteth suche a publique benefite, as (if I should not nowe be suspected and demed to hunt for my selfe) is in myne estimacyon, worthye publique thankes and regarde. For (as Erasmus in his thyrde booke of Apophthegmes, aswell by a sapient aunswer of Socrates, as also by two other preatie storyes, the one of Leonicenus & thother of William Warham late Archebishop of Cantorburie doeth declare) muche more good, & a muche greater benefite to a common weale doeth suche an one, as translateth or composeth any fruictefull booke or traictise, whyche by going abrode thorough-out a whole Royalme maye profite all pastoures, curates, studentes, & al people vniuersally: then any mā is hable to do by preaching, teaching, or geuing instrucciōs to one company alone, or in one place or countrey & no mo, though he should neuer so rightely, neuer so diligently, or neuer so cunnyngly doe the same. Now besydes that suche a translatour trauayleth not to his own priuate cōmoditie, but to the behouf & publique vse of his countreye: besydes that the thyng is suche as must so throughly occupie and possesse the doer, and must haue hym so attente to applye that same exercise onely, that he maye not duryng that season take in hande any other trade of busynesse whereby to purchace his lyuyng: besydes that the thyng cannot bee dooen wythoute bestowyng of long tyme, greate watchyng, muche peines, dylygente studye, no small charges aswell of meate, drynke, and bookes, as also of other necessaries: the labour selfe is of it selfe a more peinfull and a moore tedious

thyng,

thyng, then for a man to wryte or proſecute any argument of hys owne inuen-
cion. A man hath his owne inuencion readie at his owne pleaſure without let-
tes or ſtoppes to make ſuche diſcourſe as his argument requireth: but a tran-
ſlatour muſt of force in maner at euerye other woorde ſtaygh & ſuſpende both
his cogitacion and his penne to looke vpon his autoure, ſo that he might in e-
guall tyme make thryſe ſo muche, as he can be hable to tranſlate. But whether
of bothe a man ſhall applye hymſelf to dooe, he can in the meane whyle dooe
nothyng els: he cannot during the ſeaſon beſtow hymſelf on any other occupa-
cion for hys lyuyng: and hys neceſſities and alſo charges in the meane tyme
neuertheleſſe dooe growe aſwell as other mennes. Wherof it cometh to paſſe,
that a noumbre of ſuche as would be right willing and diligent to dooe good
in the common weale with this kynde of ſeruice: yet through defaulte of ne-
ceſſarie maintenaunce, cannot: and certayn that hath both liuyng & vacaunt
tyme enough, for as muche as they ſee the paines of this trauayle ſo great, the
hyre nothyng at all, and the capciouſneſſe of ſome maligners agaynſt the tru-
eth ſo readie to depraue the diligent laboure of ſtudious wryters: are for the
moſte parte of them better contented (accordyng to the accuſtomed prouerbe)
to plaie for naught, thē to worke for naught. And by this meanes lye almoſte
all good bookes hidden from the people, and all diſciplynes vnknowen. But
thus hauing vnder the gracious ſufferaunce and correction of your Maieſtie
ſhewed my poore opinion, I ſurceaſſe any ferther to traict of this matier, leſte
I might ſeme to ſpeake as myne owne frende, whiche in dede I doo not, in ſo
muche that hauyng your Maieſties benigne fauoure therunto, I mynde and
entende no leſſe, then al my lyfe enduryng either in wryting or tranſlating, to
employe my ſimple talente, accordyng to the porcion whiche it hathe pleaſed
almightie God to meaſure vnto me: Albeit in this preſent woorke, nothyng it
is that I dooe or iuſtely maye take vnto me as myne acte, ſauyng the tranſla-
cion of the paraphraſe vpon Luke, and the digeſting and placyng of the texte
throughout all the ghoſpelles, and the actes (except the ghoſpell of Marke,)
to thentent the vnlearned readers maye perceyue where and how the proceſſe
& circumſtaūce of the paraphraſe aunſwereth to ỹ texte, & how it ioyneth ther-
with. Whiche my rude & groſſe doyng, yf it may pleaſe your highneſſe for the
reſpecte of my good will and honeſte zele to pardone (for as for thanke I con-
feſſe my ſelfe to haue worthily deſerued none for ſo rude a thyng:) your Ma-
ieſties benigne and gracious fauour ſhal be vnto me ſuche an encouragyng &
ſpurre to wardes ferther induſtrie: that emong the ryche iewells of other better
learned mennes ſtudies, who haue aboundaunce of treaſoures to conferre &
beſtowe to the publique edifiyng of the ignoraunt people, I ſhall at no tyme
be ſlacke euen of my penurie and ſcarcitie to bryng my poore ferthyng alſo, &
to caſt it into the common bore of helpyng the ignoraūt multytude towardes
more knowelage of God. For truely there is none ſo good, ſo ſure, ne ſo ready
a waye to plante the knowelage of God in mennes hertes, to engraue in men
true loue & obedience towardes their Princes and rewlers, to roote vp idola-
trie & ſuperſtici- out of mēnes ſtomakes, to bryng the people in ỹ good minde
to deteſte & abhorre al kynd of naughtineſſe, to bring al folkes to a perfect ſe-
curitie of conſciēce in Chriſtes bloud, to reduce the people to an vpright trade
of Chriſtian religion: as to fede their gredie houngre & thirſt of Chriſtes iu-
ſtice vō the Bible, vō ſuche godly omilies, & with this paraphraſe & other lyke
bokes of wholſōe doctrine, as your Maieſties zele & deuocion towardes God,
hath alreadie moued you to do. For of this young & grene foundacion beeyng
yet veray newly laied, thus muche good edifiyng hath alreadie growen in all
perſones conſciences: that blaſpheme, periurie, mourdre, theft, whooredō, ma-
king of affraies, & other abhominaciōs ar more deteſted, thē thei wer in ỹ blind

worlde verat late yeres gon: whiche is a token, that Christe begynneth to dwel emōg vs. For as Christ groweth, so shal vice weare away. And by eguall degrees shal the loue of vertue & the hatered of vice grow in our hertes. A great maigme that haue hated matrimonye, & yet haue not hated fornicatiō, incestе, & aduoutrie, begyn nowe to abhorre and manifestely to flee these & other lyke pestilences, and to exercise the contraries. Whiche thing if some persones shal percase denye & affirme to be otherwise, truely in myne opinion it is not so, but because it is in so great a noumbre emended, looke where suche corruption stil remayneth, ther doeth it better & more notably appere, as straunge thinges ar cōmonly more woondred at. For all good & godly folke do now woondre, that Goddes worde beyng spred abrode & beyng now almoste in euery bodyes hād and mouthe so common, there shoulde be any creature in whome any of the enormities afore mencioned should reigne. But by Goddes grace & your Maiesties moste holsome prouision it is to be hoped, that through this salue of Goddes woorde, and other deuoute werkes for declaracion of thesame sette forthe to the people, yf any shepe eyther be scabbie, orels do yet renne a straigh: thesame shall by the right ledyng of the head belleweather their Prince, and by the whystle and voyce of their good Pastours, be reduced to suche a concorde and vnitie, that they will full and whole goe the streight pathwaye of Christes doctrine, vntil (according to hys promysse) there shal of vs al be but one folde, & one shepehearde, as your most excellent Maiestie by setting forthe suche bookes as maye edifie your people of all states & degrees in the knowelage of goddes woorde, & in innocencie of lyfe doeth labour to haue it. Whiche your godly purpose & desire (if I may wyth your gracious pardone saye myne opinion) I veraply suppose that no creature is of suche wicked herte to hinder, except if any suche there be, (whiche thyng God of hys great mercye and grace forbid) that would not with his good wil haue your highnesse so well to prosper, flourishe, and growe, as to the honour and glory of God, to the coumfort and reioyeyng of al your wel willers, to the terrour & drede of al your foes, and to the welth and honoure of all your Royalmes and dominiōs (God be thanked) ye nowe do. And doubte you not moste excellent Soueraigne, but that so long as your Maiestie by the aduise and assistence of your said moste dere vncle and the other your moste honourable Counsaylours shall tendrely seke & sette forth Goddes glorye, stampyng and trapyng your people to walke in his preceptes: so long will God prosper you in all affaires, who can no more be false of his promisse, then he can ceasse to be God. If ye reade the fifth chapitur of Josue & the fifth chapitur of Judith, (besides many places mo aswell in the bookes of the kinges, as also in other bookes of the Scriptures) ye shal playnly fynde howe meruaylously God protected, saued, prospered, and preserued the people of Israel so long as thei walked in his preceptes truely and syncerely, wurshippyng him & keppyng his lawes, against al the force & violēce of al their enemies, wer they neuer so innumerable, neuer so puissaūt, neuer so wel appointed for battayle, nor neuer so fierce. In ỳ fifth chapitur of Judith emong other notable testimonies of Goddes tenderenesse ouer Israell, and by their exaumple ouer al suche as truely serue him, it is conteyned, ỳ whan word came to Holofernes Prince & Captain general of the warre of the Assyrians vnder the king Nabugodonosor, howe the children of Israel prepared theimselfes to make resistence against him & his armie Royall, & he had demaunded many questiōs of the Prynces of Moab, and of the Captaines of Ammō concerning the power of ỳ Israelites: Ach for the Captain of al Ammonites, whan he had in a long processe declared vnto Holofernes how woondrefully Israel whan they truely serued god, had euermore frō time to tyme bene preserued, & had preuayled against al their enemies: & contrariewise how god had alwaies

plagued

plagued them whan ſoeuer thei fell from hym to wurſhip falſe Goddes: thus dooeth he conclude and knit vp his oracion. Therefore my Lorde (ſayeth he) make diligent inquiſicio: If this people haue doen wickednesſe in the ſight of their God, than leat vs goe vp agaynſt them. For doubteleſſe their God wyll deliuer them into thy handes, and ſubdue theim vnto thy power. But yf thys people haue not diſpleaſed their God: we ſhal not be hable to withſtand them. For their God wil defende theim, & ſo ſhall we be a ſhame to al the worlde. &c.

If therfore wyth all tendreneſſe of herte, beſeche almightie God that this your godly purpoſe of ſettyng foorth the woorde and glorye of God, (whereunto hys moſte holye ſpirite firſte moued your moſte noble father, and hath nowe more ſtrongly and effectuallye wrought theſame in your Maieſtie,) maye neuer ſlacke. And than I nothyng doubte, but that, accordyng to the moſte earneſt and theſame vnceaſſaunt prayers, not onely of al vs your moſte feithfull louyng ſubiectes, but alſo of all other good & godly people, he ſhall in all thynges moſte proſperouſly continue your moſte noble and moſte gracious Reigne ouer vs, pouryng & heapyng into you as into a veſſell of ſingular prerogatiue pecultarly choſen, the right and true adminiſtracion of his lawes and of your common weale, whiche by his ſpeciall grace he gaue vnto Moſes and vnto Joſue: the lyke teſtimonie of feithfulneſſe and of beeyng a man choſen after his owne herte, whiche he gaue vnto kyng Dauid, the ſingular gifte of wyſedome, rycheſſe, magnificence, & renoume, wherwith he notably aboue al others endowed kyng Salomon: the foortunate and proſperous ſucceſſe in battayle (if neceſſitie of warre muſt come vnto you) that he ſent vnto Abia: no leſſe integritie and pureneſſe of lyuyng ioyned with effectuall takyng awaye of ſuperſtiction, then the ſcripture reporteth of good kyng Aſa: theſame grace to ſette your people in good ordre, and to conſtitute echewhere within your Rotalmes and dominions, prudent, vpright, & diſcrete Magiſtrates to miniſter iuſtice, and to haue God with you in all your affaires therfore, as we reade of noble kyng Joſaphat: the lyke proſperitie and continuaunce of moſte victorious reigning that God ſent vnto Joathan kyng of Iſraell: the lyke addicion of yeres to your naturall tyme, that Ezechias had: and finally the luckie and proſperous olde age, whiche God gaue vnto Abraham, with ſemblable happe for propagacion of ſede for your ſucceſſion by ſuche a noble Sara as maye be a conuigne ſpouſe to be coupled with ſo noble a kyng. Wherunto all true Engliſhe herres that ſhall foortune to reade or heare theſe preſentes I doubte not will with one voice ſaye Amen.

Exod. xxiii. Deu. xxxi. & Joſua. iii & iiii. &c. i. king. xxiii & iii. kyng. xiii. iii. kyng. iii. ii Para. xiii. iii. kyng. xv & ii Paralip xiiii. & xv.

ii. Paralip. xvii. & xviii. iiii. king. xv & ii. paralip. xxvii. iiii. king. xx Gene. xxi. & xxiiii. & xxv

The preface
To the lentel christian reader

Nicolas Udall wisheth health, grace, and peace in God the father, and in his sonne Jesus Chryste our sauiour.

THou hast here good Christian reader the paraphrase of Erasmus vpon the ghospel, that is to saye, a treasoure, and in maner a ful librarie of al good diuinitie bookes. For whatsoeuer thing any of the auncient doctours of the churche leaft behynde hym, whatsoeuer in anye catholike wryter is conteyned, whatsoeuer anye notable good expositoure hath sette foorth for the syncere and playn declaracion of the newe testament: the pith and substaunce therof hath this man with a clerkely iudgement compendiously and briefly, as it were in a summe, couched together in this one worke. Neyther was ther euer any worke so easie to be vnderstãded of. ℣ reader, whiche hath had more cunnyng shewed in it, as by his own annotacions vpon his translacion of the new testament it may euidentely appere, in whiche annotacions he approueth and declareth himself with suche diligent obseruacion and marking to haue perused al libraries, al wryters, all bookes: as verai fewe studentes dooe vse to reade and laboure any one autour in any disciplyne. Accept this autour therfore deuout reader, & with glad will embrace so profitable a meane and instrumente, whereby thou mayest (without any further trauayle then onely readyng, marking, and beareyng it waye,) so easily attayne to the clere vnderstanding of the gospel. Reade it with a pure & a charitable herte, and with a single eye void of almanier parcialitie of affeccion or of enute: & thou shalt espye therin suche edifying, as may be mete for thy state of knowleage and aptitude, what euer it be. For lyke as in the moste holy & blissed testamente there is bothe pappe for younglinges in the feith and in knowelage of Goddes worde, and also sound meate for suche as are well entred and hable to brooke higher thynges: euen so in this autour are al thinges aptely tempered to enduce, and traine the grosse & the rude multitude aswell of Curates and teachers, as also of other priuate readers: to fede the weake with suche doctrine as they are hable to receyue: to sharpen & make eagre suche as are houngrie of further knowelage: and to minister vnto the learned or eloquent teachers matier sufficient wheron to grounde muche profound & thesame right Christiã doctrine. Accept it willingly & rendre thankes first to God, who of his infinite mercye & grace hath in these our dayes sente suche a noumbre of suche good wryters (and emong them Erasmus as one of the chiefe and principall) not onely to geue clere lyght, but also to open a way vnto the pure & perfecte knowelage of Goddes worde, and than to our moste excellent Soueraigne good kyng Edwarde the sixte, who emong the other his moste princely and moste Christian actes, dooeth so soone & so effectuallye begynne, first with the promotyng of Goddes worde and glorye, beyng the fountayn & ground of al good successe and prosperitie: and thirdely to Quene Katerine dowagier, by whose good meanes and procurement this present worke hath bene by soondrie mẽnes labours turned into our vulgare toungue, whereby the kynges Maiestie, (whose principall desire & trauayle is to doe all thinges possible, wherby his moste tenderly beloued subiectes knowelage may be furthered, their conscience staighed in a syncere doctrine of Chryst, w̃ a perfect framyng & confirming of the same in a good conuersacion of lyke,) myght by

hauing

hauing so notable a good matter in readinesse, bee the better occasioned to put
foorth so fruitefull an exposicion of the ghospell. For a paraphrase is a plain
settyng foorth of a texte or sentēce more at large, with suche circumstaunce of
mo and other wordes, as maie make the sentēce open, clere, plain, & familiar,
whiche otherwise should perchaunce seme bare, vnfruitefull, hard, straunge,
rough, obscure, and derke to bee vnderstanded of any that wer either vnlear-
ned or but meanely entreed. And what is this, but a kinde of exposicion, yea &
that of the most pithythie and effectuall sorte? How muche therefore art thou
bounde deuout christian reader, (and especially ye priestes and Curates that
either haue not been brought vp in studie of letters & of diuinitie, or els haue
not suche store of bookes, as maie bee sufficient for mainteinyng of your stu-
dies) how muche are all ye bound (I saie) vnto the kinges most excellent Ma-
iestie & his most honourable & woorthie Counsaillours, who of a spectall re-
garde & consideracion of the ignoraunce & defaulte of litterature (which hath
reigned in most parte of the Clergie of Englāde aswel to the great detrimēte,
harme, and decai of religion in the christian flockes to their spirituall charge
committed, as also to their owne intolerable perill and daungier, whan at the
generall daie of accoumpte & audite to bee made at the throne of God, it shall
bee required at their handes how & what thei haue taught to the ignoraunt
multitude, for whose soules (as touching their institucion in the feith and in ỳ
lawes of God) thei must aunswer before a rightfull iudge, whom no mā shall
bee hable to corrupte, beguyle, deceiue, or escape) haue by their most good po-
licie found a meanes, how bothe ye and all the people maie with a great dele
lesse time, studie, labour, yea & also charges, then wer woont to bee bestowed
in playyng at tables, boules, cardes, & other vnlawfull games, haue in a fewe
leaues a wholle librarie of good doctrine, bothe for the priuate edifiyng of e-
uerie one particularly, & also for the enstruccion and teaching of eche other in
cōmon. Whatsoeuer ignoraunt persone is desirous of knowelage & can bee
contented to learne: whosoeuer is not of an herte so endurate, but that he can
abide suche good bookes, as maie further Christes doctrine, whosoeuer is not
of an extreme malignaunt stomake against the due setting foorth of Goddes
woorde: whosoeuer is not suche an enemie to the glorie of God, ỳ he enuieth
the benefite of Christes bloud vnto Englād: whosoeuer is not either of suche
blindenesse that he cannot see the trueth, or of suche peruerse & frowarde malice
that he will not, or of suche cācard obstinacie that he will against the spirite &
against his cōscience wilfully withstāde & resiste al good thinges which maie
induce men to the knowelage of God: whosoeuer doeth not hate the light of
the ghospell: whosoeuer is in his herte a fauourer of the trueth, & of the kinges
Maiesties moste godly procedinges, hath no lesse cause but to enbrace Eras-
mus, whose doctrine the most & best parte of al christiā Royalmes & vniuer-
sities hath euermore allowed & iudged to be cōsonaunt to the trueth, & also is
bound with immortall thankes to praie for the kinges most excellēt Maieste
for this his most gracious setting foorth & publishing this present woorke to
the vse of suche as haue nede therof. And where ỳ said Erasmus ferre other-
wise then a great noūbre of ỳ scholastical sorte & other vnlettred expositours
of these last blinde seasons, hath writen these his paraphrases in as ornate a
stile as he hath ỳ most part of his other volumes: is not (as some barbarous
bloundreers haue for safegarde & defense of their owne poore honesties alleig-
ed) a thing vnseming for bookes of holy scripture matters. For diuinitee, like
as it loueth no cloking, but loueth to bee simple & plain, so doeth it not refuse
eloquence, if the same come without iniurie or violacīō of the trueth. For who
writeth more ornately then ỳ Greke diuines, Basilius, Gregorie Naziāzene,
Theophilactus, Chrisostome? or who in latine more elegauntely then Lactā-

ſius, Hierome, & diuerſe others. Albeit in this Engliſh paraphraſe ỹ tranſlatours haue of purpoſe ſtudied rather to write a plain ſtile, thẽ to vſe their elegaũcie of ſpeche, partly becauſe there cãnot in al pointes be expreſſed in ỹ Engliſh toungue the grace ỹ is in the latine, muche leſſe (of my ſelf I ſpeake) the pleaſauntenelle ỹ is in the ſtile of Eraſmus a mã of moſt excellent learnyng & exquiſite eloquence in this kinde (though in dede not altogether a Ciceroniã, but yet feacte, pleaſaunt, ſwete, elegaunt, & ſenſible,) & partely becauſe there was a ſpecial regarde to bee had to ỹ rude & vnlettred people, who perchaũce thzough defaulte of atteigning to the high ſtile, ſhould alſo thereby haue been defrauded of the pzofite & fruicte of vnderſtanding the ſenſe, whiche thyng ỹ they might doe, was the onely purpoſe why it was firſt tranſlated, & now by the kinges moſt excellent Maieſtie willed to be read. Foz as foz the learned are hable enough to helpe theimſelfes without any tranſlations at all. Neither are theſe trãſlatiõs to bee depzaued, becauſe ſome reader would perhaps otherwiſe haue turned ſome thinges, then he ſhal here reade it. Foz no two enterpzeters there be, ỹ in trãſlating out of any one tongue into an other would agree in all poinctes of ſtile oz enditing, as (beſt foz this purpoſe) it maie appere by the aunciẽt fathers of the Churche, whoſe allegatiõs of places of holy Scripture moſt cõmonly varie in wozdes, & agree not but in ſenſe. And the ſame interpzeter that would haue tranſlated ſome parte herof better then it now is, would in ſome other poinctes perchaunce haue doen it wurſe. Therefoze euerie man tentilly take & interpzete an others labours, & beare wt his infirmitie, if not in cõſideracion of his ſtudie & trauail, yet at leſte wiſe foz reſpect of his goodzele & godly entente to ferther knowelage. If it come to the hãdes of ſuche as can & wil without diſdeigne oz arrogaũcie take his pẽne & emẽde any thing ỹ his good & vncozrupt iudgemẽt ſhall ſee mete to bee cozrected: I ſuppoſe that beſides the rewarde of God, and the publique thãkes of his coũtrey, he ſhal alſo pziuately deſerue and receiue immoztal thãkes of the tranſlatours, whoſe deſire is to haue it wel. Neither doe I ſuppoſe any to be of ſuch minde, ỹ he would diſdeigne oz be grieued to ſee his thing bettered, as in this great weozke ſome thinges are in dede here & there otherwiſe penned, then ỹ firſt tranſlatours wzote it. Foz this is as a cõmon weozke of buildyng, to the whiche are hired many ſoondzie men of occupaciõ: & in caſe ſome man bee making a dooze, a windooze, oz a frame: though an other of theſame occupation putte his hãde to the bettering & perfeicting of it, yet is not the ſo doyng any diſpleaſure noz cauſe of grutche to the other: but rather a beautifiyng of his doyng, & a cauſe of rẽdzeyng thãkes to ỹ partie ỹ of good wille & zele without pzeſumpcion did put his helping hande to a good purpoſe. And ſembleably in this cõmon weozke of ỹ ghoſpels vineyarde (foz almuche as euerie labourer hath his iye directed to ỹ onely marke of ſetting foozth ỹ glozie of God & his moſt holy wozde, no mã meneth any rebuke oz derogaciõ to his felow, whã he emẽdeth ſomething ỹ was to be refourmed oz altered: but rather ſemeth to craue the like helpe of the other again in his owne doynges, becauſe it is euident that any mã can ferther ſee, & can be a moze indifferent iudge in an other mans doynges, then he can be in his owne. Geuing therfoze firſt laude, pzaiſe & thankes to God foz all his giftes, & than to our moſt excellẽt king Edwarde the ſixth foz ſo gracious accepting, fauouring, & maunteinyng honeſt & godly ſtudies: leat euerie man emploie his good talentes that God hath geuẽ him, to the publique vſe of ſeruyng and pzofitting his countrey, and to the common edifiyng eche of other in Jeſus Chriſte our Lozde: to whom together with the father, and with the holy ghoſt, be all honour, laude, and glozye wozlde without ende. Amen.

The preface of Eralmus vnto his paraphrase vpon the Gospell of the Euangeliste Matthew.

To the moste victorious Emperoure Charles, the fift of that name, Eralmus of Roterdam, greteynge.

Eyng not ignorannt, Charles Emperour most victorious, how muche godly feare, and reuerence also, is of due congruence to be geuen, partly vnto all holye scriptures, whiche the holye fathers through the inspiracion of God, haue lefte vnto vs, and especially vnto that parte of scripture, whiche maketh an vpright and faithfull relacion of suche thynges, as the heauēly father eyther wrought in facte, or spake in woordes, for the health and saluacion of the whole world, through his sonne Jesus: and being ferther priuie to mine owne vnworthinesse, where not many yeares gone, I firste attēpted to set hande to making a paraphrase vpon Paules Epistles, for the playner vnderstandyng of them, (which thing to doe came vpon me at that tyme of a sodain pang, euē of mine owne minde) I did no lesse, then thinke my selfe to enterprise a verai bold and presumpteous acte, and an acte (as the prouerbe sayeth) of a right daungerous hasarde, in so muche that after I had in one or twoo or three chapiters, taken a prouf & assaye of the worke, how well it woulde doe, I was vtterly mynded to pull downe my sayles againe, and to surceasse from the course that I had afore appointed to take, onlesse a wonderfull cōsente of my frendes beyng men of learnyng, had perforce constreined me to procede with that I had begon. Neyther could I for theyr most earnest desyres, be at any rest or quiet, vntil I had fully ended and finished all that euer ther was of the Epistles Apostolicall, wheras I had not taken in hand to medle, but onely w̄ those epistles, whiche without all controuersie or doubte, wer wryten of thapostle Paule. It hath not at all tymes framed well with me, ne come to good ende, whan I haue been rewled to doe thynges at the motions and pricking forward of frendes. But yet in this thyng neuertheles I was not a litle proude of my selfe, that this my bold auenturing had come muche more happely to passe, then was loked for, as well for myne owne parte that was the maker, to whom it purchased least enuie and grutche of men, of al the workes that euer I wrote: as also on the behalfe of all suche, as are studentes and suters to atteigne to the philosophye of the gospell, who doe euery man more then other, geue me thākes for that by meanes of myne industrious laboure, they haue to the better knowleage of thapostolicall wisedome, eyther bene moued and stirred vp, or els furthered. But whā I had cleane dispatched my self of this great charge and taske, I looked not that I should at any tyme afterward, haue any more to doe with this kinde of writing, & beholde the right reuerende father Mathewe, Cardinal of Sedune, (by whose aduise and instigation I had afore made vp all thepistles canonical) at what time I spake with him, at Bzurels to welcome hym into the countrey, according to my duetie after his returne from the councell, whiche had than bene holden at the citie of Wourmes, euē by and by at the first entring in talke with me, euen lyke a man that had deuised vpon it afore, begynneth to exhorte me, that what I had afore doen vpon thapostolicall Epistles, the same I should also doe vpon the gospell of Mathew. I on my partie anon made myne excuse by many thinges, first that it was alreadye an acte bolde and ouer bolde, that I had attempted the same vpon the writynges of thapostles: secondlye that the Apostles in dede were godly men, yet neuertheless men they were, but the maiestie of Christe to be more great, then that it might be lefull to auenture the doyng of suche a thing in his wordes. That if the maiestie of the worke did not put of and driue one

awaye, yet the nature of the argument or matter of the goſpels to refuſe the thyng, & not to ſuffre one that ſhoulde go about to make a Paraphraſe, & not onely for that there are in the goſpell perſons of diuerſe and ſondry ſortes, vnto whom while the wordes and talke is ſo applied as to euery of them for his rate or degree maye beſt accorde, it commeth to paſſe, that the wryters penne is kept ſhut within the encloſure of an excedyng ſtreyght grate, becauſe it is debarred from that libertie, whiche all other ſortes of commentaries doe ſuffer and receyue, (for a paraphraſe alſo is to be reputed as a kinde of commentarie.) Furthermore where as a good portion of the goſpell conſiſteth in makyng reporte of this and that acte doyng, and that of a ſimple and a plaine report without any curioſitie, one that ſhould in this parte make a paraphraſe, ſhall ſeme nothyng els to doe, but at noone tyde to light a candell, as the prouerbe of the Grekes doeth call it. Nowe further, whereas the auncient doctoures and wryters doe in expounyng the allegories, partely varie, not declaryng it all after one waye, and partely ſo handle themſelues, that to me they ſeme oft tymes to playe and dalie with it, nor might expreſſe or bryng in the ſame allegories, but vnder the perſone, eyther of Chriſt, or els of the euangeliſt, it is euident and well to be knowen, in what narow ſtreyghtes I ſhould trauayle. I let paſſe, and ſaye nothyng, that Chriſte in ſuche wyſe ſpake certayne thynges, as he would not haue the ſame to be vnderſtanded at the time of the ſpeking of them, of whiche ſorte this here enſuyng is one: (Diſtroye ye this temple, and within thre dayes ſpace I will buyld it vp agayne.) And alſo of byng a ſweard: of the Phariſeis leauē to be eſchewed. And truly in that ſame his talke, where he foreſheweth the diſtruction of the citie of Hieruſalē, and prophecieth of the ende of the worlde, and of afflictions longe after to enſue vnto the Apoſtles, Jeſus doeth ſo entermedle and temper his talke, that me ſemeth his will and pleaſure was, to be darke and not vnderſtanded, not onely to the Apoſtles, but alſo vnto vs all. There be alſo certayne places (as I thinke) almoſt vnpoſſible to be expouned, of whiche ſorte one is, cōcernyng that ſinne againſt the holy ghoſt ſhall neuer be remitted: an other, cōcernyng the day of iudgement reſerued to the knowleage of the father onely, and vnknowen euen to the very ſonne ſelfe. In theſe places and ſuche lyke, yf one wryte commentaryes, he maye at his pleaſure without daungier, reporte the ſondrye opinions of ſondrye expoſitours, he hath libertye frankely to confeſſe and acknowelege that he doeth not vnderſtande the mening of the place. But one that maketh a paraphraſe hath not ỹ like libertie nor power. Moreouer certaine thinges there bee in ſuche ſorte ſpoken, that they touche and concerne euen theſe verai times that nowe are, among whiche ſayinges right many there be, ferre diſagreyng from the inſtitutions & ordeinaunces of the Apoſtles. And ſuche thynges, although the Euangeliſtes forknewe them by ỹ ſpirite of prophecie, yet certes vnder the perſones & names of the Apoſtles, they can not be reported, but both coldely, & alſo cuttedly: There was yet alſo an other poinct that moued my minde, whiche was, that in caſe I ſhould take & beſtowe this labour vpon Matthewe only, there would by and by be ſum, ỹ would make inſtaunt and earneſt requeſt for to haue the lyke doen vpō al the reſidue of the Euāgeliſtes: whoſe will and deſire if I ſhould folow, thā muſt it cum to paſſe, that I muſt many times more then once make repeticiō of one manier matiers, that is to wete, of all and euery matter, in whiche the Euangeliſtes did among themſelfes accorde. Or, if on the other ſide I ſhoulde tye and linke together a certain continuall proceſſe of tellyng the thynges, and ſo to make but one whole tale of them altogether: than, (foraſmuche as to declare and to open al the places whiche in the Euāgeliſtes ſeme to diſagree, is nothyng els, but to be coumbreouſly entangled as it were in a certayne maſe)

could

could I neuer haue been able to doe that is to be doen, for the clerenesse and light that a Paraphrase ought to haue. Whã with these and berai many mo argumentes and reasons, I desired to bee ridde of the charge that was layed vnto me, to go in hande with all, wheras I thought my selfe to haue a good cause, and an excuse that might haue preuailed: yet did the sayed Matthew vanquish me by his eloquence, he got the ouer hande of me by reason of his autoritie wherby he might commaunde me, takyng on hym self the daungier and hasard of all the whole matter. Neyther durst I bee so bolde as any longer to striue or strougle against the aduise and counsaill of hym, whose counsailles your Maiestie customably vseth, in most high and weyghty affayres, not vnwillingly to folowe. And yet where as I had not euen plainly taken the matter vpon me, but had onely promysed that I would one daye assaye if happily the thing would feigh and go forward: he than tourneying towardes Mylain, had made assured warrantise vnto the Germaines in my behalf, that the worke should this instaunt winter season come forth. Wherupon I commyng backe my selfe agayne vnto Basile, was in suche wyse on eche side continually called vpon, of my maisters the Germaynes, beyng crauers not of the lest importune sorte, that because I would in any wyse discharge both his promyse, and myne owne honestie to, I finished vp the worke with littell more then a monethes labour. And God he graunt, that bothe the cõmaundement of hym, and the obedience of me, maye be to all persones luckie and fortunate: and I truste it will so bee, if your Maiestie will agnise & knowelage this slẽder gifte and present, to the same dedicated. But here perchaunce some man, that knoweth you by none other title sauing onely by the name of Emperour, will saye: What is a booke of suche an argument or matter as thys for a prince secular, whiche it had bene more mete and conuenient to haue dedicated vnto abbottes or bishops? for aunswere whereof, first me thinketh it a thyng aptly geuen, whatsoeuer thyng beyng honest, is put vp to a Christen prince. And besides this, where as no prince is so secular, but that he hath to doe with the prokessiõ of the gospell, the Emperours are anointed and sacred for this very purpose, that they maye eyther maynteyne or restore, or els enlarge and spreade abrode the religion of the gospell. Ergo than (will some man saye) the Emperour is not a teacher of the gospell, but the defendoure of it. I graunt that. But in the meane while mete it is, not to be ignorant what maner thyng it is, for whiche one taketh armoure to defende it. And forsoth, whã I consider that herte and mynde of yours, in suche wyse to be geuen vnto religion and to godly deuocion, that to Bishops & Abbottes it maye towardes the studie of godlinesse, bee aswell a rewle, as also a spurre, me semeth, I can not dedicate this gifte vnto any man, more conuenientlye, then to your maiestie. So that the thyng whiche I might aptelye haue dedicated to any Christen prince, and more aptelye to a Christen Emperoure: I doe most aptely of all, dedicate vnto you Charles. Wyche lesse apte thynges doe they bryng vnto you, that geue you great giftes of precious stones, that are gayson to be found, of lustie fierce horses, of houndes, & of riche hangynges, that come out of farre straunge countreyes. And moreouer forasmuche as the Euangelistes haue writen the gospel vnto all folkes, no persone excepted: I do not see, why it shoulde not of euery man bee read. And I haue so handeled it, that it maye bee vnderstanded euẽ of suche also, as are vnlettered. And surely it shal with excellent good fruite be read, if euery bodye shall take it in his handes of the only mynde and entent, to bee made thereby a better man then he was afore: and not apply scripture of the gospell, to his owne affections, but contrarye wyse reforme and correcte his lyfe and his desyres, accordyng to the rule and prescripcion therof. I haue in this present worke chiefely folowed Origenes,

beyng singularly aboue others, experte in diuinitee, and Chrisostome & Hierome, of the catholique writers most best allowed. That Lord and Prince of heauen giue and graunt vnto you Charles, Emperour moste emperial, suche thinges to mynde and to go about, as are of the principall best sort, & the same lord well prosper your endeuours in that behalfe, to the ende that the moste noble Empier whiche ye haue hitherto had without bloudshed of mã, ye may semblably aswell enlarge and amplifye, as defende and maintayne. And this poinct in the meane while it maye pleake youre merciful gractousnesse frō time to tyme to haue in your remembraunce, that no warre there is vpon so iust & lawfull causes taken in hande, nor with so good moderacion executed, ỹ draweth not after it an hugie heape both of abominacions, and also of miseries, yea, and remembre also the greatest portion of all the harmes, to light in fyne, vpon persones bothe giltelesse and also vnworthy the same.

Yeuen at Basile on the Ides of Januarie, in the yere of our Lorde a thousande fyue hundred twentie and two.

The lyfe of Saynt Matthewe wryten by Hierome one of the auncient doctours of the Churche.

MAtthew whiche was otherwyse also called Leuy, beyng of a Publicane made an Apostle, fyrste of all others composed and wrote in Jewrye, the ghospell of Chriſte in the Hebrue tounge, for theyr behouſe and cause, whiche beyng of the circumcision, had beleeued: whiche gospell what person did afterward translate into Greke, it is not beray certainly knowen. But truely the veray Hebrue selfe is had euen vntill this present daye in the librarie of Cesarea, whiche librarie Pamphilus the martyr did with all possible studiousnesse, sette vp and make: And I my selfe also had the same gospell of Matthewe in Hebrue, lent me to copy it out, of the Nazarites, whiche in Beroea a cytie of Syria, doe vse the same booke. Wherin is to be noted and obserued, that whereſoeuer this Euangeliſte, eyther in his owne persone, or els in the persone of our sauiour, doeth vse any allegacions of the olde Testamēt, he doeth not folowe the authoritie of Septuaginta, that is to saye, of the thyree score and ten translatours: but of the Hebrue. Of whiche sorte are set these two citacions here ensuinge. Out of Egypte haue I called my sonne: and for a Nazarite shall he bee called.

The Paraphrase of Erasmus vpon the Gospell of sainct Matthew.

The.i. Chapter.

If men so gredely embrace a booke, which is set foorth by the industrye of man, concernyng the preseruation or restorynge of health, or the waye to increace worldly substaunce, or touchyng any other facultie which maketh only for worldly commodities: with howe muche more feruent loue and desyre ought this boke to be receyued of all men: whose profit and commoditie belongeth indifferently to all men. This boke promiseth not worldly commodities, whiche last but a whyle: but it teacheth all heauenly wysedome, deliuered vnto mankynde from the heauenly doctour Christe Jesus: And it promiseth also a wonderfull rewarde, not ryches, nor kyngdome, nor pleasures, but true and euerlastyng felicitie: vnto the whiche felicitie this booke sheweth the moste readye and easye way for al men. It sheweth also the author and meane, thorough whome euerye man hath health and saluation, wit hout whome no man may hope for health and saluation. What man would not be moued and prouoked with a sure hope of suche a good thyng, be he neuer so barbarous or vnlettred? The booke of the gospell doeth professe that kinde of felicitie, whiche neyther mannes indeuoure, nor the paynfull labour of the Philosophers, nor the superstitious religion of the Gentiles, nor the diligent obseruation of Moyses lawe, coulde fully perfourme or attayne, whiche God the maker, the preseruer, the ruler, and restorer of all thynges, visible and inuisible, dyd shewe and declare in times past by the sayinges of all his Prophetes, beyng replenished with his heauenly spirite, vnto all the worlde, but moste specially to the people of the Jewes, whiche at that tyme were a figure of Christes churche, whiche shortly after shoulde be enlarged thoroughout all the worlde: signifiyng and showyng before, by diuers darke figures and shadowes, whatsoeuer he hath now playnly made open vnto the worlde, by his sonne Jesus Christe, who was the messinger of this free felicitie, beyng ambassadoure in yearth of God his father, in suche wyse, that he was also the teacher of the holsome philosophye, he was the exaumple, he was bothe the pledge, the promyser and the author of the euerlastyng rewarde. For God by hys secrete counsell whiche mannes wit is vtterly vnable to serche oute, hath suffered mankynde beyng of disposition like his first parent, and prone to all vice, to be intangled with false religions, with sondry vices of life, and naughtie desires, to the intent that in this time of al times most to be desired and wished for, the whiche Goddes wysedome the ordeyner of all thynges had appoynted to it selfe, all men myght embrace this philosophie, with the more desyrous and agreable myndes, bothe very holsome and of meruelous efficacie, after that they haue once perceyued, that neyther by those commodities and helpes whiche the worlde promyseth here to be chyefe, nor by so many fyne and exquisite preceptes of the philosophers, nor by so manye sortes of religions, nor by the scrupulous obseruacion of Moises lawe, they coulde attayne vnto true Godlines and true felicitie: Nay rather the more earnestlye they laboured to cum vnto innocencie and felicitie, trustyng to mannes helpe, the more they were

intangled with vice and filthy desyres. Therfore if the Jewes whome it behoued chefelye to accepte and imbrace the thyng that is offered vnto them beyng so often promysed, and so long loked for: yf they alone neglect so greate goodnes whiche is freelye offered to all men, and if they had rather alone to lacke it, than to haue it common wyth others, they can impute theyr destruccion to nothyng, but to theyr owne incredulite and vnbelefe. The sayinges & prophecies of the holy Prophetes prophecied these thinges chefely for them. They sawe Christe with theyr iyes worcking miracles, they hearde with their eares the doctrine of the Gospell. The kingdom of heauen was preached first to them. But truly whosoeuer are weary of theyr former lyfe, as many as loue true innocencie and godly lyuyng, whosoeuer desyreth true, perfect, and euerlastyng felicitie, let them receyue this gospell, this pleasaunt and mery tydinges, with merye and cherefull hertes, whether they be Grekes, or Jewes, or Romans, or Scithians, or Gallians, or Brytannes. Lyke as God is not only God of the Jewes, but indifferently God ouer all, and common to all, lyke as there is one sonne whiche is common to the whole worlde: so Jesus Christe the sonne of God, came to saue all men, dyed for all, rose agayne for all, ascended into heauen for all, and sent his holye spirite to all, refusyng none, neyther for diuersitie of stocke, or of age, or of kinde, or of state, or of life. All the sinnes of ỹ former life be drowned once by his death in holye baptisme. And those synnes be not imputed, be they neuer so greuous, for the cleansyng of whiche, that blessed innocent once dyed: so that the reste of the lyfe be passed ouer after the rule of Christ, that is to saye after the doctrine of the ghospell: from the tyme of baptisme, a man is iudged or taken to be a christian, to the perfourmaunce of the whiche so high a profession, he will graunt his free succour and ayde, and will graunte also plentifull rewarde to them that do perseuer vnto thende. He requireth of no man the burden of Moses lawe, onely he requyreth lyuely fayth, the whiche maye redely beleue whatsoeuer is shewed and with a sure truste looke for that whiche is promysed. The eternall veritie doeth not deceyue, God the promiser disapoynteth not: Further, mans lawe shall not nowe prescribe what is to be done, but Christian charitie shall playnly tell.

The texte. ¶ The booke of the generacion of Jesus Christe the sonne of Dauid, the sonne of Abraham. Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and hys brethren.

And hytherto we haue truely delyuered vnto you the ghospell by mouthe and haue made all men partakers of those thynges whiche we haue sene with oure iyes and hearde with our eares. Nowe because there is daunger, this thyng beyng spred abrode daylye more and more, least the tellyng of it passyng by many mennes mouthes, maye varry, or elles least the tale tolde by mouthe, be not so well beleued as whan it is written in a boke, & furthermore to thintent that the thyng that is writen maye the more easily cum vnto all men, than the voice of the mouthe: we shall comprysein this boke, the summe of the whole matter, so muche as shall be sufficient to the obtaynyng of saluation, as the natiuitie, the doctrine, the miracles, the deathe and the resurreccion. And fyrste of all we shall recyte the geneologie and petigre of Jesus Christe, takyng oure begynnyng not from the hygh heade, but from Dauid and Abraham, eyther because the memorie of these twoo is verye ryfe and common, and verye acceptable emong the Jewes, for theyr glorye is chefely of Abraham, as of the author and beginner of theyr nacion, and Dauid the kynge beyng so muche praysed by the commendacion of God, stycketh the more in theyr myndes, because the memorye of hym is yet but freshe and newe: or elles because Christe whiche was looked for so many yeares

ny yeares, was promysed chefelye vnto these two, and that in the bokes and oracles of the Hebrues, to whome euen those that be directly against Christ, gaue great credit. For in the boke of Genesis God speaketh vnto Abraham, promysyng that in time to cum, there shoulde spryng one out of his stocke, through whose free benefit, not onely the nacion of the Jewes, but also all the people of the whole worlde beyng receyued into the right and title & loue of chyldren, shoulde obteyne with Christe the felowshippe of the kyngdome of heauen, not by circumcision whiche was as than set forth, but by the fayth of the gospell. For thus sayeth God vnto Abraham: In thy sede, that is to say in Jesus Christe all nacions shall be blessed. Further Dauid in the mysticall Psalmes speketh thus: Of the fruite of thy wombe shal I set vpon thy seate. And this shall we doe, chefely because of the Jewes, lest they beyng a rebellious nacion and harde of beleefe, knowyng by the authoritie of prophecies whiche they sufficyently beleue that Messias whiche should cum, was promysed, maye make cauillacions, and saye that there is an other sauioure to be loked for, and that this is not he, whom the scriptures promysed. For many of them because their mindes be blinded with desires of worldly thynges, not takyng aryght the sayinges of the Prophetes, (suche was their carnall and grosse affection) loked for some myghtye and glorious kyng, who beyng valiaunt with armes or hoostes, weapon, riches, and suche other defences of this worlde shoulde promote his people to ryches, honoure and emperye, and shoulde subdue the whole worlde to the dominion of the Hebrues. But Christe although he be lorde ouer all, came not in to the worlde, to the entent to enryche with worldlye goodes one nacion, of the whiche he was borne, as touching his bodye that he toke, but to thintent to auaunce all the nacions of the whole worlde vnto true ryches, that neuer shoulde decaye: & to make them blessed euerlastingly with heauenly richesse, to ouercum the tyrannye of death, by sufferyng and dyeng, to subdue enemyes by gentill deseruinges, to kill the monsters of vice, and the sore prouocations of concupiscence by the swearde of the spirite, and they beyng once ouercum that fighte agaynst the spirite of God, to geue vs of his owne righteousnesse and innocencie: Finally by spiritual weapons, to winne vnto vs a spiritual kingdome. But these Jewes cannot haue hereafter any thyng to saye, whan they shall see all thinges to consent and agre vnto him, whome we knowe to be cum and constauntly preache the same: whiche thinges the holy Prophetes inspired with the heauenly spirite had prophecied with a full consent and agrement, so long before in holye bookes, that is to saye the stocke, the familie, the manner of byrthe, the life, the doctrine, the myracles, the afflictions, the rebukes, the kynde of death, the buriall, the resurrection, thascendyng into heauen, the holy ghost sent downe from heauen, the wounderfull tounges of the Apostles, the conuersion of the Gentyles, and other thynges whiche we sawe and daylye see doone by them that professe the name of Christe. Finally the tyme also doeth agre, in the whiche he was propheryed for to come. And all these thynges were prophecyed, not onely by the sayinges of the Prophetes, but also were signyfied by the actes and deades of the Patriarches. Nowe seyng they knowe these thynges, yf they compare them with these whyche we shewe to haue bene done, they shall vnderstande that they loke in vayne for any other Messias, then this whom we speake of, he came once humble and abiect concernyng the fourme of mannes body (for so Esaie prophecied he should cum) to delyuer all men by his death from the tyranny of death. And he shall come againe in thende of the worlde, not as now a sauiour, but a iudge of all, bothe lyuing and dead. Nowe no man is excluded from his benefit. Than no man shall escape his iudgement. But than shal they ioyfully see the iudge dealyng

euerlastyng

euerlastyng rewardes, whiche now do not despise hym a meke sauiour & easy to be intreated. This therfore is that only and very Messias, whose geneologye and petigre shall forthwith be shewed, touchyng the bodye whiche he toke for our cause: for by hym should spring and cum furth a new nacion not carnall but spirituall, whiche should rather replenish heauen than yearth, the whiche also should be encreased or multiplied not by the seed of mā, but by the euangelicall fayth, whiche is the heauenly seed of goddes woorde. Of this faith the authour and father in a misticall figure was represented by Abraham, who (the lawe of circumcision not yet published,) deserued the prayse of rightuousnes, not before men, but before God, not by the kepyng of the law, but by the sincerite of fayth, wherby he doubted nothing of goddes promises, although they were farre passing the power of nature. And for this trust and confidence, he was called the father of many nacions, whiche after the example of hym should beleue the gospell of Jesus Christe. He now, his body beyng decaied for age, his wife also beyng weake and bareyn, begat Isaac whiche was promysed vnto hym, who also was a figure of Christ, bearyng woode to the sacrifice, where vnto he was appointed. Isaac begat Jacob, which though he were the yonger brother, yet he set his elder brother beside, and purchased the inheritaunce to hym selfe, wherein he was a figure of the churche that should be congregated and gathered together of the Gentiles, the whiche the Jewes beyng excluded, encreaseth dayly more and more, receauyng the grace of the gospell by fayth, of the whiche the Jewes thorough vnbeleefe haue made themselues vnworthy. For thus sayeth God: I haue loued Jacob and hated Esau. And in the Prophetes ofte mencion is made of this name. Jacob begat Judas, of whome the tribe had his name, of the whiche Christ was prophecied to cum of, and by whose name as by inheritaūce was promised the newe lawe of the gospell, for thus speketh Hieremie: Beholde the dayes do cum sayeth the Lorde, and I wil dispose a newe testamēt to the house of Judas and the house of Jacob. And he did not beget hym onely, albeit he deserued chiefely to be recited in the geneologie, but also he begat the other eleuen brothers of Judas, whiche seuerally gaue names to the seueral trybes of the nacion of Israel. Further Judas had two childzen at a burden, named Phares and zaram, not of his lawfull wyfe, but of Thamar hys doughter in lawe, whiche was maryed to Her, the eldest sonne of Judas, vnto whome when Judas did not perfourme his promyse, that is to say, that she might be maried to Sela, brother vnto her husbande that was dead, accordyng to the order of the lawe, the woman passyng all measure desirouse to
Gen. xxxviii haue a childe, toke the habit of a common woman, and couerynge her face by craft and deceyte, laye with Judas her father in lawe, and afterward by shewyng of the token whiche she had receyued of hym before that she would sukker hym to lye with her, auouched and proued hym to be father of bothe the childzen, whan he otherwyse earnestly woulde haue burent her according to the lawe. The thing thus done is not without offence and blame, but yet the mysterie hid vnder this vnhoneste couerture maketh muche for the matter of the Gospell. Lyke as also Phares was a figure & signification of the churche and synagogue, whiche Phares preuented hys brother when he endeuored to go furth of his mothers woumbe puttyng forth his hande first.

The texte. ¶ Judas begat Phares and zaram of Thamar. Phares begat Ezrom. And Ezrom begat Aram. And Aram begat Aminadab. Aminadab begat Naason. Naason begat Salmō. Salmon begat Boos of Rahab. Boos begat Obed of Ruth. Obed begat Jesse. Jesse begat Dauid the king. Dauid the king begat Salomon of her, that was the wyfe of Vri.

Of this Phares Ezrom was borne: of Ezrom Aram: of Aram Aminadab: of Ami-

of Aminadab Naalon: and of hym Salmon. Salmon begat Boos of Rahab, whiche though she were not of the nacion of Jewes, but of the Cananites, yet because she preserued the spyalles sent from Jesu the captaine & guide of the Jewes, and because she betrayed the citie of Hierico, she deserued her place in the geneologie of them, whiche thorough faythe were made prayse worthy of God, and she exempted out of the sorte and ordre of cōmon womē, was chosen and admitted emong the people of God, and maryed to an husband of the nacion of Jewes, signifiyng euen at that tyme, that synners and heathen people beyng alienate from the religiō of God, should be coupled vnto Christe thorough the merite of faythe. Boos also had a sonne named Obeth by Ruth a Moabyte, the whiche also renouncyng her countrey and her bodely affections had rather to be planted emong the people of the Jewes, that is to saye suche as professe the doctrine of Christe. Thus at that tyme figures and shadowes signified before, that no kind of men should be dryuen and kept of from the felowship of the gospell, so that he bryng with hym faythe and a delirous mynde of true godlines. Of Obed came Jesse, whiche was called also Esay, of whose name, Esaye prophecyng of Christ maketh mencion saying: A rod shall cum out of the root of Jesse. Of hym was borne Dauid derely beloued of God, bothe kyng and Prophet, buylder of the citie of Hierusalē, noble thorough the slaughter of Goliad: and after that the wicked kyng Saul was deposed, by the commaundement of God, from a poore shepard he was consecrat kyng ouer the Israelites. Out of whose stocke the hole nation of the Hebrues did loke that Christ should cum, as it was prophecyed before of mē that were inspired with God. And he also did represent by many wayes the figure of Christ, his offspryng. Dauid begat Salomon that kyng of peace, & the builder of the lordes temple, and he begat hym of Bethsabee whom he loued: whome he coupled vntō hym in maryage, after that Urias her former husband was slayne by his fraude and gyle: and that was done not without great synne, if a man consider nothyng besyde the outwarde part of the history: but agayne not without signification of thynges to cum, if a man serche the misterye.

¶ Salomon begat Roboham. Roboham begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Joram. Joram begat Ozias. Ozias begat Joathan. Joathan begat Achas. Achas begat Ezechias. Ezechias begat Manalles. Manalles begat Amon. Amon begat Josias. Josias begat Jechonias and his brethren about the time of the captiuitie of Babylon. And after the captiuitie of Babylon, Jechonias begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud. Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob begat Joseph the husbande of Marie, of whō was borne that Jesus whiche is called Christ. The text.

Of Salomon was borne Roboham: & of Robohā Abias: of Abias came Asa: of Asa Josaphat, from whence came Joram, & of him Ozias: of Ozias was borne Joatham: of Joatham Achas: of Achas Ezechias, & of him Manalles: of Manalles was borne Amon: of Amon Josias: of Josias, Jeconias and the other brothers of Jeconias, about the tyme whan kyng Nabugodonosor burned the temple of Hierusalem, and caryed the kyng & the people of the Hebrues captiue into Babilon, whiche wer figures, signifiyng the tyranny of the deuill toward mankynde, and againste libertie restored thorough the benefit of Christe. In this nere and narowe poynt betwene seruitude and libertie, whan the people of God wer about to be restored to theyr religion and dwelling places: Jechonias begat Salathiel: Salathiel zorobabel: zorobabel Abiud: of Abiud cam Eliachim: of Eliachim Azor: of Azor Sadoc: of him Achim: of Achim Eliud: of Eliud Eleazar: of Eleazar Matthan: of Matthan

Jacob

Jacob. And this Jacob was the father of Joseph, vnto whome was maried Mary the mother of Jesus, who was promised to be the sauiour of all men, whome the Hebrues call Messias, that is to saye Christ, or anoynted: because he onlye beyng kyng ouer all, and high priest, with ỳ sacrifice of his owne bodye, hath pacified God the father beyng displeased and grieued with the sinnes of mankinde. And the tiranny of death vtterly put awaye, he hath opened the kingdome of heauen vnto al men. The cleane was maryed to the cleane, the moste chaste to the chaste, of thesame trybe and familie, that is the familie of Dauid, accordyng to the ordre of Goddes lawe, least any man should thinke that this ordre and geneologie of kinred were of litle profit cõcerning the declaracion of Christes stocke, whereof he came as touching his humanitie. And if any man list to recken the tyme that Daniel described many yeares past by certaine ordres and degrees of weekes, he shall fynde the sayinges of the Prophetes berye agreable to the thyng that is now cum to passe.

The texte. ¶ All the generacions from Abraham to Dauid, are. xiiii. generacions. From Dauid vnto the captiuitie of Babilon, are fowertene generacions. From the captiuitie of Babilon vnto Christ, are fowertene generacions.

The summe of the wholle geneologie resteth in three fowertenes. For if ye counte from Abraham the patriarche vnto Dauid the author of the florishyng kingdome, ye shall fynde. xiiii. generacions. Agayne yf ye counte frõ Dauid, vnto the decaye of the kingdome, that is vnto the exile into Babilon, ye shall finde. xiiii. generacions. Agayne if ye counte from that tyme vnto Christe, the beginner and the finisher of the newe euangelicall generacion & newe kyngdome: ye shall fynde fowertene generacions. Hitherto we haue shewed you truly the geneologie of Christ, to the intente it maye appeare to al men, that this is he, whom the true sayinges of the Prophetes in tymes past promised to the worlde. And so many argumentes agree in one, that it can not seme to be done by chaunce, and that withall is maye be euident, that he was berye man whiche came as touchyng the flesche of suche auncestoures as were notably knowen.

The texte. ¶ The byrthe of Christ is on this wise. For whan his mother Mary was espoused vnto Joseph, before they came together, she was found with child, by the holy ghost.

But although he were man borne of man, whiche came to redeeme mãkynde by his death: yet he was not borne after the common and bulgar sorte of them that be borne. For it was seemely, that he whiche came from heauen, whiche called vnto heauen, whiche taught and promysed nothyng but heauenlye thynges, finallye whiche after so many Prophetes and doctours was made ambassadour, to thintent that once and for altogether he should make al thynges newe, and cum forth into the worlde with a bery bodye in dede, but yet after a newe maner, and that the true natiuitie of man should be declared in suche sorte, that it should not be thought vnsemely for God, and Esaie prophecied this thing to cum to passe, that because mẽ dyd in maner slepe at these common myracles of nature, by reason of custome: God should shewe a new myracle, and that in the yearth, to the intente it should be more euident to all mennes light and vnderstanding. He is borne berye man and mortal, and yet thesame bery God and immortall. He is borne man of man and yet of a virgin. He is borne of the stocke of Adã whiche was the first of mãkinde, and yet without the spot of sinne. He is borne in matrimonye, but so, that the woorke of his concepcion was not of man, but of the holy gost: who by a wõderfull meane, fourmed and fashyoned the straunge and meruailous fruite, of ỳ substaunce of the vndefiled virgin, as in an heauenlye temple consecrate to God. And he ordered this matter with suche a marueylous wyledome, that he couered and hyd it from the wicked, as a thyng incredible: & perswaded it vnto

godly

godly myndes with moste certaine & sure argumentes, the whiche no eloquẽce of man was vtterly able to proue and perswade. Wherfore whan the holy virgin eternally appoynted to this great misterie, to be the mother of Jesu by the aduise of her parentes, whose heartes were ordered and directed by the power of God, beyng spoused to an honest man of her tribe, named Joseph, kepte company with hym in house, she was founde great with childe before they came and coupled together as man and wyfe, eyther because true honestie is not hastie to the luste of pleasure, or because god dyd so ordre this matter. For the maidens woumbe waxyng dayly greater and greater, declared it vnto Joseph to be so, beyng her housbande, whiche both loued her well, and was not insensible in suche thynges. And she fledde not from the sighte of her housbande, as though she had in her conscience yelded her self culpable, neyther disclosed she the secrete, whiche she had learned of the Angel, eyther because she was in despayre, ẏ thyng might as yet bee beleued or perswaded or because she reserued this vnto god to be declared in time cõuenĩt. Therfore the cõception was certayne & true, declaryng it selfe by manifest & accustomed tokens especially vnto Joseph, who by reason of conuersacion in householde, marked more easily in his spouse, the habyte and fourme of her body. But this young thyng came not forth by thimbracing of man, as other women by the common lawe of nature be wonte to conceyue, but by the holy ghost: whiche by the angell Gabriell than messinger from heauen, enteryng into the moste holy temple of the virgins wombe (the inuisible power of the fatherlye godhead imbracyng and ouershadowyng the whole body and mynde of the moste holy virgin) without any hurte or detrimẽt of chastitie, made her great with chylde.

¶ But Joseph her husbande beyng a ryghteous man, woulde not put her to shame, but was mynded to departe from her secretly. The texte.

Furthermore Joseph yet ignorannt of so great a mistery, whan he sawe euident argumentes and tokens of conception in his wyfe, and knewe well that he had neuer to do with the maide, wherby she myght become great with chylde, and yet had founde the maners of her to be suche, that there coulde be no suspicion of aduoutry in her. And beside that true honesty is neither redy to mislikeme, nor hasty to reuenge: he begã to cast in his mynde, by what meanes he myght both see for the good name, and also the life of his wyfe: and cõmit the matter vnto god, wherof he hymselfe coulde fynde no ende nor yssue. By the reason of great familiaritie, he founde the maners of the mayde vtterly without blame. For that godly spirite, whiche dwelled wholy in her harte, dyd appere in her eyes, and in her countenaunce, and dyd declare it selfe euery where in her goyng, in her gesture, and in her communication. He spied in her a certaine heauenly thing and more than man. And yet he sawe her great with chylde, and she was awaye from home certayne monethes, whyle she went to see her cosyn Elizabeth. Furthermore he considered howe great the weakenes of that age and kynde, was in other maydens. What busynes woulde some other husbande haue made here, chefely if loue had styrred vp gelowsy whiche is a verye sore disease of the mynde. But to proue this matter to bee true, Joseph was chosen out to be a witnes, least any man might saie, that the chylde of Mary was either another womans, or els vnlawfully gotten. He was a man reputed of all menne, of knowen and tried honestie and wisedome, so that no man might suspect hym, either to be so notably naughtye that he would be his wyues bawde, or of so foolyshe pacience, that he woulde nourysshe and bryng vp with the childe her whome he knewe to be an aduoutresse. There be none more cruell agaynst theyr wyues that do amisse, thã they whiche be defiled with many aduoutryes themselues.

Joseph hymselfe beyng very innocent, was so farre from all desyre of vengeaunce ỳ he did not so muche as once in wourdes fynde faulte with her, lest he should discourage the virgins harte with any sorowfulnes. He is troubled with hymselfe with secrete cares of the minde, & doth deuise a gentle kinde of diuorce, that he might be deliuered frō her cōpanie whiche was with childe, in suche wise, that she might beare no blame, nor be in any ieopardie or perill.

The texte. ¶ But while he thus thought, beholde the Angell of the Lorde appered vnto hym in a slepe, saying: Joseph thou sōne of Dauid feare not to take vnto the Mary thy wyfe. For that whiche is conceyued in hir, is of the holye goste. She shall bring furth a sonne, and thou shalt call his name Jesus. For he shall saue his people from theyr synnes.

And thus farre god hath suffered this innocent man to be troubled and distracte with doubtfull deuises. For this was expedient for the certentie of his faythe, but now it was tyme for hym to be deliuered out of these greefes of his mynde, being worthy doubtles to be made partaker of this misterie, for the great honor that he dyd to the virgyn thus consecrated to god. And for the approued grauitie and sobrenesse in suppressyng the cares of his mynde, he was thought mete to conteyne and kepe trustely this secret mistery, which was not yet to be published, because of the peruerse and froward suspicion of the Jewes. Beholde thangell Gabriell, whiche signified vnto the virgin the marueilouse conception, appering with great lyght vnto hir waking, because of hir purenes whiche was more than angelicall, being well acquaynted with suche kynde of vision: presenteth himself vnto Joseph in his sleepe, and as he was musing in his sleepe of suche lyke matter, the messinger of the heauenlye oracle, spake vnto him in this wyse: Joseph the sonne of Dauid what carnal suspicion troubleth thy mynde? why art thou vexed? why doest thou wauer in and out? or why doest thou muse vpon diuorcement? or why wilt thou be demissed from hir, whiche is cowpled vnto the with so great loue, and also by the kinred bothe of the tribe and the familie? There is none other spouse worthy for that virgin, and she is apointed to none other by the ordeinaūce of god, but to the. Thou must knowe, that Dauid is the author of thy stocke, vnto whom was promised in tymes past the thyng that now begynneth to be performed. All that is done, is godly. Thou nedest not to feare that thy wiues wombe riking without thy doing shall steyne thy matrimony with any spot of dishonestie. Thou doest suppose that she is great with childe, and doest suppose a right. But thou must not therfore remoue hir from thy companye and conuersacion, but rather take hir and adioyne hir vnto the, because thou seest hir great, vnto whom by goddes ordinaunce thou art geuen to be an husbāde, to the intent that hereafter thou maiest be a witnes of the fruictfull virginitie founde in thy wyfe, and that she in the meane tyme by that that she is maried vnto the, maie be in safetie agaynst the suspicious crueltie of the Jewes, vnto whome this misterie is not yet to be opened, especially vnto them that bee not yet worthie, neither of capacitie to receyue it. This matter shalbe communicated and opened vnto the, to the intent thy wyues innocencie shall suffer none vnworthy thyng. For this newe fruite, wherewith thou seest thy wyues wombe daylye to encreace, lyke as it is not of the, so it is of none other mortal man. The Angell brought the message beyng as a goer betwene God and hir in makyng this godly coniunction, the father hath ouershadowed hir: the holy ghost hath prepared her wombe, the sonne of God hath replenished it. All is newe for that a newe childe shall be borne. It procedeth from heauen that thy wyfe shall bryng furthe, who shall be more chaste also after that she hath brought furth chylde. And she shal beare a sonne: not for the, but for the worlde. In the meane season, thou shalt be called his father, and thou shalt be

For ỳ which is cōceyued in hir, is of ỳ holy goste

the keper

the keper of the mayde, rather than the housband. When the childe is borne, thou as father shalt geue it a name, not a name after thine owne fantasie, but that name that god agreably vnto the thing dyd destinate and appointe vnto hym, before the making of the worlde. And thou shalt call his name Jesus, that is to saye sauioure, for this is that Messias desired and loked for so many yeres, who according to the saynges of the prophetes, shall deliuer al his people from theyr synnes, not by ỹ sacrifyce of beastes: but through his owne bloude. And he will not onely be content to geue freely this so great a benefite, but whan we are purged from the synnes of our former lyfe, he will geue vs also very perfect, and eternall saluacion.

¶ All this was done that the thyng might be fulfilled whiche was spoken of the lorde by the prophete, saying thus: Beholde a mayde shall be with childe, and shall bring furthe a sonne, and they shall call his name Emanuel, whiche is by interpretacion: God with vs. The texte.

And surely none of al this matter is brought to passe by chaunce or fortune, but by the counsell and prouidence of god. For the thyng that we shewe to bee done, the same in tymes past the lorde hymself promised that he would do it, speakyng by the mouthe of his prophete Esay, and setting furth in fewe wordes bothe the straunge newnes and the great fruite and profit of this conception. Beholde sayeth he: a virgin shall conceyue and bryng furthe. And this is the straungenes of it: for when was it euer hearde a mayden to haue borne a chylde without blemishe of hir virginitie? Nowe herken what is the fruite & profite: And his name shall be called (sayeth he) Emanuel, whiche soundeth in Hebrue: God with vs. For this onely one shall reconcyle his people vnto god, and where as he was offended and displeased, he shall make hym fauorable and mercifull, and being conuersaunt emong men, he shall powre the abũdant goodnes of god in them, and at last they hauyng knowledge and experience of his effectuall doctrine, of the might of his miracles, of his present efficacy and strength, and of the behemencie of his diuine spirite, showyng it selfe after a newe sorte in them that shall beleue, they shall crie and not without a cause: God is with vs. If thou acknowlege the prophecy (as truely thou doest acknowlege) geue attendaunce and honour to this mistery, and kepe close this secrete priuitie.

¶ Now whan Joseph awoke out of slepe, he dyd as the Angell of the lorde bad him, and toke his wife vnto hym, and knewe her not tyll she had brought furth hir first borne sonne, and called his name Jesus. The texte.

Whan the messinger of the hygh God had spoken these thynges, Joseph waking from slepe bothe merely and cherefully, dyd obey the oracle. He setteth a parte al his purpose of discorde, and taketh his wife more nerely vnto hym, that no man might suspect any discorde or disagremente to be betwene them. And now he perceyuyng that she was wholly dedicated vnto God of heauen, he doth honour in hir the godly mistery, nor dareth not touche hir, whom god had taken onely to hymselfe. He is diligent in seruice, but he forbeareth to company with hir as hir husbande. In the meane season that heauẽly fruite waxeth ripe in the holy woumbe of the virgin, whiche cumming furthe at his time of his mother the virgin, toke not awaye the integritie of his parente, but dyd consecrate and sanctifye the same. Further Joseph as he was commaunded of the angell bearing the countenaunce of a father hitherto, gaue a name to the childe, Jesus, whã after the fashion of the countrey, he was circumcised the eyght daye.

The paraphrase of Erasmus vpon The.ii. chapter.

The texte. ¶ Whan Jesus was borne at Bethleem a towne in Jewrye, in the tyme of Herode the kyng. Beholde there came Magians from the Este, to Hierusalē saying: Where is he whiche is borne the kyng of the Jewes? For we sawe his starre in the Este, and are cum to worshyp hym.

Hitherto ye see how many thinges do accorde and agree with the godly sayinges of the prophetes. He is borne of the same auncetours and of the same tribe and familie, that the prophecy promised he should be borne. Also the supputacion and counte of the wekes, when Daniel prophecied that he shoulde cum, dothe consente and agree. Also the straunge Natiuitie dothe agree, whereby he was borne of the virgin without helpe of man. And the name doth agree. A Sauioure was promysed. A Sauioure was loked for. Jesus signifieth a Sauiour. Furthermore the name of the countrey, and of the towne, doth answere to the faith of the prophetes, for he was borne not farre from Hierusalem in a litle towne called Bethleem, and that in the countrey of Jewry, for there is a towne in Galile also of this name, in the tribe of zabulon: and he was borne in the time when Herode an Idumean by birthe and not a Jewe, obteyned the kyngdō ouer the Jewes, that no man neded for to doubte but that now was the time that Messias shoulde be borne, the whiche Jacob the Patriarche many yeres before prophecied should cum to passe, sayyng: The scepter shall not be taken from Juda nor a ruler from his thighe, till that he cum whiche shoulde be sēt. Truely this is he, the holyest of all, at whose entring all the anoynting of the Jewes ought to haue ceased and geue place. Howe ye shall vnderstande by what wonderfull meanes he began by litle and litle to be knowen to ỹ worlde. For he would be manifest and open vnto all, whiche came to saue all, that bothe he might be knowen vnto good men to theyr saluacion, and that he might take away from the wicked al excuse of ignorannce. He was promised chiefely to the Jewes, he was borne of them, he was first preached vnto thē of the angels, syngyng glory on high vnto god, and in the yearth peace emong men of good will. The shepardes beyng taught by theyr voyce, and tolde of the childe ỹ was borne, offered the first fruites of fayth at the maunger where as the babe was borne. By this secret inspiracion of the spirite he was knowē of Elizabeth, of Simeon and Anna the prophetisse. First of al he shewed himself vnto poore and humble persones, whome he knewe to be moste prest and redy to receyue fayth. For the proud would not lightly receiue him beyng hūble, nor the riche him beyng poore, nor the stoute him beyng meke: nor they that were intangled with the desires of this worlde wouide receyue hym that was heauenly. And because he was promised not to ỹ Jewes only, but also to the Gentiles, yea to all the nacions of the worlde, he wouide euen at the very entery of his begynnyng, be knowen of them also, to thintēt he might declare and showe, that saluacion was also offered vnto thē, and that he might stirre and prouoke the Jewes by their example, to cum to fayth and to beleue.

And he dyd not drawe all men by one meane to the knowlege of hymselfe, but he allured euery manne by litle and litle by the thynges that they alreadye knewe and were well acquainted with. The Jewes gaue fayth vnto the prophetes, they were moued with signes and wonders, therfore he entised them by the allurement of these thynges. The Persians and the Caldeans dyd attribute muche to the starres, as menne muche geuen to this kynde of Philosophye, through the knowledge of the whiche they haue perswaded them:

Whan Jesus was borne. &c.

Behold there came. &c.

themselues that there shoulde be a certaine wonderfull restorer of the worlde. Therfore they had knowledge of the birthe of the chylde, not by any prophet or angel, but by a certaine straunge and a wonderfull apperyng of a starre, truely of that starre, the whiche the prophecy of Balaam dyd shewe before, to ryse out of the house of Jacob. And now they had knowledge by the common fame that this king was chiefly promised vnto the nacion of the Jewes, and that he was not a meane king, and of the common sorte, but very notable, and without cõparison, of whose power, of whose wisedome, and of whose goodnes, farre excedyng the power, wisedome and goodnes of manne, the whole worlde shoulde haue experience. Further as the yll man whē he hath occasion is made worse, & a wise man as he hath occasion is made wiser, certain Magians (for by this name the Persians called thē ỹ be notable in the science of Philosophy) to the intent they might cum nere and learne more exactlye the thyng that the starre showed vnto them as in a dreame, being nothing aferde at the great iourney, they cum vnto Hierusalem, the starre guydyng them the waye: eyther because there dwelled the Scribes and Pharisets whiche were very experte in the lawe and the prophetes, or because they vnderstoode that the king shoulde be borne not farre from Hierusalem. For now knowing certainlye that he was borne, onelye they inquired what place it was that was made happy with so noble a birthe. For they thought that the natiuitie of so great a prince coulde not be hid emong them, whiche loked for his byrthe so many hundred yeares, especiallye seing he shoulde be borne not onely emong them, but also of them. But Christe is no where knowen later or with more difficultie, than in riche cities and in princes courtes, & emõg them that be arrogant in the profession of wisdome. But they, ignorant of these thinges, inquire simply and openly. Wher is he (qᵗ they) which is lately borne the king of Jewes? For we knowe by a sure token that he is borne. For when we were farre hence in the Easte, we sawe his starre of a meruelous bryghtnesse and bewty. We saw the starre and felt the inspiration. Therfore because we know that he is borne to the commoditie and profite of all men, though we be straũgers, yet be we cum hither to honour & worshyp him, and to geue the first fruites of honour due vnto the newe king. Knowing well that they shal be happy and blessed, that shall haue his power and might mercifull vnto them.

Where is he which is borne the kig of Jewes.

For we saw his starre in the East. &c

The texte.

¶ When Herod the kyng hearde these he was troubled: and Hierusalem with him. Callyng together al the bishops and scribes of the people, asked them, where Christe shoulde be borne: And they sayd to hym. At bethleem in Jewry. For so it is writtē by the prophet: And thou Bethleem the lāde of Jury, art not the least emong the princes of Juda. For out of the, I shall haue a captayne cum, that shall gouerne my people Israell.

What tyme they had suche communication simply with al men, by and by the rumour and tidinges was brought to Herode the king, whiche a good while had feare & trembled at the name of hym that shoulde be borne, fearyng least he should be set beside the kyngdom, whiche he had being a straunger, if so great a prince had bene borne of the stocke of the Jewes. For Herode dreamed of nothyng els, but of an earthly kingdome, litle knowyng that Christe brought in an other kinde of kyngdom, whiche shoulde perteyne vniuersallye to all men. Therfore after that he hearde that he was borne, whome he feared to be borne, and hearde it of the Magians, men both of learnyng, and (as cõcerning worldly porte) not to be despised, truely he was troubled in his minde, and with him also the whole citie of Hierusalem: diuers men diuersly, eyther fearyng or hopyng. But the wysedome of God so ordered the affections and endeuours of men, that bothe the simplicitie of the godly, and the rage of the vngodly set furthe the glory of Christe on euery side, and made the thynges that were incredible the more to be beleued.

And this was the cause that the loode starre of the way, lefte the Magians for a tyme entryng into Hierusalem: that their enquyrie might showe abrode the fame of the chylde that was borne, and yet the place where the childe was borne shoulde be kepte secrete from the cruell kynge. Therfore king Herode blynded with enuy and anger, beyng holy bent to destroye the chylde that was borne, pretended a cloke of Godlynes before his wicked cruelty. He calleth vnto him all the chefe of thorder of pryestes, and the Scribes of the people of Jewry, whose speciall profession was this, that if there were any new matter that did aryse, they should make answere out of the sayinges of the prophetes, and theyr godly bokes, because they professed the exacte knowledge of them, to thintente that bothe the number and the authoritie shoulde make the thyng of more credite. Therfore when these were called together, the kyng so muche the more wicked, because he cũterfeited godlines, demaũded of them in what place the oracles dyd promise that Christ should be borne. And they not yet rageing with hatred agaynste Chryste, whome they had not seen, answered simply and without delaye: In Bethleem of Juda. And lest theyr authoritie should haue but lytell weyght: beholde they haue in a redines the prophecie of the prophete Micheas: And thou Bethleem in the lande of Juda, arte not the leste among the Prynces of Juda, for oute of the shall spryng a ruler whiche shall rule my people of Israell.

And they laid to him. At bethleem Jury. &c.

For out of ỹ I shall haue a captayne cũ that. &c.

The texte. Than Herode pryuily callyng the Magians, diligently inquired of them, what tyme the sterre appered. And sendyng them to, Bethleem. sayde: Go thither and searche diligently for the chylde. And whan ye haue founde him, bryng me worde agayne, that I maye cumme and worshippe him also.

And these thinges then answered the pryestes and the scrybes, who afterward procured hym to be slayne, bryght and notable with myracles, and doig good vnto all men. The kinge fyrste of all greatly moued with the sayinge of the Magyans, was vtterly amased with this scripture and redy answere, chefely that the prophecy promysed manyfestly a ruler of Bethleem whiche shoulde rule the people, of whome he was borne. Wherfore the pryestes and the scribes being sent awaye, because he was in despeyre for to deceyue them, he calleth the Magians pryuely vnto him, leest the Jewes might suspect any crafte or guile, and so opening the matter on eche syde as thoughe they bothe purposed one thyng, inquired of them diligently howe long it was synce the sterre appeared fyrste vnto them, by whose showing and poynting they passed ouer so greate a torney, and came to Hierusalem: meanyng and purposyng this, the more certenly to vse and exercyse his cruelty vpon him.

The Magians (for godlynes is not suspicioule) kepe nor hyde nothyng frõ him, not thynkyng him to be so cruell and fyerce that he woulde shewe cruelty vpon an infante yet skante borne, neyther so furyoule that he woulde suppose to suppresse by mannes deuise, the thyng that was done by godes myght: Whẽ they had shewed the time, he of thother syde showed the place whiche he had learned of the Scrybes. And nowe he conceyuing a sure hope ỹ ỹ child might be takẽ by these two shoinges, geueth cõmaundemẽt in his owne name to ỹ Magians, whiche of thẽ selues were willing to go, that they should go to Bethleem, and seke out the chylde with great dylygence: and when they had founde him, to returne eftsones vnto Hierusalem, and geue hym knowledge of all the matter: (he pretended a very godly cause, and nothyng displeasaunt to the myndes of the Magians) that I also (quod he) maye folowe you and worshippe him. He him selfe woulde fyrste haue knowledge of the chylde, to thentent he might destroye hym before that the people of the Jewes had cleare vnderstandyng that he was borne. God in the meane tyme

And sendig thẽ to bethleẽ, sayd. &c.

made this

made this prouysion, that the Magians returned safely to preache Christe in their owne countreyes. Otherwise yf this vngracious man had not bene deceyued of his hope, he would haue vsed extremely the Magiãs themselues, whiche brought hym so vnluckye tidynges.

¶ When they had heard the kyng, they went forwarde, and loe, the starre whiche they saw in the East went before them, till it came and stode ouer the place where the childe was. And when they saw the starre, they were meruelously glad, and wẽt into the house, & found the childe with Mary his mother, and fell downe & wurshypped hym, & opened their treasures & offred vnto hym gyftes: gold, incense, and myrre. And beyng warned of God in their sleape that they shouldẽ not go againe to Herode, thei turned into their owne countrey another waye. The texte.

The godly simple Magians, after that they had heard the king, made haste vnto Bethleem, whom the sterre whiche called thẽ furth, for a tyme did forsake, to the intẽt that ỹ barbarous people should fyrst show vnto the Jewes that Christ was borne, whome they lokyng for so many yeres, afterwarde did put to death. But when they had passed ouer this parte of Goddes ordinaunce, agayne appered that wonderfull starre, whiche serued their Godly purpose in suche wyse, that it showed vnto them not onely Bethleem, but also the cotage it selfe, beyng very low, poore, and base, and therfore very harde to fynd, yea and hanging very nere ouer the childes head, it did showe & point, as with a finger, the infant, whom they so feruently desyred. Therfore when the starre began to appere agayne, whiche shaked of all carefulnes from their myndes, and now they replenysshed with sure hope and ioye, passing litle vpon mennes tellynges, but folowyng the heauenly guyde: they espye the palace of the newe kyng: a fylthy and a vile cotage or stable. Sincere Godlynes is nothing troubled with these thinges. They enter in: they fynde the infant not differing in apparaunce from others, they fynde the mother nothyng gaye or gorgious to loke too. All theyr stuffe shewed and testifyed pouertie and simplicitie. The Magians whiche did not wurshyppe nor fall downe before Herode, magnifying himselfe in his seate with a kingly pompe: fall doune at the cradelles of the crying babe: they adoure and honour grouelyng on the grounde, hym that coulde not yet speake. And they were not content with this godlynes, but they take out of theyr boxes, giftes purposely appoynted of those thynges, with increase of the whiche, the nation of the Persians was chiefly enriched, that is, golde, incense, and myrre: least that he whiche shortely after shoulde be compelled to flee, shoulde lacke in his vyage. And with these fyrst fruites of faythe, the Gentyles that were farre of, preuentyng the Jewes, whiche were thought to be nexte vnto God, do constytute Christe to be theyr kyng: and of the other side do dedicate themselues vnto hym, offeryng a new sacrifice in three kindes of thinges. And now as by a ryddell or a darke figure, they professed that ineffable Trinitie of the father, and the sonne, and the holy goste, acknowlegyng also in one man mortalitie, priesthode, and kyngdome. For gold is for a kyng, incense for a priestе, myrre for hym that shall dye. He was borne mortall, he dyd sacrifice on the crosse, he conquered ryssyng from death, he reygneth in heauen. The Jewes sawe so many wonders, and when they knewe hym, they killed hym. The Magians sawe no notable thyng as concernyng theyr bodely iyes, and they reioyse that they had so fortunate a iourney. But what tyme they deuised with themselues whether they shoulde returne vnto Herode to satisfye his mynde and desyre, they were admonished in theyr slepe, by the diuine oracle, not to returne agayne to Herode.

And whan thei sawe ỹ starre. &c.

And fell downe flat & wurshypped hym.

And beyng warned of god. &c.

For that was neyther suertie vnto them, neither to ỹ childe, neither expedient for suche a weyghtie matter, whiche in time and by parcel meale, should

he promulgated and published vnto the world. They spedely did obeye thoracle, and returned into theyr countrey another waye, to be newe preachers of the newe kyng among theyr countrey men.

The texte. ¶ And when they were departed, beholde the Aungell of the Lorde appered to Joseph in his slepe, saying: Aryse and take the chylde and his mother and flye into Egypte, & abyde there, tyll I bryng the worde. For Herode wyll seke the chylde to destroye it. So whan he awoke, he toke the chylde and his mother by night, and went aside into Egypt, and was there vnto the deathe of Herode, that it myght be fulfylled, whiche was spoken of the Lorde by the prophete saying: oute of Egipte haue I called my sonne.

Nowe the helthe and saftye of the Magians was prouyded for, and that the tranquillitie bothe of the mother and of the chylde myght forthwith be seen for, and that also ỹ vngodlynes of Herode accordyng vnto his desertes might more and more be exasperated and greued to the glory of Chryst: the same heauenly messenger whiche sent away the Magians, appered vnto Joseph in his slepe, exortyng hym that nowe beyng priuye vnto the mistery, he would conuey awaye secretely the mother & the chylde into Egypt: whereby the diuine counsell intended this, that that regyon also being wholy geuen to the monstruous worshypping of goddes, whiles it is become the hoste & receyuer of him that is fledde from his countrey: by the touching & hauing to do with him, it myght be prepared and made redy to some entry and beginning of true godlynes. Therfore thangell spake vnto Joseph with these wordes: Aryse, and take with the, the chylde and his mother, and flee priuely into Egypt, and tary there vntill I returne vnto the, and shewe the tyme to cum hither agayne. For it wyll cum to passe, that Herode shall seke by all meanes to destroye the childe. Not that it is harde vnto god sodenly to extinct and kill Herode, and to preserue the chylde, yf it please him, but this ordre of the matter is more profytable for the confyrmatyon and establyshment of faythe. For it is goddes wyll that the fury and the rage of the tyranne shall sette forthe his glory. Joseph not tarying, toke ỹ mother a mayde, and the chylde, and flying in the night season conueyed them into Egipt: there remaynyng tyll that Herode was deade. Truely this thing chaunced not by the feare of man or by fortune, it was the wyll of God to prepare and to establyshe the kyngdome of his sonne by these aduersyties, by the whiche, worldly thinges be wonte to be decayed and brought to naught, lest that the world should take vpon it any thyng in diuine matters. And that thou mayest the better beleue it, God who woulde this thyng to cum to passe, prophecyed many yeres past by the mouth of his prophete Olee, saying: out of Egypt I called my sonne.

Aryse and take with ỹ thy chyld.

So whan he awoke, he.

That it might be fulfilled. &c

The texte. ¶ Than Herode whan he saw that he was mocked of the Magians, he was greatly greued, and sente furthe men of warre, and kylled and slewe all the chyldren that were in Bethleem, and in all the coastes therof, as many as were two yeare olde or vnder, accordyng to the tyme, whiche he had dylygently knowen of the Magians.

In the meane season kyng Herode, after that he perceyued in dede that the Magians had decepued hym, now ragyng in anger, caste awaye the cloke of godlynes and braste out into manyfest rage, & sendyng furthe ministers of his madnes, kylled all thinfantes as many as was in Betheleem, and as many as were in the coastes and the compasse of the same towne, whiche were of thage of two yeare or yonger, folowynge the supputacyō of the tyme, in the whiche ỹ Magyans tolde hym, that they sawe fyrst the starre of the chylde. Crueltye enlarged the tyme and the place, compassing in all the yong chyldren, supposing that by thys wicked counsell, he had prouyded surely ynoughe, that he should escape by no meanes, whome onely he desyred to be extincte and slayne. But in vayne trauayleth the craft of mennе agaynste the counsels of God. By these

thynges

thynges was shewed a manyfest example, what they should suffer of wycked prynces, that would beleue the gospel, and what they should prevayle that by crueltie traueyled to extinquisshe the fayth of the gospell, beyng yet tender and syngyng vp in the hartes of the godly. To be kylled for Christ, is to be saued. Herode had an occasion to repent, and not to rage, yf gredines to reygne and to beare rule had not blynded his mynde. But while he through his owne default turneth all thynges into matter of greater madnes, by his malicyousnes he dyd set furth the iustice of god. For it is manifest to all men, that the innocent children were slaine with great crueltie, & that he is worthy an horrible destruccion, wherwith afterwarde he was suerly payde.

The texte. ¶ Than was that fulfilled whiche was spoken by ỹ prophete Hieremy, where as he saith. A voyce was hearde in Rhama: lamentacion, weppyng and great mourning: Rachel weppyng for her chyldren. And would not be comforted because they were nor.

But least any man might doubte, that this thing came to passe by the ordinaunce of god: harke to the prophecye of the prophete Hieremy, seing this thyng now done by the inspiracion ỹ he had, whiche many yeares after should come to passe. A voyce (sayth he) was heard in Rhama, a voyce sore wepyng, sorowful and lamentable. Rachel dyd bewayle hir chyldren and would receyue no comforte because they were all slayne. Rachell bering Beniamin, that is to saye the sonne of sorowe, by and by vpon hir deliuery dyed, and was buryed not farre from Bethleem, wherof the Prophete dyd expresse in hir persone the sorowe and waylyng of the mothers, lamentyng theyr chyldren whiche Herode kylled.

The texte. ¶ But whan Herode was deade, beholde the Angell of the lord appered in a slepe to Joseph in Egypt, saying: aryse and take the chylde & his mother, and go into the lande of Israel, for they are dead which sought the childes lyfe. And he arose and toke the chylde and his mother, and came into the lande of Israell.

In the meane season after that Herode was taken out of the worlde by punishmente and vengeaunce moste worthy for hym, the angel agayne which gaue counsayle to flee awaye, apperyng to Joseph in his sleepe, moueth hym to leaue Egypte, and to bryng agayne the chylde and his mother into the land of Israell. For he sayde that they were deade that would haue the chylde destroyed. And he redily obeying in all thynges the wyll of God, conueyed the virgin the mother with her swete babe, into the countreye of Israell. For it behoued him fyrst to be knowen vnto them, vnto whom chiefly he was sente, to the intent the people of harde belefe should haue nothyng why they might make any reasonable pretence of theyr vngodlynes, denying him to be theyr Messias, but to be some other apoynted vnto the Gentyles.

The texte. ¶ But whan he heard that Archelaus reygned in Jewry, in the roome of his father Herode, he was afrayde to go thither, but warned of God in a slepe, wēt aside into the coastes of Galile, and went and dwelt in a cytie called Nazareth, that it might be fulfylled whiche was spoken by the prophetes: he shall be called a Nazarite.

And as soone as Joseph entred into the coastes of his countrey, and had knowlege there by a constaunte fame that Archelaus the sonne of Herode that was deade, hauyng the one halfe of his fathers kyngdome, reigned in Jewrye in his fathers place, fearyng leaste the sonne had succeded in his fathers cruelnes, lyke as in his kyngdome, durste not go thyther: and agayne beyng establyshed by the aunswere of the Aungell, whereof nowe he wholy dyd depende, wente aparte into the coastes of Galile, whiche parte chaunced vnto Herode the Tetrarche brother to the kyng that was deade. Here the Aungell promysed all thyng to be safe, also the loue of the countreye was an inuitacion, and the counsell of GOD wrought withall, that Christe by many occasions shoulde be deuyded to many, whose commyng was to euery manne. Bethleem doth glorye of his byrthe, at Hierusalem he

was

was cyrcumcised and purified, Egypt was happy of so great a geste. Nazareth maye well glory of his bringing vp. For this was the countrey of his mother, in the whiche she conceyued hir sonne, a base and a poore village of Galile, a countrey not regarded but despysed of the Jewes, but it was a secret corner so muche more meete for the chylde agaynste the crueltie of Archelaus. And this poynte herein god doth teache vs, that there is no nede of helpes, ryches, power, part takyng, or nobilitie of byrth, in those thynges whiche are done by the wyll of God. Nay these thinges annexed and put vnto, rather obscure and darken the glorie of god among men. For that this thyng came not to passe by fortune it maye appere, in that the prophecie long before declared, that the Messias should be called a Nazarene, the whiche to be done, euen the tytle dothe declare whiche Pilate ignorant of the prophecy commaunded to be set vp vpon the crosse. Jesus of Nazareth the kyng of Jewes. And at this daye they that professe Christ be called therfore of many, Nazarenes. And the worde it selfe hath his mistery. Nazareth among the Hebrewes hath his name of a floure, because that that godly and swete floure the sanctifier of all virginitie was borne of a virgin, lyke as Bethleem signifyeth vnto the Hebrewes the house of breade, out of the whiche came that heauenly breade, whiche whoso eateth, shal lyue euerlastyngly. He therfore liued certain yeres as one vnknowen, with his mother and his foster father, whose sonne he was thought of all men, vntyll the tyme he came vnto mannes state, and then he shewed himselfe vnto the worlde by doctryne, myracles, death, and resurrection, beyng knowen or notable in nothing, nor excellyng other men, but that he went forwarde dayly and encreased in all kynde of honestie, and heauenlye giftes, that euery man loked for some great and notable thyng in the chylde. He was also in the meane season a diligent obseruer of the lawe, because he woulde geue none occasion vnto the euyll wyllers, of euyll sayinge or backebytyng, but satisfie al men in all thynges. He had rather for a tyme by kepyng of the lawe, to bring the Jewes to more perfection, than by despysyng it, to alienat and withdraw theyr mindes cleane from hym. Onely once he shewed himself at Hierusalem, beyng twelue yeres of age, at what tyme he priuely leauyng his parentes, was founde in the temple sitting emong the doctours, hearing them, and by course questionyng with them, in somuche that he was a wonder to them all. Euen than his godly disposicion had a desire vnto thinges, wherefore he was sente into the worlde: but as this was a prayse of a redy mynde, so it was the example of moderacion and obedience to tarry the tyme prescribed of his father.

That it might be fulfilled. &c

The. iii. Chapiter.

The texte. ¶ In those dayes came Johu the Baptyste, preachyng in the wildernes of Jewry, and saying: Repent ye of your former lyfe. For the kingdome of heauen is at hande. For this is he, of whom the prophet Esay spake, whiche saith: The voice of a crier in the wyldernes: prepare the waye of the lorde, and make his pathes strayght. And this Johu had his garment of Camels heare, and a gyrdel of a skynne about his loynes. Further his meat was Locustes and wylde honye. Than went out to hym Hierusalem and al Jewry, and all the countrey rounde aboute nere to Jordane, and were baptised of hym in Jordane, confessyng theyr synnes.

NOwe is it worthy the hearing, to know how our Lord Jesus Christ began and entred with the matter, that he came for. He thrust not in sodenly to menne vnwares, and thynkyng not vpon it.

First

First he woulde that all mennes myndes shoulde bee prepared and made in a redines by his vsher and messenger John the soonne of Zacharye, knowen and alowed of the Jewes them selues, to thentente that the thynge whiche euer shoulde be beleued, myghte by lytell and lytell be instylled and putte into the hartes of men. Therfore whan the tyme drewe nere in the whiche it was decreed by the eternall ordeynaunce, that the hole worlde shoulde be renewed throughe the doctryne of Chryst: John came furth, the sonne of a prieste, and of a prophetisse, whiche John was iudged afterwarde to be more than a prophete by the testimonie of Chryste, whoe also euen in his byrthe and begynnyng, had made men to conceyue great hope of hym. And he came not out of kynges courtes, or out of common resortes of mē, but out of wildernes, where from his chyldhode he ledde an aungels lyfe, beyng content with a simple or easye dyet, clad with a garment woue of Camels heeres, gyrde with a letheren gyrdell. His dyet was agreable vnto his apparell. For he lyued with course meate, and easy to be gotten, whiche he founde in the wyldernes, that is to say, with locustes and wylde hony. This dyet, this apparell, suche a place, was moste mete for a preacher of penaunce: Whose wonderfull holynes so amased all mennes myndes, that manye supposed that he was Chryste: chiefely when many were perswaded the other whiche was thought to be Messias, to haue perished in the number of the infantes of Bethleem. But he dyd not chalenge vnto hym the glory of others, insomuche that he shewed Chryste openly to all menne, and sayde that he was not worthy to lowse the latchet of his shoes. And yet he rushed not furthe of his owne swinge to preache: but whan he was admonyshed from heauen, that nowe was the tyme to playe the preacher. For he came not by chaunce to his office of preachyng, or by the sendyng of manne, but this was he, of whome Esaye prophecyed so manye yeares before, bothe that he should vttre openly in wyldernes the voyce of his preachyng, and that he shoulde be sent before to prepare the hartes of menne to receyue the doctryne of Chryste, and because he perswadyng repentaunce of the former lyfe, shoulde make theim able to receyue the grace of Chryste who by baptisme shoulde pardon all menne of theyr synnes. And that (the course of thynges beyng sodenly chaunged) they that wer pufked vp before by the vayne iustice of Moyses lawe, and by the folyshe wysdome of thys worlde, should haue thier combes cutte, and be brought lowe. And fynally that they whiche before semed vyle, abiecte, and vnprofytable because of theyr ignorauunce and humblenes, shoulde nowe be made lyuely and strong throughe the doctrine of the ghospel, and ryche with heuenly ryches. And those thynges which by the rigour of the lawe semed harde and intricate, throughe faithe and grace of the ghospell, shoulde be made ryght and easye. And that thys health and saluatyon, should be opened and publyshed not onely to the Jewes, but to all nacyons of the worlde. All these thynges prophecyed Esaie, the most assured prophete of the Lorde. And this is the prophecye. A voyce of the cryer in deserte, prepare the waye of the Lorde, make hys pathes playne and euen. Euery valey shall be fylled, and euery mountayne and hyll shall be brought lowe. And the croked shal be made strayght, and the roughe shall be turned into playne wayes, and all mankynde shall see the saluacyon of God. And nowe a certeyne rumor and fame of the cummyng of Chryste secretly spred abrode by manye, and farther the conseyence of theyr naughty lyues (for there was no tyme more synfull and fylthye than that was) and fynally a certeyn secret inspiration dyd cause and brought to passe, that many of theim were wery of theyr lyfe, beyng very desyrous of hym, of whome they had a certayne sauour and vnderstandyng so symple as it was: who sodenly shoulde renewe all kynde of menne, and their synnes once abolyshed, bryng theim vnto the kyngdome of ryghteousnes.

In those dayes came John the baptyste.

Preachyng in the wyldernesse of Jewrye.

For this is he of whom the prophet Esay spake.

Than went out to hym Hierusale,

Wherefore

Wherfore whan they came flockyng vnto John not onely out of the cytye of Hierusalem, but also out of whole Jewry, chefely out of those countreis that be nere vnto Jordane: John hym selfe cummeth and approcheth to satisfye theyr redy wyll and desyre. And the thyng that he preched in wylderness, the same he doth beate into the people, beyng nowe more thycke and gathered together nere vnto the water of Jordan, that through repentaunce of theyr former lyfe, they might prepare theim selfes to Messias now at hād, and offer themselues to be healed of hym, who should bryngе helthe and saluacion. He is in the waye of helth, that knowlegeth his disease, and hateth it. For now (sayeth he) the kyngdome of heauen, and that moste fortunate and moste to be desyred, is at hand: yea and that verye nere, but there is no entry inn̄, but to suche as be pure and cleane, from thys worldly fylthynes. At this preachyng, in figure and token that the fylthynes of the myndes should shortely be clensed away, many were baptyzed in the water of Jordane condempning theyr former lyfe, and acknowledgyng theyr offenses openly. For so it was thought good vnto the wysdome of god, that John which was the bound and border of Moses lawe, beyng nowe at an ende, and of the grace of the ghospell now cummyng on, with this sygne and token, should go before, not to abolishe synne, whiche thyng Christe properly reserued vnto himselfe, but to prepare mennes myndes, that they myght be the more able to receyue the benefyte ẏ̄ shoulde furthwith ensue.

And were baptised of him in Jordane cōfessyng theyr synnes.

The texte. ¶But whā he sawe many of the Pharisees & Saducies cumming to his baptisme, he said vnto them: O generacyon of vipers who hathe taught you to flee from the vengeaunce to cum: Bryngе furthe therfore the fruites that becōmeth penaunce. And be not of this minde, to saye within your selfes we haue Abraham to our father. For I saye to you, that god is able to bryngе to passe, that of these stones, chyldren shall ryse vp to Abraham. Euen nowe is the axe also put to the roote of the trees. Therfore euery tree, which bryngeth not furthe good fruite, is hewen downe and caste into the fire.

But whan he sawe many of the Pharisees.

And this was done in the .xv. yeare of Tiberius Cesar, beyng Emperour of Rome, and Pontius Pylate hauyng rule ouer Jewry vnder him, & Herod the brother of hym that dyed, beyng Tetrache of Galile, where Christ made his abode: and his brother Philip Tetrarche of Iturea, and the contrie Trachonitis: and Lisanya the Tetrache of Abiline: and Anne, and Cayphas, beyng the chief of the prystes. And thus the Realme of Jewry beyng deuyded into so many rulers: furthe came he which should call thynges to the power and rule of one prynce. And fyrste of all a great numbre of people flocking vnto hym, whan John saw a great multytude of Pharisees and Saduces cum to baptisme, and was not ignorāte, how this kynde of people was arrogāt, fierce, and standyng in theyr owne conceyte, for the notable obseruation of Moyses lawe as it semed to theym selues, and for the merytes of the patriarches, of whome they craked and glorȳed muche, for that they came of them. For they enuying and laying wayte to hynder the baptysme of John, beyng in ble and reputacyon, sent a crafty message vnto hym into Bethabaram, (for John at that tyme dyd baptise there) demaunding whether that he were Chryste. If he had ben: forthwith they wolde haue obiected, that Chryst had bene promised of the tribe of Juda, where as it was manifest that John was of the Trybe of Leuye. Further whan John protested playnly that he was not Chryste, no nor no prophete, especyally of those olde and auncyente prophetes, whome they thought woulde returne agayne into the worlde, they demaunde of hym further, howe he durst promyse remyssiō of sinnes by baptisme, whiche properly was reserued vnto Chryst. He answered, that there was muche difference betwene his baptisme, wherby he did stirre and moue men to repentaunce and forthynkyng of the former lyfe: and the baptysme of Chryst which forthwith should folow, wherby al synnes should be forgeuē.

Therfore

Therfore whā he ſaw many of thys kynde of men come running to baptyſme vñ others: he biteth theyr conſcience with bytter wordes wherby he myght the rather moue them to penaunce. O crafty (q he) and malicious kinde of men, nay no men, but rather the ofſpring of vypers, the murderers of your auncitours, ſubtyll and yll mynded towarde al men: Seing that hitherto ye haue vaunted your ſelues emong men vnder the ttle & name of fathers, which for theyr holineſſe, be muche praiſe worthy with thē, and vnder the falſe pretence of righteouſnes, haue reigned ſo negligently and idelly, as though Meſſias ſhould neuer haue come: who tolde you and put you in remembraunce, that ỹ inuitable punithmente was at hande, vnles ye had runne with others to the remedy of penaunce? & how is it, that now ye deſire to be baptiſed as ſinners, amonge whome ye appered as men of great holines? ye haue perceiued that your truſt ſhould be but vaine vnles ye ſhould eſcape from the vengeaūce of God now being at hande, by the refuge of penaunce. For neither the merites of the fathers, nor the obſeruaciō of the lawe, deliuereth from euerlaſting punithmente, but euery mannes owne purenes of lyfe maketh him commendable vnto God. Seing therfore ỹ ye repent your former life, hereafter ſo bring forthe frutte with godly affeccions and dedes, that they maye teſtifie that ye haue repented truely. Hitherto for the groſſenes of men fygures & ſhadowes hath bene ſomewhat made of, that mennes prontitie to neughtyneſſ, beynge compaſſed in with theſe ſtayes, myght be refrained from falling into farther inconuenience. Hitherto with enlarged Phylacteries, with long praiers, with waſhinges, with often mencion of father Abraham the holy Patriarche, with building of ỹ Prophetes ſhrines, of whoſe poſteritie ye deſyre to appeare and to be counted, ye haue obteined vnto you a certaine coloure and appearaunce of holines emong men. Hereafter becauſe ỹ ſhadowes ſhal vaniſhe awaye at the lighte of the gholpell, ye muſt goe truely and ſincerely to worke, if ye will obteine euerlaſting health. Neither brente ſacrifice, ne bloud of beaſtes, is required of you for your old ſinnes, onely ſe that there be penaūce without coūterfaityng, & god wil freely pardon the offence. Further Meſſias himſelfe will teache you, if he finde you apt and willyng to learne, what bee the fruites of true penaūce. In the meane ſeaſon ſet aſide vaine truſt, & flatter not your ſelues thus: we be holy, we come of the holy father Abraham: the iuſte Abraham ſhal auaile nothing them, that come of him, vnleſſe they folowe his faith and obedience, which wer ſo muche cōmended. The bleſſing ỹ is now at hād, was promiſed vnto Abraham, but couſinage and kinred be it neuer ſo nere, is not ſufficient to obtaine this bleſſing. Whoſoeuer diſtruſting God do leane vnto the ſuccoures of this world, they be fallen from the kinred of Abraham. And hereafter the poſteritie of Abrahā ſhal not be counted by the kinred of bloud, but by the ſinceritie of feith. And yet God ſhall not therfore lacke the poſteritie of Abraham, to whome he may performe and paie the bleſſing that he promiſed, though ye ſwarue from the maners of Abraham. Nay, be aſcertained, if ye deſpiſe the grace offered vntō you, that God is of power, yea out of theſe ſtones to rayſe vp childrē farre better then ye be, to his frende Abraham. And there is no cauſe why that ye ſhoulde be the more negligente for that the comming of Meſſias hath bene differred hitherto. For now the extreme parell cōmeth vpon you, and nowe all the matter is euen vpon the edge of the raſer, eyther ye muſte come vnto the kingdome of heauen with cleane and ſincere myndes, or elles ye muſt receiue eternall punithmente.

He ſaid vnto them: O generacion of vipers.

Bring forth therfore the fruites that &c.

And be not of this mind, to ſaie.

For I ſaye vnto you, ỹ God is able to bringe. &c

Saluacion is preſente at hande to them that will embrace it, and to them that wil refuſe it, preſente paine and vtter deſtruccion is ready at hande. For nowe the axe is ſet to the tree, not to the bowes or to the bodye, but to the rootes, whiche ſhal vtterly cutte him doune with a deadly wounde, that can not

be recouered, vnles it bring forth fruite mete for God. There muste be no lingering, the daunger is so nere at hande. Haste must be made, all impedimentes and lettes quite cut of. Yet ye maye chose whiche ye wyll take. The axe wyll not stricke, if ye will sodeinly chaunge your minde. In the naturall tree, it is longe and harde to chaunge the iuyce wherof the fruite taketh his tast. Here the mater is brought to passe by the onely wyll. But as they that make haste are partakers of health, so they that linger are all partakers of peryll. None shall be deliuered hereafter neither by riches, neither by noble birthe, neyther by wysedome, as many hitherto haue supposed: Euery tree that beareth not fruit, and that no meane fruite but excellente good and worthy the kingdome of heauen, is cut doune and cast into the fier.

The texte. I baptise you with water vnto penaunce: but he that shall come after me, is mightier than I, whose shoes I am not worthy to beare. He shall baptise you with the holy ghoste and fyre, whose fanne is in his hande, and he wyll purge his flooze, and gather his whete into the barne, but he wyll burne the chaffe with fier that can not be quenched.

Hitherto God hath suffered and wynked at mennes sluggishnesse. Erroure and ignorance deserued some pardone. Mankinde was in a maner deafe at the lawe of nature. Small profit came by the lawe of Moses. The threteninges of the Prophetes were set at nought, theyr dremes and visions were not hearde. Nowe is he come, after whom none other shal be sent. Whose cõming lest it shoulde be sodein and vnwares, I (saieth Iohn) am the messenger sent before. If ye be penitente, if ye knowledge your diseases, if ye receiue the Physicion with feruent desire, he will be with you, profitable and healthfull to al: For I am not he whome ye loke for. Trueth it is I baptise you, but to this intẽte onely, ỹ ye being penitent may be meete to learne of him, & redy to receiue health whan he shal come. For furthwith he wil come, yea euẽ now he is come: and as he is behinde me in ỹ order of preaching, so he is aboue me & passeth me by al meanes: so ỹ I, whom ye thinke to be of some estimacõ, am not worthy to be his drudge & slaue, that is, either to cary his shooes, or to leuse ỹ latchet of his shoes. I am none other thing but a preacher, both trustie & doing mine office, which god hath entoyned me by ỹ prophecy of his prophet. He is ỹ auctoure, he bringeth wt him al might, & power, both to forgeue sines, & to confer & geue al kinde of vertues. Let euery mã approche to his doctrine, and to his baptisme, for he shall baptise you wt effectuall & liuely baptisme, not wt water onely, but with spirit & fier. With the spirite he shal alter & transforme you, wt fier he shal plucke you vp vnto heauenly thinges. He wil require nothing of you but sincere penaunce, without counterfeiting. He wil geue you his good thinges freely, if your il thinges displease you hertely. Only he willeth ỹ there be no colouringes, which shall preuaile nothing with him. There is nothing hid frõ him, he feareth no mã. The thing shalbe done with seuere iudgement, whiche can not bee voided. Hereafter there shall bee no meane, either ye muste throughly be good, or throughly euil. He wil passe nothing vpon cloked holines. He hath a fãne in his hand, he seeth also ỹ inward secretes of the heartes. Before him either ye muste be chaffe or fine wheate. But in the meane season whether of both ye wilbe, he hath partly putte it in youre chose. It shalbee but vaine, for the chaffe mingled among ỹ cleane corne to lurke and to be hidden.

I baptise you with water, &c.

Whose fãne is in his hande.

He shal vtterly cleanse his flooze, and ley vp the wheate in his granard, but he shall burne the chaffe with fier that neuer shalbe quenched. Wherefore eyther ye muste endeuoure with all your heart to the high pricke of vertue, that ye maye worthely bee receiued into the euerlastynge kyngdome: or elles yf ye dispyse the goodnes of God nowe offered vnto you, ye muste nedes therby be extremely naughtye, because ye refuse so great health offered to you without your sekyng, and through your owne merite (forasmuche as ye reiect the

heauenly

heauenly rewarde,)ye must be appoynted to the euerlastyng fire of hell. The myndes of the commen sorte were so moued with the sayinges of thys holy man,that a greate numbre which hytherto had put theyr truste in the obseruation of the lawe,came vnto hym tremblyng for feare,and sayde: If thus standeth the case,what then thynckest ye best for vs to do? but he dyd not exhort them to the ceremonyes of the lawe,and the constytucyons of men,as the Pharisees were wont to do,but vnto the workes of charytie, saying: The syngle waye to pacifye god is the free weldoyng vnto your neyghbour. He that hath plentye of garmentes,let hym geue vnto the naked: he that hath plenty of meates, let hym geue vnto the hungrye. There came vnto hym also the Publicans, the which kynde of men the Iewes abhorre,because cōmenly either for to please ỹ prices,or to satysfie theyr auarice thei are wōte to poul ỹ people. Thei demaūd of him fearfully,what he thinketh best for theim to do. And he dothe not reiecte them frō baptysme,and agayne he appoynteth them not to geue theyr goodes, who nowe of long tyme were wonte violently to take away other mennes: but to thintent they myght cum nere by some degree vnto the perfect doctryne of Chryst,he commaundeth them that they shoulde exacte nothyng of the people, beside that,that was prescribed of the Prynce. Finally there came also souldyoures,a violent and a diffamed kynde of people. Neyther put he awaye from him them,declaring manifestly vnto the Iewes by that dede,that Chryst wold despise no kynde of menne. They confesse nothyng: for to professe a souldyoure is of it selfe to confesse the puddle and synke of all myschyefe. They demaunde also what counsayll he woulde geue them. And he teacheth theim beyng so rude,rather what ought to be auoyded and shunned,that they might be lesse yll,then what was to be done, whereby they myght be perfectely good. Abuse not (quod he) your wepons whiche ought not be styred but agaynste your enemyes, at the commaundement of the captaine, beate no manne nor stryke no man violently,syth you be hyred for this purpose,that through your diligence the cuntrey shoulde be quiet. Nor abuse not your familiarytie with great rulers,falsely blamyng and accusyng any man, whereby any fylthy lucre or gayne myght cum vnto you. Finally be content with your wages,and defraude and spoyle no man. For prynces geue wages to thentent no man by necessitie should be forced to take others mennes goodes. So he through easy preceptes accordyng to euery mannes capacitie,made all men in a redynes for Chryst to cum,seyng before Chryst in spirite, whome he had not yet sene with his bodily yes.

¶Then commeth Jesus from Galyle to Jordan vnto Johñ,to be baptised of hym. But Johñ forbade him,sayinge: I haue nede to be baptysed of the: and cummest thou to me? Jesus answered and sayde vnto hym: Let it be so nowe. For thus it becommeth vs to fulfyll all righteousnesse. Then he suffred hym. The texte.

Therfore the rumour and fame beyng nowe spred abrode,and dayly more and more encrealyng,and that by dyuers meanes, by the aungels,by the shepardes,by the Magyans, by the cruell carefulnes of Herode, by the prophecy of zachary,by Simeon, by Anne,by lytel and lytel secretely: but most of all by Johñ hys open and manyfest settyng furthe beyng ioyned with a great auctholitye,in so muche that yll men also beyng now amased with feare dyd fraime themselfe to the cummyng of Chryste,thus declared and sette furthe. For truly it was tyme for him to cum furthe into the sight of the worlde,to declare him selfe,not by the testimonies of others,but by his owne vertues, that it myghte appeare what maner of one and howe myghty he was and that he myght obscure and darken all men,by whose testimonie he was heretofore set forthe and commended. Therfore Jesus lefte Galile where he had been in secrete hyther-

Then cummeth Iesus, to, and going aboute his fathers busynes, lefte his mothers contry Nazareth, & maketh spede vnto Iordane, where he should haue a greate company gathered together oute of diuers coastes of Jewry, to be a witnes of the thinges that should be spoken & done. He who alone was defyled with no spot of sinne, yea who alone shoulde take away the synnes of the world, through the middes of the synful companies euen lyke a synner goeth vnto John, and requireth to be baptysed of hym, who alone dothe sanctyfye euery baptysme. John not yet ascerteyned that Jesus was that hyghe Messias, the sonne of God, but yet obseruyng and marknyng a meruaylouse semelynes and honesty appering in his

But John forbad him. iyes, in all his countenaūce, and in his maner of going, he dothe excuse his disordered office and ministration, honouryng his dignitie and worthines as yet with no certayne cōmendation. Onely he sayeth it were mete & conuenient that I whiche am farre beneth & vnder thy vertues, should require baptisme of the: And how cummeth it to passe that thou doest humble & abate thy selfe so lowe, to require baptisme of me, syth noman is more pure & cleane from all synne thā thou? These thinges were thus done by thordynaunce of god, to thintent both ỹ we should haue an exāple of the meruaylouse modestie & humilitie of Christ, & also that it might appeare vnto all men by ỹ testimony of John, ỹ Christ being without cōscience of any synne or eupl, required to be baptised. For he was baptised like as he was circūcised, as he was purified in the temple w̄ his mother, as he was scourged, as he was crucyfied. He suffered all these thinges for vs, & not for himselfe. Wherefore whē John declaring constantly his owne vnworthynes, & settyng furth the worthines of Chryste, did refuse thoffice of a

Jesus answereth, &c. baptiser. Chryst by no sinister suspicion did steyne his owne innocency which it behoued to be knowen & beleued of all men. Euery parte (ỹ he) of this busynes hath his tyme. Be thou content in the meane season, that I be baptised of the, thynke not vncomly for the, yf thou baptise him who (as thou saiest) is better then thou. Certaynly it shal becum me, whiche desireth to bring al vnto me, to fulfyll all iustice. For he that teacheth al, and teacheth perfection, must see ỹ no lykelyhod or apparaunce of vnryghteousnes (be it neuer so litle) be founde in his lyfe and maners. I muste becum all thinges to all menne, that I maye winne and bryng al vnto my father. When John hearde these, he descended into Iordane with Christ and baptysed him. And here appereth an holsome example of humilitie in Chryst, and of obedience in John, but the thyng, and the effecte is of contrary order. For baptisme doth consecrate vs, but he throughe the holy touchyng with his body dyd consecrate baptisme.

The texte. ¶ And Jesus when he was baptysed, came straight way out of the water, and lo, heauen was open vnto hym; and he saw the spirite of god descendyng lyke a doue, and lyghting vpon him. And lo, there came a voyce from heauen saying: This is my beloued sonne in whom I am well pleased.

And to thintent he might declare vnto vs what we ought to do after baptisme, and what felicitie was geuen vs by baptisme, Jesus going out of the water carefully and spedely as though he had cast of a great burde̅ of sinnes, teachyng vs that we shoulde not tarry nor lynger in walchinges, nor oftentymes returne vnto them by synning againe, but to make haste to the dueties of a spirituall lyfe, the synnes of the former lyfe once cast of, and buried in baptisme: He kneled downe vpon his knees, and lifted his handes into heauen, besechyng his father ỹ he would vouchesafe that this matter of sauyng of mankynde, whiche he toke in hande, myght be happy and fortunate to all men, and that he woulde commende and set forthe his sonne vnto the worlde with his fatherly authoritie: & lest John his authoritie should be of small estimacion, albeit this for the tyme was profytable for the grosse and rude people. And beholde the father dyd manyfestly auctorise his sonne in the presence of suche a multitude

multitude of people. The heaues opened & shewed furthe a certayne wōderful light. John also sawe the heauēly spirite in the visible lykenes of a doue, to descend out of heauen, and to sytte vpon his holy hed: from thence came the voice of the father soundyng to al mennes eares, saying: this is my derely beloued sonne, the delyghte of my mynde in whome I haue a singuler pleasure, heare hym the expounder of my mynde, and the distributer of my goodes towardes you. And because at ỹ time Jesus was vnknowen to the multitude which had a great opinion of John, lest the voyce, whiche cummyng from aboue poynted no man certaynely to theyr vnderstanding, should be thought to perteyne vnto John: therfore there was added a visible signe of the heuenly doue, whiche sytting vpō Christes head, showed nowe playnely vnto al mē (as a mā would poyncte with his fynger) to whome that voyce dyd perteyne. With the whiche signe also John hymselfe was playnely and certaynely monished, that he was the sonne of God. And after he dyd openly testifye that thys sygne and token was promysed him before of the father, to thintent that in suche a multitude of people, he myght certeynlye knowe him that afterwarde should baptyse all mē in the spirite and fyer. And with these ceremonyes the Lorde Jesus was declared and consecrated oure mayster, whose diuinitie whoo so wyll folowe, he shall be truly blessed.

And loo heauen was opē vntohim.

The fowerthe Chapter.

Then was Jesus led of the spirite into wyldernes, to be tempted of the Deuyll. And whan he had fasted forty dayes and forty nyghtes, he was at the last an hungred. And whan the temptoure came to hym, he sayd: If thou be the sonne of God, commaunde that these stones be made bread. But he answered and sayde: It is wryten, man shall not liue by breade onely, but by euery worde that procedeth out of the mouthe of God.

The texte.

AND yet these entries & beginninges made, he lepeth not furth byanby to preache, although auctoritie were giuē him from heauen, but sodenly he withdrawēth himselfe frō the syghte of the people into wildernes, because ỹ departure frō the cōpanie of people bothe increaseth authoritie, & prouoketh a desyre. Now the spirite (that is the prouoker of the yll) doeth specyally assaulte them which leauyng the desyres of the world, do fall into meditation of the pure and hauenly lyfe. Therfore Jesus secretly teachyng vs the same, goeth into wyldernes. And this he dothe not by ỹ motion or instigation of any mā, but moued of his owne spirite. For he that is baptised, hath nowe cast of carnall affections, & being made spirituall by regeneracion, is led and moued by the counsell of holy ghost: he remembreth not Bethleem, he retourneth not to Nazareth, he goeth not againe to his mother or to his foster father, but by the vehemency & rauishing of the spirite, he goeth into deserte, folowyng the example of the olde prophetes. Solytarynes dothe quicken & make lusty the mynde of a Christian souldier, & sumtyme it is more sure for a man to commit himselfe to the wylde beastes, than to men. Baptisme taketh away all synnes of the former lyfe, but for all that, no man is sure from the assaultes of Sathan whiche lyueth sluggyshely. But yet the naughty desyres endeuoure to spryng agayne, chiefly in them that be rude and young, and lately entered and cummen to Christ. And that frowarde Satan enuiyng as muche mannes saluacion, as Christe is desirouse of the same: stryreth and prouoketh him with merueylouse engins and sleyghtes, to fall awaye and departe: in so muche that he possesseth and vseth hym that is relapsed with more tyrannye, then he dyd possesse and vse hym whan he had hym before. Agaynste these perylles and daungers Christe sheweth chiefely three remedies, often and harty prayers, forsakig of company, auoydyng of excesse, and keppyng abstinence, not without dilygent medytacyon of holy

scriptures: for otherwyse there maye be daunger in yoke solytarynes. And because the deuyll goeth about to deceyue theym chiefly, whiche do endeuour to attayne vnto this streyght and angelicall lyfe: Chryste hym selfe lyke a good captayne encounteryng with him, hathe taught his champions, by what meanes, that malicious and crafty olde fyre maye be ouercum, and howe lytle he can doe agaynste them that be sober and vigilant, and with all theyr harte doe leane to ỹ godly scryptures. And this also the Lord Jesus in ỹ meane time wente aboute, that this mistery myghte, by lytle and lytle appere vnto the worlde after suche sorte, that Sathan (whiche desyred for none other purpose to knowe certainly whether he were the sonne of God, whome he heard that the father dyd honour with this tytle and name, but to lette the redemption of mãkynde) was brought in suche doubte, that he knewe not certeynly this to be Messias, before he saw his owne tyranny vtterly subuerted and ouerthrowen. Chryste also putteth vs in remembraunce of this, that no man is mete to preache the gholpell, but he that hath tryed hymselfe, & is fyrme and strong against worldly desyres, agaynst excesse and her cõpanions, that is bodyly luste, ambition, auarice, and suche lyke diseases of the mynde, wherewith oure enemye beateth and shaketh the myndes of the symple and weake as it were with most violent engyns of warre. Therfore whan Chryst had fasted forty dayes, folowyng Hely, and Moyses, whiche thyng was in suche wyse aboue mannes power, that yet the Jewes beleued, that it was done of men: at laste to shewe a manyfeste token of mannes imbecilitie in him selfe, he made no counsayle, but shewed plaine sygnes that he felte the tediousnes of honger. For after the common nature of mãnes body, ỹ lacke of humour greued & payned the stomacke.

And whan he had fasted forty dayes.

The temptour cam.

Which thyng whan the crafty temptour perceyued, thynkyng hym to be no thyng but a man, althoughe a notable and a wonderfull man, he casteth his hoke bayted with the entisement of vaine glory, for therewith chiefely they be taken, whiche seme to endeuour to the hyest perfection. If thou be the sonne of God (sayd he) what nedest thou to be greued and peined for hunger? Commaund rather these stones to be turned in to bread for thy behofe. Thou canste perfourme thy desyre with a becke. Ye maye well knowe that this is the same fyer in wayte, or tempter which did intice that fyrst Adam into the snares of death, by the bayte or trayne of gluttonye: But Chryst the latter Adam beyng in spirit heauely, so auoyded with his wordes, this craftie and deceitful waiter, that neither he refused the name of the sonne of God, nor yet hym selfe to be ouercum with hunger after the common sorte of men. And because he woulde not take vpon him to answere of his owne authoritie: he layeth vnto hym a manyfeste scrypture, saying: It is wryten in the Deuteronomie. Man shall not lyue onely of breade, but of euery worde, that cummeth out of the mouthe of God.

But he answered. &c.

The texte. ¶ Than the deuyll taketh him into the holy citie, and setteth him vpon a Pynacle of the temple, and sayeth vnto hym: yf thou be the sonne of god, cast thy selfe downe backward. For it is wryten: he shall geue his aungels charge ouer the, and with theyr handes they shal holde the vp, lest at any tyme thou dashe thy foote agaynst a stone. And Jesus sayde to hym: agayne it is wrytten: Thou shalte not tempt the Lorde thy God.

Then Sathan eluded and shaken of with this doubtfull answer, doeth then him selfe abuse the woordes of scrypture, to do hurte and mischiefe. And as he deceyued the fyrste parente of mankynde with the bayte of ambycion, promysynge him egall honor and immortalitie with God: by a lyke gyle assaylynge the lorde, the deuyll toke hym vp into the holy citie, and whan he had sette hym vpõ the high Pinnacle of the temple, he exhorted hym, if he were the very sonne of God, that he woulde fal downe hedlong, and he shoulde haue no harme:

harme. For God himselfe had so promised in the misticall psalme: He wyll geue his angels cõmaundement and charge ouer the, & they shall take the in theyr handes, lest thou shouldest hurte thy foote at any stone. But the lord Jesus laying a scripture agaynst him, gèueth a secret vnderstanding, howe peruersely he wrested the sence of the holy scripture. Againe (sayd he) it is wryten in the Deuteronomie: Thou shalt not tempte the lorde thy God. For scripture doeth exhorte vs to this poynct, that whan aduersytie and daunger is at hande, we should haue a good hope trustyng vpõ the helpe of god, and not put our selues rashely in daunger. The miracles of godlye men be not tryed by sekyng of perilles, but by auoydyng daungers whan they chaunce. For it is no godly poynct for to put any man hedlong into the ryuer, that by deliueryng of hym thou mayest seme to be a greate man, but it is a godly thyng to plucke out him, that by chaunce is fallen in.
Nor miracles be not to be donne for euery thyng, nor emongest all menne. Jesus woulde not once vouchesafe to speake before Herode, who was desirouse of suche thynges, muche lesse would he showe any signe or token of his godly power at the request of Satan. So often as charitie inspired with the holy gost, desireth it, so often as the glory of God requireth it, the power of God is to be shewed abrode.

Agayne, the deuil taketh him vp into a very high hyll, & showeth him al the kyngdomes of the worlde, and the glory of them, and sayeth vnto him: all these wyll I geue the, yf thou wylt fall downe and worship me. Than sayeth Jesus vnto him, auoyde Satã. For it is wryten: Thou shalt worship the lorde thy God, and him only serue. Than the deuill leaueth hym. And beholde thangels came and ministred vnto him. The texte.

Now to thintent that Christ myght teache suche as be his, not to geue them selues to a careles securitie, after they had the hygher hande once or twise, but alwayes to kepe watche, & to be in a redines for all assaultes of Sathan, he suffred also the third tyme, thinportune assayling of the temptour: who as he deceyued the first Adam with the bayte of curiositie and auarice, prompting him the knowlege of good and euill, so in lykewyse he setteth vpon the latter Adam, and toke hym from the pinacle of the temple, and ledde him into a very hygh hyll where he myght loke at lybertye farre and wyde, and see all the kyngdomes of the worlde, and the woonderfull glory and pompe of eche of them. Suerly he knewe by experyence of other men, that there was nothyng so wicked and sinfull, but thei would take it in hande to obtayne rule and dominion. But albeit God is the authour & maker of al thinges in heauen & yerth, & the deuil hath no title nor interest in thẽ vnles he hath viciated & defiled any thyng: yet as though he were lorde ouer all he is not afrayed thus to speake vnto Christ: I will geue the all these, yf thou wylte fall downe and honour me. O blynde impietie. The vngracious spirite promiseth an other mans goodes, & asketh honour due vnto onely god. But Jesus who hitherto toke the reproche of himself wel in worth can not beare his fathers ignominie. Hence Sathan (sayd he), Thy counsel is far from the doctrine of holy scripture. The scripture sayeth: Thou shalt adoure the lorde thy God, and him onely serue. After that the deuil had tẽpted him by these and lyke other wayes, finding him alwayes to be valiaũt & an inuincible chãpion, against all inuencions & ingins, he left him at last, beyng disapoynted of his purpose two wayes. First in that he perceyued that Christ was inuincible: Secondly, where as he came to searche, whither he was the sonne of god or no, he went awaye not so wise as he came. This conflicte was made in the sight of God & hys angelles, the whiche the lord Jesus would not haue vnknowẽ vnto his, to thintent we might knowe with what a cumberous enemy we shoulde haue to doe, and with what wages and rewardes, he would styre and prouoke ignorant and vnware mindes, that we should not dispayre, but dilygentlye

I will geue the al these.

Than sayeth Jesus vnto him.

Than the deuyl leaueth hym.

watche

watche & take god hede. Christ ouercame him to shew vnto vs that he was vincible, & taught vs also howe we should ouercome. Finally he ouercame for vs, not for himself purposing by vs to ouercome thesame if we deserue to haue him present wt vs. And by vs he shal heare Christe saye: hence Sathan, & he shall keare the seruauntes of him of whome he was ouercum.

And behold the angels came. &c.

Further lyke as in worldly warre, thinges haue theyr course & order, & labours be eased with rest, and sorowful thinges with pleasaunt, & after sore conflictes triumphes be made: so in the warre of Christ sore stormes of tẽtacion be mitigated with myrthe and ioyfulnes. After the cumberouse frowardenes of the filthye spirite, by and by the angelles be readye to serue & waite vpon Christ the conquerour. Suerly this exãple teacheth vs, howe in aduersitie we should staye our minde with hope of better, trustyng vpon the goodnes of god, whiche so dothe order al thinges, that nowe and than he doth exercise and proue the valiantnes of his warriers, wyth trouble & aduersitie: and agayne with sum solace doth prouoke them to reioysyng & thankes geuyng, whiche is the triumphe of Christen men, & in afflictions thorowe the helpe of God, they be inuincible, and yf anye prosperitie come vnto them, they ascribe it wholly to the goodnes and bountifulnes of god. And so it cummeth to passe that neither they be discouraged in aduersitie, nor insolent or proude in prosperitie.

The texte. And whan Jesus had heard that John was taken, he wente aparte into Galile, and left Nazareth, & went & dwelt in Capernaum, whiche is a citie vpon the sea coast, in the borders of Zabulon and Neptalim, þ it might be fulfylled whiche was spoken by Elai the prophete, saying: the land of Zabulon & Neptalim, by the waye of the sea, beyonde Jordane, Galile of the Gentiles. The people whiche sate in darkenes, and in the shadowe of death, sawe great lyght, and to them whiche sat in the region and shadowe of deathe the lyght is sprunge vp.

Therfore whan Christ began to be of authoritie & estimacion, chiefly after that John had in manier deliuered him and commended him to his disciples, poynting with his finger, & saying: Beholde the lãbe of god, beholde him that taketh away the sinnes of the worlde, & after that he had ouercum the deuil, beyng fully inspired with the holy goste: nothing nowe remayned, but to take a tyme and place, to begynne and enter his preachyng. John wrought no miracle, beyng content to preache only penaunce. Christ kepte silence so long as he preached, lest any discorde might rise emõg their disciples, being yet rude, carnal, & geuẽ to worldly affectiõs. Surely it is þ part of a good teacher, to conforme himself to the capacitie of his audience. But than he entreth into thoffice of teachyng, whan thè rumour was blowen abrode, that John was cast into prysone of Herode þ Tetrach, enioying þ reward þ they be wont to haue, whiche dare boldly speake before þ Princes of this worlde, & wil rather speake holsum thinges than pleasaunte. For he tolde the Tetrarche of his vnlawfull mariage, because he maried hys brother Philippes wife. And sumtime euil princes desier to haue in household wt them, mẽ of great & notable honestie, not that they would obey their coũsel, but because they might seme to þ ignorant people to do by theyr aduise & counsel, what so euer they do after their own lust & appetite. And in other thinges of light importaũce, he had oftentimes ben obedẽt to hys monicyons, but here, where he ought moste to haue been obedient: at the foule request of a filthy daunsyng damsell and at the desyre of her filthye mother, he cast that verave good manne into prysone. And afterwarde wyth the cruell death of suche a greate manne he defiled the feast of his Natiuitye, and the iyes of hys nobles. Jesus therfore whan he hearde of thys, not because he was in feare himselfe, but to teache hys not willyngly to putte them selues in daunger, yf they maye conuenientlye, auoyde it,

Whã Jesꝰ had heard.

but

but whan it cummeth, stoutly to neglect it, leauyng Nazareth went a syde unto Galile of the Gentiles, in the which Salomon gaue vnto Hyere king of the Tyrians .xx. cities, & went into the citie of Capernaum, therfore taken to be bordering vpon the sea, because it is neere the standyng water of Jenazareth in the coastes of zabulon and Neptalim, whiche were two tribes. and in the first is Galile, in the seconde that that is called Galile of the Gentiles, wherby Christ than as by a figure, in manier thretned that whā the Jewes dyd refuse and persecute the preachers of the ghospell, than the gospel should be brought vnto the Gentiles. And leste that a man myght thinke that this thing was donne by chaunce. Esai beyng inspired with ỹ spirit of prophecy, prophecied long before that it should so be, saying: in the land of zabulon and the land of Neptalim, whiche bordereth vpon the sea in Galile of the Gentiles, the people whiche hertofore dwelled in darkenes, hath sene a great & a meruelouse lyght, and vnto them whiche heretofore were in a thicke darknes, suche as is in hell, lyght is sprong vp. Therfore as concernyng the tyme, where John left, there Chryste begynneth. For at the cleare lyght of the ghospel, the shadowes of Moyses lawe do vanishe awaye. And this is spoken directly concernyng the misticall figures of the lawe, and to expresse the truth of the ghospel. But as touching the place, at the firste affliction and trouble of the holy preacher the name of the Gētiles is gone vnto, and the lyght whiche the Jewes blynded with filthy desyres, coulde not suffer, is set further, passyng ouer to the Gentiles, very Idolaters. But after suche sort that the coastes of neyther is forsaken, so that of both sydes the trumpe of the doyce of the gospell may be hearde. And yet furthermore that contrey was no vnprofitable auditorie, by reason of ỹ commoditie of hauens, and certen notable cities standyng vpon the sea syde, whiche by the reason of the course of marchandyse, were frequented & vsed also of farre cummers.

He went aparte into Galile.

That it myght bee fulfilled. &c.

¶ From that tyme Jesus began to preache & saye. Repent, for the kyngdome of heauen is at hande. As Jesus, walked by the sea of Galile, he sawe two bretherne, Simon whyche was called Peter, & Andrew his brother, casting a nette into ỹ sea, (for they wer fishers) & he sayeth vnto them: Folowe me, and I wil make you fyshers of men: And they straight waye left theyr nettes, and folowed hym.

The texte.

Now let vs heare the begynning of his preachyng. As he succeded after Jhon, so he begynneth wt his doctrin, whiche was wel knowen, & familiar, leste he should haue driuen thē awaye from him, whiche had John nowe in so great veneracion: And he fedeth the weake with milke, that afterwarde he might bryng forth strong meate to thē whan they wer of more strength. And truely this is thorder of teachers, whiche desire rather to profit ỹ hearers, than to set forth & magnifie theselues before other. The preching of Chryst is not onely more milde & gentle thā Jhon his preachyng (for he maketh no mencio neither of axe, nor of fanne, nor of fier ỹ neuer shalbe quenched) but also more to be commended, for many benefites bestowed vpon al men indifferētly. Jesus therfore folowyng Jhon, cryeth & sayeth: Chaūge your myndes and repent your former lyfe. For now the kingdom of heauē is at hand. the whiche as it shal be shut vnto no man, so it shal be open onely vnto thē that be pure & cleane, & seke after heauenly thinges, & cut awaye al worldly desires. What can be more playne & simple than this Philosophy? Let euery mā be displeased & greued wt his own naughtines, & heauēly thynges be redy for him at hande, and that frely. And now the time was come, that Jesus shoulde gather together a companye of disciples, whiche shuld be familiar witnesses of al his doiges & sayinges, & by whō he might teache other afterward. But marke what manier of mē he chose, not Philosophers, not Pharisees, not priestes, not riche mē. For he would not that ỹ

glory

glory of the ℰ hospel should be defiled with any worldly ayde and succour. But as he walked neere the water whyche (as we sayed before) was in the borde of bothe Galileis, he espyed two brothers germayne, the name of ỳ one was Symon, and he was called also Peter, the other was named Andrew, whose fathers name was Jhon. These before that tyme, heard Jhon, thorough whose prouocacion they began to folow Jesus. But they left thē both, and turned agayne to theyr facultie ⁊ crafte, whereby they wer wonte to get theyr lyuing. And now they were busily occupyed castyng theyr nettes into the sea. It was a signe of good lucke: First youth more ready to receyue the newe doctrine: further the agreablenes of brethren one readye to helpe another: Agayne a craft ⁊ facultye in whyche was no hurt: wherby they gotte a poore liuyng out of the common meare or poole: Finallye the fisshyng put thē in remembraunce of the newe fisshyng, whiche serued not to take fisshes w̄ nettes to feade the belly, but with the nette of the gospel to catch men drowned w̄ worldly cares, vnto desire of the heauenly lyfe. Therfore as they wer occupyed about necessaries for theyr bodye, Christe speaketh vnto them, saying: Folow me, ⁊ ye shall learne a science of me, better than euer ye learned of your father. And yet ye shall not leaue your science, but ye shall chaunge it for a better. For I wil make you hereafter fisshers of men, that ye whiche wayte for fisshes to destroy thē, maye catche ⁊ take men into euerlastyng saluacion. They knewe the voyce of hym, whom before they dyd beleue, ⁊ whose gentilnes they had proued before wyth familiar communication. But through the strength ⁊ efficacy of his voice, he brought to passe, that forthwith at the worde of the caller, they forgat not onely theyr fisshe, but also theyr nettes as they wer they left them there, and not bidding their acquaintāce once fare wel, folowed Jesꝰ euen as he walked. They sawe no great thyng yet in Jesus, not withstanding they stayed not, nor lingered nothyng, nor wer not carefull howe they shoulde get their liuing hereafter, but ioyned themselfes to hym callyng them wyth his onlye woorde, and folowed hym, and woulde not awaye to dye therfore.

For they wer fyshers

Folowe me, and I wyll make you fi shers of mē.

And they streight wai lefte theyr nettes.

The texte. ¶ And whan he was gon forth frō thence, he sawe other two brethren. James the soonne of Zebede, and Jhon his brother in the ship, with their father Zebede, mendyng their nettes, ⁊ he called them, ⁊ they furthwith left the ship ⁊ their father, and folowed him.

Jesus goyng a litell further, espyed other two brothers, James ⁊ Jhon the soonnes of zebedeus, he was the better pleased for that the bretherne and the father agreed so well together. They were all in one bote, endeuotyng one thyng, euen the same that Peter and Andrewe were about. But these went not spedely forwarde w̄ their busines, because theyr nettes were brokē with long wearing, whiche was a token of spouertie: Jesus therfore passing by as they wer ernestly occupyed in mendyng of theyr nettes, spake vnto them, ⁊ bad them folowe him. The young men of a playne confidence ⁊ trust without any tarying, furthwith leuyng theyr nettes and forgetting theyr father also, bende them selues to folowe Jesus: so the preachyng of Jhon had framed and fashioned them, so deserued the towardnes ⁊ redines of theyr hartes, so had the inspiracion of Christ drawen them, who wholly breathed ⁊ sauoured of the heauenly spirite, wherwith he was replenished.

And they forthw lefte theyr shyp.

The texte. ¶ And Jesus wente about al Galile, teachyng in their synagoges, and preachyng the ghospell of the kyngdome, and healyng all manier of sicknes, and all manier of diseases emong the people. And his fame spred abrode through out al Syria. And they brought vnto him all sycke people that were taken with dyuers diseases and grypinges, and the that wer possessed with deuils, and those that were lunatike. And those that had the palsey: and he healed them. And there folowed hym greate multytudes of people from Galyle, and from Decapolis, and Jerusalem, and Jewrye, and from the countreis that lye beyonde Jordane.

Ye see the enterynges of our Philosophye, wherby it was thought good vnto

vnto god to saue al mankinde. Ye see the pompe and ruffling of the euangelicall schole. Poore Jesus beinge accompanied with these fewe fyshers vnlearned of the common sorte, and poore men, walked ouer al Galilee, not now in corners nor in deserte, but in theyr Synagogues, where as was most resorte: preachinge and showyng that that whyche the kyngdome of heauen promysed heretofore was nowe at hande: not puttynge them in feare of hel fyer lyke as John dyd, but inuityng and allurynge all men with free benefytes. For whersoeuer he wente he healed all mennes diseases indyfferently, and freely, refusynge no man, were he neuer so vyle, and of the meanest sorte, and with lyke easines he chased away all diseases, were they neuer so incurable: to thintente both to set foorth and declare by miracles, hys power to bee greater than mannes, and also throughe free benefites, to purchase and wynne the loue of all men. For hym wee gladly trust and beleue, whome wee loue. Further wylde beastes also bee wunne with benefytes. Surely there is no benefite more godly, than freely to restore health. By these meanes it came to passe, that the fame of hym spred abroade throughout all Syria, many brought from a farre theyr diseased folke incumbered with diuerse dyseases and griefes, and besides these suche as were possessed with diuells, and Lunatikes, and diseased with the palsey, whom Phisicions commenly either take not vpon them to cure, or elles bee wonte to cure in vayne, because the disease passeth theyr arte and cunnyng. But Jesus healed all easely, not with mannes medicynes, but with heauenly vertue, wherewith he was hable also to rayse the dead. It was a small matter to hym to take awaye the diseases of the bodyes, whiche toke awaye the diseases of the myndes. It was a small matter for hym to prolonge the lyfe of the body, whiche came to geue euerlastyng lyfe vnto all men. There came therfore from this parte and that parte, a wonderfull numbre of people, not onely from Galile of the Gentiles where he was, but also out of the other Galilee, whiche was beyonde the water, and oute of the countrey that was called Decapolis, because of tenne cities whiche were in it, also out of Hierusalem and the residue of Jury, and out of the places whiche were beyonde Jordane. All men as they haue nede cumme to a benefite. Many be moued with noueltyes. Some came for malice with a mynde to wayte dysplesure. Jesus (for his parte) draweth all vnto him, but fewe be mete for the heauenly Philosophie, for the teaching and deliuery of the which, he chiefly came into the worlde. The people is moued with care of the body, & is desirouse & delighted muche in newe sightes & gasinges. But he delyghteth not greatly in suche sightes, ỹ seketh after thinges of perfection, and thinges farre a sondre, from the affections of the common sorte.

And his fame spred abroade, &c.

And those that had the palsey. &c.

And ther followed hi. &c

¶ The. v. Chapter.

And whan he sawe the multitude, he wente vp into a mountaine, and when he was set, his disciples came to hym. And after that he had opened his mouth, he taught them, saying: blessed are the poore in spirite, for theyrs is the kyngdome of heauen. The texte.

THerfore Jesus seeing the people flockynge aboute hym more and more, and that of all sortes, he conueieth hym selfe from the lowe place whither euery man might haue accesse, and goeth vp vnto the hil, & began nowe to preach and teache the heauenly Philosophye: declarynge by the highnes of the place, that he would showe furth and teach no common nor meane thing, but all high and heauenlye thynges, folowynge also the exaumple of Moses, who publyshynge the lawe vnto the people (as wee reade) wente vp to the

the hil. His disciples whom he had chosen specially vnto him folowed him going vp, in suche wise yet, that the commen people were not let to folowe hym, if any had so muche desire and strength. Therfore Jesus whan he came to the toppe of the hil, he sate doune, not as one being weary, but purposing to teach serious and weighty thinges, whiche required a diligente hearer. Whan his disciples perceiued that, they compassed him nere aboute, that none of hys holy doctrine shoulde escape them. Therfore Jesus entryng and beginning his godlye and holsome philosophie, not oute of a tower or tabernacle with a golden seate suche an one as Jarcas the great Philosopher of India hadde being garnished with precious stones, not oute of the proude pulpyt of the Philosophers, not out of the arrogaunte chayre of the Phariseis, but oute of the seate of grasse he casteth his eyes, not vpon the commen people, but vpon his disciples: and openynge his holy mouthe, he began to shewe furth the lessons of the ghospell, whiche hitherto hath not bene hearde, and whiche be farre from the opinion of all menne, that appeared to bee very wise vnto the worlde. All men promyse blessednes, whiche take vpon them to be teachers of wisedome. All men of what state or condicion so euer they bee, desire blessednesse. But muche controuersye hath been emonge Philosophers, and muche errour in the lyfe of menne, in what thinges the felicitie of manne doth consyste: Bycause this is the marke and foundacion of all wysedome. Jesus firste dothe open and set furth straunge sentences, but yet very true. And therfore throughe miracles he obteined credite to bee geuen to his saying, though it semed somwhat incredible, so that they that founde his power to bee effectuall in healyng of diseases of the bodye, might trust also his doctrine to be true, whereby he healed the diseases of the mynde, yet fewe disciples there were, that did both heare and embrace this blessednes. Let all men heare, for he spake to all, and all shall be made blessed and happy. Of false opinions springe all sinnes in liuinge. Therfore aboue al thinges, wee muste endeuoure to plucke them away. Becaule the fiercenes and arrogancy is the moste daungerouse disease of the mynde, whiche suffereth not manne to receiue the true doctrine. Yea it is the fountayne, from whence in manier spring all deadly offences: Firste of all Jesus healeth this, sayinge: Blessed bee the poore in spirite, for theyrs is the kyngdome of heauen: whose eares coulde haue abidden so incredible a sayinge? But after so many testimonies of John, of the father, and of the dooue, and finally vnlesse his authoritie had been set furthe, and credite obteined through euidente signes and miramiracles? Many be made vile, abiect, and humble, and be brought in discouragе of themselues, by the reason of pouertie, of basenes of birthe, of lownes of estate, or of aduersitie. Truely these be nere to the blessednes of the ghospell, if they folowe with theyr hearte, as they bee called by theyr state. But this humilitie of spirite, resteth in thinwarde affection, not in outwarde thynges. But howe shall he haue a kingdome, whiche taketh nothing vpon him, whiche geueth place to all, whiche is offended with himselfe, whiche thrusteth out no man, whiche hurteth no manne? For he semeth more nye the seruitude of an asse, than a kingdome. This kynde of menne is trode vnder the feete euery where, is hurte and harmed withoute redresse, lyueth lyke an abiecte withoute regarde, poore and comfortlesse. But it is true, that trueth sayeth. To these onely appertaineth the kyngdome, but it is the kingdome of heauen. Thinkeste thou that these fierce and violente men doe reigne? They be verye slaues, they bee vnder many tyrauntes, they be vexed with auarice, angre, hatred, desyre of vengeaunce, with feare, with hope. They vnnethes lyue, muche lesse they reygne. But he that is free from al these veracions and troubles, and betaketh himselfe to innocencie and cleane lyfe: puttinge his truste in

Blessed is the poore in spirite.

trust in God, lokyng for the rewarde of the worlde to cum, and is very quiet and regardeth not the thinges of this worlde, but seketh after heauenly thinges: hath not he a godly kyngdome, far passyng the kyngdomes of kynges? Neyther filthy lust, nor auarice, nor hatred, nor angre, nor other worldlye infections of the minde reigne ouer hym. And armed with fayth so often as the case requireth, he geueth commaundement to diseases, and they flee away, he geueth cōmaundmēt vnto ꝑ waters, & they be still, he geueth commaundmēt to deuils, and they departe. So mighty is the kingdom of the minde whiche distrustyng him selfe, putteth his trust in God, and distrustyng the succoure of man, doeth depende wholy of heauen. It is not the dyademe, it is not ꝑ oyntment, it is not the garde, that maketh a kyngdome. These be the thinges that make a king in deede, and bring hym finally to the heauenly and euerlasting kyngdom, where there shall be no disobedience nor rebellion. A worldly kingdom is gotten by violēce, and defended by fiercenesse. This kingdom is gotten by modesty and sobernesse, and defended and established by humilitie and mekenes. The worlde iudgeth none meete to gouerne a kingdome, but suche as be of notable spirite and of a stoute courage. But God auaunceth vnto his kyngdome those chiefly, whiche do most humble them selues.

¶ Blessed be they that be meke: For they shall receyue the inheritaunce of the yearth.

Iesus goeth on and toyneth vnto this an other sentence as harde to be beleued and taken. Blessed be the meke, for they shall inherit the yerth. And who be the meke? they that vse no man violently nor extremely, & whan they haue any harme, they be redy to forgeue the iniuries done vnto them, they also that had rather lese theyr thing, than to contende or stryue for it, and that regarde more concorde and quyetnes of mynde, than large possessions, who rather desireth quiet pouertie than troblesome ryches. But this kynde of men is oftentymes set beside and put from theyr goodes and landes, and he goeth not about gredely to get other mennes, but is rather driuen out from the possessions of his auncetry. But this is a new fashion of enlargynge of possessions, for mekenesse obteyneth more of them that geue willingly and of theyr owne accorde, than violēce and rauenye can purchase or obtayne by right or wrōg. The stoute and fierce lorde doeth not possesse the thyng that he hath. But the meke and quiet man will rather geue place and leaue his goodes than contende or stryue for them, therfore is hys possession in all places where as he kyndeth louers of the euangelicall mekenesse. Stoutnes and stirnes is hated of all men, softnes and mekenes is fauoured of the heathen. Finallye yf the meke lese his possession, it is no losse vnto hym, but greate gaine and lucre, he hath lost his lande, yet he reserueth quietnes of mynde. He hath wel solde his lande, whiche hath auoyded trouble and bulines, and hath kepte still quietnes of mynde. Finallye if the meke man be put frō all that he hath, the more sure and certayne is he to possesse the lande of heauen, out of the whiche he can not be thrust. The worlde lamenteth and counteth them vnhappy whiche be banished and driuen out of theyr countrey, but Christe pronounceth them blessed, whiche be banished for the gospell sake. For they be made denisens in heauen. They be driuen out of the libertie of one citie, and cast oute of theyr house, and chased out of one countrey, but the gospell man hath the whole worlde for his countrey. And the godly men be sure of heauen for theyr house & theyr countrey. Lacke of childrē or parentes, & such other as we entierly loue, cōmonly is counted a miserable thing, in so muche that sum lacking their desires, & depriued of their affectiōs, as of wife, parētes, brothers or childrē doe sumtime kil them selues for sorow. And for ꝑ cause frēdes vse to repayre vnto them in such cases, to cumfort them, & to mitigate ꝑ bitternesse of their sorow.

¶ Blessed be they that mourne, for they shall receyue comforte.

The texte.

But blessed be they, that mourne for the loue of the gospell, which be plucked awaye from theyr wyfe, childzen and other that they loue, and see them that they loue most derely, to be punished and slayne for the righteousnes of the gospell, whiche also dispyse the pleasures of this worlde, and leade theyr lyfe in weppng, watchyng and fastyng. With these, the heauenly spirite will be present, he will be their secrete comforter. He wil recompense theyr temporall wayling with inestimable hartes ioye, and afterward they shal be translated vnto euerlastyng blisse. Mannes comforte entendyng to heale the griefe doeth oftentymes make it worse. But the spirite whiche is the true comforter doeth so inwardely refreshe the mynde beyng cleare in conscience and ascertayned of the rewardes of the lyfe to cum, that in most greuouse afflictions of theyr bodyes, they thynke not them selfes infortunate, but rather ioyfully reioyse.

The texte. ¶ Blessed be they whiche hungar and thyrst for righteoulnes, for they shall be satisfyed.

Famin and hungar by the opinion of all men, is a greuouse thing, and pouertie is a thyng with all endeuour to be auoyded, and euery mã calleth them fortunate and blessed whiche do notably encrease and establishe theyr housholde and substaunce, and haue abundantly to vse and occupy, but it is not the riches whorded and heaped vp that satisfieth the minde, and the felicitie of man is not to be measured by the fulnes of the belly. What be they than in this kinde of men whome Christe calleth blessed? Blessed sayeth he be they whiche hungar and thyrst for righteoulnes. The thynges wherewith the body is norished and fostred vp, ought to be desired but lightly, and yet the common sorte are sore turmoyled with care for them. And sumtime the saturitie doeth more vexe them that be full, than the hunger dyd trouble them before, and by and by after their saturitie, thurst and hunger retourne againe, & must oftentymes be repayred. And these thynges be present euery where to ỹ godly, whiche be content with a litle, and desyre nothyng but necessaries, without all carefulnes, for he doeth geue and minister vnto them, whiche fedeth ỹ sparowes, and doeth clothe the lylies. Happy be they whiche do take this hũger and thurst from bodely and casuall thynges, and apply them to the desyre of the euangelicall iustice, where there is euer hungar and euer thurst, and blessed satietie and fulnes. And this is one parte of blessednes, to hungar for that bread of the minde, wherof who so eateth he shal liue euerlastingly, & to thurst for that liuely water wherof who so drinketh, in hym there shall spring a wel of water, runnyng in to euerlastyng lyfe.

The texte. Blessed be the mercifull, for they shall obteyne mercy.

The cõmon sorte supposeth them to be blessed, whiche be holpẽ with other mennes ayde, and they reioyce and be glad rather for their sakes that be holpen, than for their cause that helpe them. But I saye: blessed be the mercifull, who for brotherly charitie do count an other mãnes misery to be their owne, and be sory for theyr neyghboures hurte and do bewaile theyr miseries, and of theyr owne do feede the nedy, and clothe the naked, and monithe them that do amisse, and teache the ignorant, and pardõ the offender: Finally whatsoeuer gift or good thyng they haue, they bestowe it in helpyng and refreshyng others. And they leese nothyng by it, but they gaine. For the merciful and beneficial man towarde his neyghboure, shall finde God muche more merciful and beneficial towarde him. Thou hast pardoned thy neighbour of sum light offence, God will forgeue the all thy sinnes. Thou haste paste ouer for thy neyghboures sake a tẽporall vengeaunce, God will pardon thee euerlastyng punishment. Thou hast socoured with thy substaunce thy brothers pouertye, God will restore vnto thee his heauenly riches. They that be mercifull waxe

poore

poore as concerning worldly thinges, for by geuyng, theyr riches are consumed, but towardes God they ware ryche, for theyr worldly store beyng consumed, theyr harte is heaped vp with the fruites of godlines.

¶ Blessed are the cleane of harte, for they shall see God. The texte.

The common sort of men calleth them vnhappy, that be blynde, and because they haue lost theyr moste pleasaunt sense, they saye they be no longar alyue, but that they abide in darkenes like deade men. So pleasaunt a thing it semeth to the yes to loke vpon the light, and to beholde this goodly spectacle and light of the world. Further also seing it is so pleasaunt a thing, for the bodely yes to loke vpon the sonne, how muche more pleasaunt and blessed a thing is the yes of the minde to beholde God, the maker of the sunne, and of all thynges? Ye see how they leape for ioye, whiche haue ben blind, and now do see the sunne againe. Yea they reioyce as muche as if they had ben deliuered from hell. Howe muche more blessed be they, who beyng deliuered from blindnes of the minde, inwardly do see God, the fountayne of all ioye whom to behold, is high felicitie and blessednes. As the sunne is to cleare yes, so is God to pure & cleane mindes. As matter of skumme or a webbe is to ỹ yes, so are sinnes to the myndes. Therfore, blessed be they, whose hart is pure and cleane from all filthynes. For they shall haue this gifte, whiche is more to be desired than all the pleasures of the worlde. They shall see God.

¶ Blessed be the peace makers, for they shall be called the children of God. The texte.

The common sorte of men iudgeth them to be blessed that haue their thynges in good frame and stay, and lyue in rest and quietnes, and haue noman to trouble them. But after myne opinion, they be blessed, whiche after they haue repressed in theyr hartes the rebellion and rage of all theyr fowle lustes, they study and endeuor to make vnitie and concorde emōg them that disagre. And they them selues (if any man hurte them) do not reuēge them selues, but willingly on theyr owne accorde, prouoke them to peace, of whom they haue suffered harme. And if any man thinke it harde to be donne, let hym herkē to the rewarde. For they shal be called the sonnes of God. What is more honorable than this title and prayse? Yea what is more blessed? For it is no vaine title. He that is the sonne, must nedes be heyre also. But the vnlikenes of manners declareth and argueth a bastard. The folowing of the fathers steppes, declareth a true & a naturall childe. God forgeuyng freely all offences, doeth stirre and prouoke al men whiche hath offended him, to peace and amitie. He offreth hymself of his owne accorde very mercifull to all them that do repent. He will not knowledge them for his children, whiche doe not show them self to theyr bretherne, as he hath showed hym self towardes all. Carnall fathers disherit theyr sonnes, whiche do not agree with theyr other brothers. So the heauenly father will abdicate and put awaye the haters of peace and causers of discorde from thinheritaunce.

¶ Blessed be they that suffer persecution for righteousnes sake, for theyrs is the kyngdome of heauen. Blessed be ye when men reuile you, and persecute you, and speke falsly all maner of euill for my sake. Reioyce and be glad, for great is your reward in heauen, for so persecuted they the Prophetes whiche were before you. The texte.

And because there be many froward and euil men in euery place, peace can not be stayed & continue with al men, but thorow sufferaunce of displeasures: It is the parte of godly men vtterly to endeuour them selues that they be at debate with nomā, whether they be good or euyll, they must moue and allure all men with entrety, gentilnes and pleasures as muche as maye be to loue & concorde. But the frowardnes of sum is suche ỹ they wil be stirred to anger, yea with benefites also, and will vexe them that do for them, and vse crueltes against wel doers, and counte them for theyr enemies that studye to preserue For rightcousnes sake.

them. If in this case, peace cannot be conserued on both sides: yet blessed be they for the loue they beare to peace, whome the wicked do persecute for none other cause, but for the righteousnes of the ghospell, whiche hurteth none but profiteth all. For the selfsame thyng prouoketh theyr hatred, for the whiche they ought to loue, and they do iniurie for none other thing, but for the whiche they ought to render thankes. Sum will saye, who can loue suche that for gentilnes requiteth hatred and ill doynges. It is a great matter I graūte, but greate is the rewarde. And what rewarde? not a crowne of oke or laurel, not a bullocke or a gote, or any suche lyke reward, whiche worldely men vse to geue to suche as get the ouerhande in worldly maistryes, but the kingdome of heauen. Ye that be my disciples must make ye redy to this wrastlyng, if ye esteme the blessed rewardes of the golpell. Ye must not feare the cruelnes of men. No man can hurt you, if ye sticke stifly to rightuousnes. The persecutiō of euill men shall not take awaye your innocencye, but shall increase your blessednes. In the midde stormes of aduersitie ye shall be blessed, yea whan they curse you most bitterly, whan they shall assaulte you with all kyndes of hurtes, whan they shall rebuke you, and lay al offences agaynst you, and that falsely, not for your faulte, but for the hatred and displeasure of me, for the summe of the crymes whiche they shall laye agaynst you shall be, that ye are christen men. Do not lament and bewayle your selues, as men thrust out, afflicted and beaten, misreported and infamed, but rather for these thynges be glad and reioyce, because the more fierse they be in persecutyng, so muche themore your rewarde is increased and heaped vp for you in heauē of the heauenly father. God will tourne theyr naughtines to your good. He wil tourne the hurtes that they do, to your aduauntage and lucre. He wil tourne the ignominie, rebuke, and reproche that they put you to, into euerlastyng and true glory. He will tourne the crimes and reprofe whiche they falsly lay to your charges, into the titles and commendacions of true godlines. He will turne theyr maledictions and curses in to prayse & reioysing, not onely before God (and yet to please hym it is sufficiently enough, yea though ye displease the whole worlde) but also before men. For to be rebuked of wicked men for godlines is a praise, to be tormented of the haters of God, is to be crowned. Glorye is not to be sought for of men, but glorye of her owne accorde customably doeth folowe true vertue. Wil ye haue a redy and plaine exaumple? It this day what is more holy and honourable than the memorye of the Prophetes? And yet whan they were aliue they were persecuted with all kindes of afflictions, as ye shal be. They were persecuted for the hatred of my father, ye shal be persecuted for the hatred that men beare to warde me. These be vehement thinges I graunte, and passing mannes weakenes. But it must nedes be an excellent and a notable thing, whiche by his might should moue and drawe the whole worlde, ouerwhelmed with werysche opinions, and vayne desires, for whiche of all these worldly men doeth not abhorre the tormentyng of the body? who is not afrayed at the daunger of lyfe? who is not styrred with desire of vengeaunce, whan he is prouoked with sore checkes and rebukes? who can quietly suffer his name to be spotted & hindred without any deserte? But to the intent ye maye be blissed, I require more of you, that is rather to haue pitie of your blinde persecutours, than to be agreued with them. To say well by them that say euill by you. To offre them euerlasting health, that goeth about your destruccion. This high and excellēt vertue ye can not perfourme, vnlesse ye cum vnto it by ỹ degrees whiche I showed you before. If ye cast awaye vtterly the swellyng and pryde of the mynde, if ye put from you the desyre of reuengyng, if ye dispise al the pleasures of this world, and embrace the sharpe waye, if ye extinguishe the desire of worldely thynges, and thyrst for nothyng

Blessed be ye whā men reuile you, & persecute you & speke falsely all maner of ill for my sake

For great is your reward in heauen.

nothyng greatly, but for righteousnes and godlynes, yf ye be full minded to succour and helpe the greefes of all men, and desire to furder the cõmodities of all men, if ye haue a minde sincere and cleane from all vices and filthy desires, not regardyng nothyng, nor delityng in nothing but in God alone: fynally, if ye study & deuise with quiet hartes to nourishe and to make concorde and peace: then shall ye perfourme these thynges the whiche other men can not yet attayne vnto, nor once dreame vpon. But yet they that be curable and not vtterly of a desperate mynde, musyng muche at your sufferaunce & godlines, they shall well vnderstande that it is no counterfeyt thyng, they shal wel perceyue that it is not a thyng of mannes power, and beyng moued thorow your exaumple, shall be turned to better thryfte.

The terte. Ye be the salt of the earth, but if the salt be vnsauery, wherwith shall it be seasoned: It is hence forth good for nothyng, but to be cast out, and to be troden of men.

Ye be the salte of the yearth.

For I haue chose you fewe not to the entent I would allure & bryng to the knowledge of the euangelicall wisedome, one or two cities, but the whole worlde. It must nedes be a liuely and a pithye thyng that can be sufficient to sawse and sauour the lyfe of all mankynde, beyng so worthie and vnsauoury thorow the desyres and fond opinions of vayne thynges. For I haue chosen you not to the intent ye should be of the meane and tollerable sorte, but that ye should be the salte of the yearth: it nedeth not to haue muche salte, but such as is good and strong, that whatsoeuer it doeth touche it may season, and of worthie make sauoury. The land is great and yet the saltnes that it hath, it hath of a litell salt mixte with it. And ye see that a greate deale of meate vnsauory and worthie, with a litteli salte sprincled vpon it, is made sauory. It must nedes be that in great numbres of men, many be founde but meane, and vnneath tollerable. But in apostelles, in bishoppes, in doctours, and teachers, that quicke and perfect lyuelines of the euangelicall charitie, must nedes perseuer and abyde. Otherwyse if your maners be made vnsauoury with ỹ loue of prayse, with desire of riches, with the lust of pleasures, with the gredines of reuengyng, with the feare of infamye, harmes, or death, what remayneth than, wherby the vnsauoury life of the multitude maye be seasoned: so it shal cum to passe, that ye shall not onely be vnmete to season others, but also ye your selues not perfourming the thyng that ye teache, shal cum in to extreme contempt of all men. Or what is lesse to be regarded than vnsauory salte, whiche serueth not for so muche as to dung the land: For if it be caste on the grounde it causeth barraynes. So men shal haue you in veneracio, yea they also whiche enuiously and hatefully barked against you, if they once perceyue that your doctrine doeth sauour of the lyuelynes of the gospell, if they see all your lyfe to be agreable to your doctrine. Whan ye haue once taken vpõ you this profession, eyther ye must be very profitable vnto all men, or very vnprofitable, eyther ye must haue greate prayse emõg men, or great dispraise. Dispraise and rebuke ought to be shunned more thã death, for it doeth redounde to the infamye and slaunder of the gospel. Wherfore se that ye be on euerye side sincere, pure, and very perfect, whereby the impuritie of the multitude maye be corrected thorow your puritie.

But if the salt be vnsauery.

It is hence forth good for nothyng.

The terte. Ye be the lyght of the worlde. A cytie that is set on a hyl can not be hyd. Neyther do men lyght a candel, and put it vnder a bushel, but on a candle stycke, and it geueth light to all that be in ỹ house. Let your lyght so shyne before men, that they may se your good workes, and glorify your father whiche in heauen.

Ye be the lyght of the worlde.

Let your lyfe and your doctrine be suche that it may be a guyde and a rule of good life to all them that doeth beholde and loke vpon it. There is but one sunne of this worlde, but it is of suche mighte and so plentifull of lighte that

Ye be the light of the worlde.

from a farre, it shyneth vpon all them that dwel vpon the yearth. So I haue set you in an hygh place, that whatsoeuer ye speake, whatsoeuer ye doe, must nedes be spred abrode thorow out the whole worlde. If the clowdes couer ꝯ sunne, how shall men haue light? If your doctrine be darkned with errours, if the light of your lyfe be dimmed with worldlye desires, what thyng shall dryue awaye the darkenes of the multitude? Wherfore ye must beware, that there be no darknes nor folishnes in you. Ye cannot be hid though ye endeuour neuer so muche. Consider well that ye playe your parte in the stage of the whole worlde, to thintent that carefulnes shoulde sharpen you to be circumspect and diligent. A small offence in you, is as muche as a great cryme.

A citie that is set on a hyll can not be hyd.

Ye be as a cytie set vpon an high hill, whiche maye be seene of the way goers farre and wyde. It can not be hyd though it would, for the hill with his high toppe that beareth it, willeth it, nilleth it, maketh it sene of all men, that it may shewe the waye to them that erre and be out of the way. This is the nature of the euangelicall doctrine, it suffereth not the professoures of it, to be hyd and vnknowē, although they fleyng the fame of men, seke dennes to hide them in. And why should that be hid, whiche is ordeyned for this purpose, to do good to all men indifferently? Salt is geuen to season with, the sonne is geuen to the world to geue light, the citie is built in the toppe of the hill, to be sene of al men. In the night men light a candle in the house to geue light to al them that be in the house. And therfore they hide it not vnder a bushell, but set it vpon a candle sticke, that the light therof maye the better cum to al, and the vse of one light may reche to many: So ye ought not to seke for a fame & opinion among men, onely be carefull that ye darkē not the light, whiche I haue lightened in you, and that ye perseuer & continue vpon the candle sticke, where I haue set you. The salt can not but season. The light cā not but shine.

Let your light so shine before men.

Therfore let your light shyne, yea rather my light and the light of my father vnto all men, that they considering your life vtterly pure and blameles, and verye heauenly, maye glorifye your heauenly father, to whome is due al honour and glorye. For of all your good workes and miracles be they neuer so wonderfull, ye shall chalenge nothyng vnto your selfe, but ye shall referre all glorye and prayse vnto hym, from whome cummeth whatsoeuer men doe worthy prayse. It shall be your part, to haue none other care, but manfully and faithfully to perfourme the office committed vnto you. He shall geue the rewarde in tyme conuenient, and that a great rewarde, to whose glorye ye do seruyce.

The texte.

¶ Thynke ye not that I am cum to destroie the law or the Prophetes, no I am not cum to destroye, but to fulfyll. For truly I saye vnto you, till heauen and earth passe, one iote or title of the lawe shall not passe, till all be fulfylled.

Whan ye heare these newe preceptes, whiche neyther Moyses did deliuer nor the Prophetes taughte, suppose not that I bring like matter, as the pharisees were wont with theyr additions and mannes constitutions makyng the lawe heauy and sore, and the very pyth and chiefe of the lawe neglectyng and abolishyng. I came not to diminishe and abate the lawe or abolishe it with newe preceptes: But I came rather to fulfill and make perfect the law. For it doeth commaunde nothing that any man can complayne that I haue not obserued and kept. And if the shadowes giue place whan the light cummeth forth, if I perfourme in dedes, that whiche the Prophetes sayd before should cum to passe, the lawe is nothyng hindered but rather made perfecte. The lawe had his tyme, it had his honour, it did shadowe with certayne figures, that whiche now is represented and open to the world: the lawe did in manner hedge aboute the desires of men, with ceremonyes & carnall preceptes, as it wer with certayne barres, that they should not fall without any

I am not come to destroye.

stay

stay, into euery sinne, to thintent they might be the more apte to take the doctrine of the gospell, but now that that is perfect, is shewed furth. The carnall and grosse lawe was profitable to this entent, that men might acknowledge theyr sinnes, but now grace whiche washeth awaye sinne, is geuen vnto vs without ceremonies. Therfore the lawe is no more offended, than if the kyng hymselfe beyng alyue should cum in place where his image was paynted, & allure all men rather to loke vpon hym than vpon his image: or elles if a weake childe in processe of tyme shoulde growe to be a man, or if the ripe fruyte shoulde succede after buddes and leaues, or if the sonne springyng vp should darken the moone and the starres. What the lawe promysed is nowe performed, what it did shewe before, is now done. What it did shadowe is now made open to all mennes iyes, what it endeuoured to performe and could not, is now brought to passe at full. This light is promysed vnto all men, but yet so that the Iewes haue no cause to complaine of vs. The grace of the gospell is first offered to them, neyther shal they haue the lesse therfore, if they haue ben common to many with them. This is certayne ỹ we breake not the lawe wherin the Pharisees do glorye, in so muche that not the leaste iote, no not one pricke of the whole lawe shal perische, for there is nothing writen in it, but it shall be fulfilled. It were a folish thing to loke for that hereafter, whiche is now present, it wer a mad thing so to delight in shadowes, that ye should so sticke to imperfect thinges that ye should dispise perfect thinges, dispise the true thynges, so to imbrace carnal thinges, that ye looth heauenly thinges, so to be geuen to worldlye thynges, that ye neglect heauēly thinges.

¶ Whosoeuer therfore breaketh one of these lest commaundementes, and teacheth mē so, he shall be called the lest in the kingdom of heauen. But who so doeth, and teacheth the same, shal be called great in ỹ kingdō of heauē. For I say vnto you, vnlesse your righteousnes exceede the righteousnes of the Pharisees, and Scribes, ye can not entre into the kingdom of heauen. The texte.

Among the Iewes he is not regarded ne counted a good keper of the law, that doeth omitte or let passe any of those thynges whiche the Pharisees haue added of theyr owne prescribyng, washynges of handes, of pottes and vessels, and yet these addicions and patches profit so litle towardes the perfection of the lawe, that they oftymes withdrawe from the obseruation of the same. But in the kyngdome of heauen whiche is muche more perfect, he that breaketh but one of these small preceptes whiche I now adde vnto the prescripte law of Moses, although he teache the thing to be obserued whiche he hymselfe through weakenes and frayltie doeth not performe, he shall be counted the leste and moste dispised, in so muche that vnlesse he profite & goe forwarde vnto better thynges, he shall be vtterly excluded from the felowshyp of the gospell. But whosoeuer teacheth these small thynges not to be despised, whiche driue men farre from those thinges, whiche the lawe doeth forbid, and doeth performe that whiche he teacheth, he is to be had in veneration, and shal be counted great in the kingdom of heauen. And yet they that be the chiefe and the highest in the Synagoge dispising suche thinges, thinke it inough if they doe committe none of those thynges whiche be punyshable by the lawe, and yet in the meane season they fauour, and flatter, and pardon them selfes in the naughtye desires of the mynde. Truely this is the iustice of them whiche by the feare of payne be refrayned from ill doyng. But they that be moued to thynges of more perfection by charitie, and by that heauenly spirite, they willynglye withdrawe them selues from the approchyng to ill doynges, and they doe not onely forbeare to hurte any man, but they will no hurte to noman. And that ye maye perceyue what difference there is betwene a Iewe and a true Christen man, betwene Moyses disciple and

myne, this I do aſcertayne you, if ye do perfourme whatſoeuer the law doeth preſcribe, whatſoeuer the Phariſees that be now do perfourme whiche now be accompted and thinke them ſelues very righteous, and if ye adde nothing of more perfection, ye ſhall be ſo farre of from beyng great in this profeſſion, that an entry ſhall not once be geuen you into the kingdome of heauen. For this profeſſion doeth ſo farre excel, that they ẏ be the chiefe there, haue not ſo muche as the leaſt place here.

The texte. Ye haue hearde that it was ſayde vnto them of the olde tyme: Thou ſhalt not kil, whoſoeuer kylleth, ſhall be in daunger of iudgemẽt. But I ſay vnto you, that who ſo is angry vñ his brother vnaduyſedly, ſhall be in daunger of iudgement. And who ſo euer ſayth vnto his brother Racha, ſhall be in daunger of a counſell. But who ſo euer ſayth thou fole, ſhall be in daunger of hell fyre. Therfore yf thou offre thy gyft at the aulter and there remembreſt that thy brother hath ought agaynſt the, leaue there thine offeryng before the auter, and go thy waye fyrſte, and be reconcyled to thy brother, and cum and offre thy gyft.

And yet that it maye be more euident, how muche we adde vnto the Phariſaicall iuſtice, and that our commaũdementes be not againſt the preceptes of ẏ law, but rather ayde thẽm: we ſhal make the matter manifeſt by certaine exaumples. Ye haue hearde that a cõmaundemente was geuen in times paſt vnto ẏ elders: Thou ſhalt not kill. And if a man doe kil, once conuicted & iudged, he ſhall be puniſhed. Therefore hitherto he thinketh hymſelfe to haue fulfilled the lawe, whiche hath ſlayne no man, and ſo hath eſcaped the threatenynges of the lawe, this man as a iuſt and an innocent man ſhall be receyued into the Sinagogue. Now harken how much I adde herevnto. Truely this I aſcertayne you, whoſoeuer is angry with his brother ſhall be in daunger of iudgement. For the dignitie of the profeſſiõ doeth encreaſe the faulte, in ſo muche that what homicide is in the olde lawe, the ſame in the newe lawe is the vehement motion of the mynde to be reuenged. For the firſte degre to homycide is to be angrye. For he hath not yet commytted homicide, but now he beginneth to go towardes homicide. Therefore he that willeth yll to his brother, euen now hath committed a greuouſe offence before God his iudge. And if he doe not furthwith repreſſe his fearce mynde but beyng ouercome with anger, doe burſt out with ſum woorde whiche toucheth not his brother in dede, with any euident, and plaine reproche, but maketh hym ſad with a manifeſt token of contempte, as if he ſhoulde ſaye Racha, or ſome other lyke thyng, whiche declareth the ill wil of the minde: now he is nerer to homicide, and in daunger not onely to iudgemente, and ſhall ſuffer lighter puniſhment, and yet as great as the homicide mencioned in the olde lawe deſerueth: but alſo he is in daunger to a counſell, wherfore he ſhall be the more greuouſly cõdempned. Furthermore if the diſobediẽt motion of the mynde doeth burſt out ſo farre that a man ſtrike his brother with a manifeſt and a certayne rebuke, and calleth hym foole, or ſuche other lyke, now he ſhall be in daunger to that moſt greuous payne, that is to ſay, to the payne of hell fier. So many waies is he puniſhed whiche is not yet cum vnto homicide and murder. But he is nere vnto homicide, whoſoeuer is fallen from brotherly charitie. Whoſoeuer willeth ill in anger, though he hath not plucked out his ſwerde, yet he hath ſtryken in mynde. Whoſoeuer hath rebuked in anger, hath ſtriken with the tounge, and peraduenture would haue ſlayne but that he feared puniſhment. Therfore the lawe of the goſpell whiche puniſheth the angry man, is not againſt the precept of the lawe: Thou ſhalt not kill, but it driueth and putteth of a man further from that, that the lawe commaundeth to be puniſhed. He is more ſafe and farther from murther, that vtterlye plucketh out from hys harte anger and hatred, of the whiche roote ſpryngeth homicide & murther.

Who ſo is angry with his brother.

But whoſoeuer ſayeth thou foole.

Therfore

Therfore whosoeuer hath gotten to himself the charitie of the gospel, whiche willeth wel to them that willeth ill, whiche recompenseth iniurye with well doyng, he hath lytle nede of the thretenynges of Moses lawe, for the auoydyng of murther. The vttermoste degree of hatred is to kyll and sleye, and the vttermost degre of charitie is to will well to the kyller and sleyer. Among the Iewes he is counted godly and deuoute, whiche bering ill will to hys brother, bryngeth his offeryng to the aulter, where as no sacrifice is accepted vnto God, without brotherly charitie and concorde: wherfore chiefly ye must regarde peace and mutuall concorde. And if any displeasure chaunce amōg brethren, as by the weakenes of mans nature it doeth happen, all thynges layd aparte, se that attonemente & concorde be made, in so muche as yf by chaunce thou makest in a redynes any gifte to offer vnto God, and beyng now nere at the aulter, doest remember that thy brother and thou be at square, eyther because he hath offended the, or els because amitie is broken through the griefe of both parties, deferre not, linger not, but leaue thy gifte at the aulter, make hast home, and bryng to passe, that before all thynges, swete amitie maye be restored, and made vp betwene the and thy brother. That done, returne vnto the aulter and do thy sacrifice. So no gyfte is more acceptable to God than consent and agrement of men. God suffereth no dammage, if his gift be differred, but muche peril & daunger hangeth ouer both partes by the breache of concorde. For displeasures prolonged & deferred, ingender hatred, of hatred springeth homicide & murther. And no seruice is acceptable vnto god, which is not furnished with charitie. And if thou wilt say vnto me: I haue offended nothing, let him bow first & make suite that hath offended, thou arte not to be heard. He that is cōmaunded to loue his ennemye, will not sticke to restore & make vp loue & cōcorde though it were broken through another mās default. Forgeue the trespasse of thyne owne accorde, and ease thy brother of his heuines, whiche dyd suppose that thou were angry with hym: Thou shalt not finde God mercifull vnto the, vnlesse the neyghboure kynde the mercifull vnty hym. Thy gyft shall obtaine no thanke ne fauoure at all before God, except thou beare perfect fauour and loue towardes thy brother.

Therfore if thou offer thy gifte at the aulter.

And than cum, & offer thy gifte.

Agre with thyne aduersarie quickely, whiles thou arte in the waye with hym, lest at any time the aduersary delyuer the to the iudge, and the iudge deliuer the to the minister, & then thou be cast into prison. Verely I saye vnto the: thou shalt not come out thence, tyll thou haue payde the vtmoste farthyng.

The texte.

If the concorde and agrement of men is so highlye estemed of God, that he will suffre hymselfe to be defrauded of his gifte nowe in a redines for hym, so that concorde and agrement maye be restored and made vp, howe muche more meete and conuenient is it for man, whome this matter specially doeth touche, to redeme peace and amitie with the losse of his substaunce? But perchaunce some maye be founde so vniust, that wrōgfully of his owne accorde doeth drawe men into the lawe, redy to make ruffelyng and businesse vnlesse he haue his wil & praye of them. And now they beyng bent of both sides, with burnyng hartes they prepare their accusementes, they runne to the iudges. You would knowe of me what I shoulde do in this case. Shal I pursue my right by the lawe?

Agree with thyne aduersarye.

If thou wilt folowe my counsel, in the waye as thou goest with thy aduersary, thou shalt spedely kynsche and make an ende of the matter, eyther with equal and indifferent conditions, or els with vnequal and vniust conditions. Ende the matter with hym, the conditions beyng neuer so vniust, yet thou shalt haue auauntage and gaine. There shall be sum losse of money. But the thyng is conserued whiche is moste precioule, that is peace and amitie: the quyetnes and tranquilitie of the mynde is conserued, the whiche yf thou hadest

deſt bought with all thy hole goodes, yet thou haddeſt payde but lytle for it. Thou ſhouldeſt haue wayted vpon the aturneyes & the clerkes, thou ſhouldeſt haue runne buſely vp and downe, thou muſte haue ſued for the fauour of the iudges. Thou ſhouldeſt haue done and ſuffered many thynges vnſemely and vnmete for the. And where as nothyng is more precious than tyme, conſidre how muche therof thou ſhouldeſt haue ſpente and loſte. Wherfore marke well what greate gayne and auauntage thou ſhalt haue, if thou fynyſhe thy ſute ſpedely, ſeyng the iſſue of the lawe is vncertayne. For he that hath the better matter hath not alway the higher hande, and there is daunger leſt thy aduerſarye hauyng the vpper hand deliuer the to the iudge, and the iudge delyuer the to the cõmon officer, who ſhall leade the into priſon, where if thou be once layde, it is not now in thy power to finiſhe the matter with thy aduerſarye, and ſo thou ſhalt purchaſe not onely affliction and puniſhemente of the bodye with ſhame, but alſo thou ſhalt not eſcape vntill thou haſt payed the whole ſumme euery farthyng whiche thy aduerſarye did demaũde, where as thou mighteſt haue compouned with hym for leſſe, whan he was yet more gentill and leſſe angrye. So in makyng of cõcorde and amitie, waye not ſowrelye nor extremely whiche is more in faulte. Let this onely be thy endeuoure, yea though thou gyue ouer parte of thy right, that concorde & amitie ſuffer no dammage.

Thou ſhalt not comcout thence.

The texte. Ye haue herde that it was ſayed to them of the olde time. Thou ſhalt not cõmit aduoutry. But I ſay vnto you: that whoſoeuer loketh on another mannes wyfe to luſt after her, hath now committed aduoutry with her in his harte. And if thy right eye hinder the, plucke it out and caſt it from the. For better it is vnto the, that one of thy membres periſhe, than that thy whole bodye ſhoulde be caſt into hell. And if thy right hand hynder the, cut it of and caſt it from the. For better it is vnto the, that one of thy membres periſh, than that all thy body ſhould be caſt into hell.

Thou ſhalt not commit aduoutry.

Hytherto we haue treated of loue and hatred, of the whiche one is the roote of all euangelicall godlines, the other is the peſtilence and poyſon of the ſame. But next vnto murther is aduoutry, and there is no loue more tender & ſtreight than the loue of matrimony. Let vs therfore treate of this matter alſo, what the lawe hath commaunded to youre elders, and how muche we do adde therunto. There was nothyng more ſayed vnto them in the lawe, then Thou ſhalt not committe aduoutrye, yf thou doeſt, thou ſhalt be ſtoned of the people. Therfore hitherto amõg the Iewes he hath bene counted holy & perfecte, who beyng contente with his owne, hath abſteyned from another mãs wyfe. But after the lawe of the goſpell, whiche I bryng, he doeth not onely commit aduoutry whiche doeth defyle another mannes wife, and embraceth her bodye with his, but alſo he whiche with vnchaſte iyes doeth beholde an other mannes wife. For as he that is angry with his brother is nigh vnto murther, ſo he bendeth toward aduoutry, whoſe minde is now vnchaſte, and whoſe iyes be aduouterouſe. The huſband can not puniſh the for aduoutry, but God hath for to condemne the for aduoutrye, before whome he that hath willed, hath committed the offence. Therfore as it is murther to be in angrie ſo is it in aduoutry to luſt: As it is there to ſay Racha or foole, ſo is it here to delight the iyes, and through the wantonneſſe of them, to intiſe the minde of another mannes wyfe to vnclennes. But here a carnall man will ſaye, no mã can forbeare to luſt and deſire in his harte the thyng that he loueth. But who can loue another mannes wyfe, with his owne daunger, and with the iniurie of her huſbãde: whiche is ſo bent in his mynde not onely to forbeare to hurte or to harme hym that is innocent, but alſo to requite pleaſure for diſpleaſure, to them whiche hath hurt hym: perchaunce he will ſaye I can not ſhut myne iyes. Yea it were better to plucke oute thyne iye, than through it to take

Whoſoeuer loketh on an other mans wife. &c.

loſſe

losse of godlines. For there is no parte of the body that ought to be so dere vnto man, but that it is better to cut it awaye, than by the occasiō therof to loose any of the vertues of the mynde. So we must make spede vnto the high perfection of the ghospell, that whatsoeuer doeth let oure iourney thytherward we must vtterly caste it awaye, be it neuer so swete, be it neuer so well beloued. It is a great lucre and gayne to purchase the precious margarite of the euangelicall charitie by the losse of any thyng whatsoeuer it be. Wherfore yf the right eye be a let vnto the in this behalfe, consyder not how dere a thyng the eye is, but consyder from what a more perylous thing it doth hinder the: and without any delaye dygge out thyne eye that hyndred the, and cast it awaye, and so make spede as thou diddest begyn. Where the whole mā is in daunger of his lyfe, it is best to saue the rest of the whole bodye by the losse of one parte therof. Thou wilt saye: I shal lyue hereafter, an one eyed man. And what of that? Is it not rather to be wyshed to lyue with one eye, than to dye with bothe? There is no member more deare or more necessarye for many purposes, than the right hande. Whoran this deny? And yet yf it be a let vnto hym that maketh spede vnto the hyghe perfection, whereof dependeth the health and the saluation of the whole man, cut of the righte hande that hyndreth the, and cast away the burden, that thou mayest make spede and expedition thyther as thou didst purpose. In this perill and daunger it is farre better to haue the losse of one member, though it be verye dere, than with the hole bodye to fall into the destruccion of hell fyer. If men alowe this pollicy, when there is none other daunger but of the bodye, how muche more is this to be done, when both the bodye and soule be in perill? But these thynges I haue spoken to teache you by a similitude. For I meane not this that any mā should cut of any membre of his bodye. For the nature of the membres is not yll, but the abuse of them is to be reproued, but I meane of the membres of the minde: for the mynde hathe her noysome membres, and it is a godly thing spedely to cut them of. If a member of the bodye be cut of, besyde the payne, this harme cummeth of it, that the parte once cut of, can neuer be restored agayne. But when the noysome membres of the mynde be cut of, as hatred, anger, fleshlye lust, ambicion, and auarice, the mynde is not maymed, but made more perfect, by reason, that the monstruouse & noysome partes be cut awaye. And after a short griefe of cuttyng of, foloweth a continuall pleasure. I will speake more playnlye to the intent ye maye vnderstāde what I meane. Thaffections be the membres of the mynde. There be some affeccions which of theyr owne nature leade vnto vngodlynes, as yre, hatred, enuy, desyre of other mennes goodes. Yf any of these begin to spring in the minde, furthwith it must be cut vp, for so the yll that begynneth to spring, shall be the more easelye and safely taken awaye. Agayne there be affections of themselfe not vtterly yll, but yet by occasion they withdrawe sumtime frō that that is good, as the loue toward our countrey, thaffection to wife, children and parētes, or elles to kinsfolkes and frendes, the care for a good name. There is no cause why to cut of these membres so long as they serue and make for the perfectiō of the gospell. For my doctrine is not against naturall affections, but doeth restore nature to her puritie. But in case thaffection towarde thy parent, or wyfe, or children by occasion doeth withdrawe the from the loue of the euangelicall godlines, and plucketh the to worldlynes: cut of that noysome naturall affection. Lyke as he that cutteth of noysome thoughtes, cutteth not out the hearte where they growe, but onely the naughty desires: so he that now beholdeth an other mannes wyfe chastely, lyke as he loketh vpon his syster, or daughter: he hath well cast out his noysome eye, and taken for it the eye of a doue, a cleane and a single eye: And he that was wonte to exercyse hys

Then that thy whole body should be cast into hell.

And yf thy right hande hynder the.

hande

hande in robbyng of other, and now doeth labour to helpe the nedines of other: he hath well cut of his rauenyng right hand, that in stede therof, hath taken a beneficiall and a liberall hande.

The texte. ¶ Yt was sayde: whosoeuer putteth awaye his wife, let hym geue her a letter of diuorcement. But I say vnto you: that whosoeuer doeth put awaye his wyfe, except it be for fornication, causeth her to be an aduoutresse, and whosoeuer maryeth her that is diuorced, committeth aduoutrye.

Nowe goe to and let vs shewe an other exaumple. The lawe of Moses doeth suffer the husbande if he be offended with anye faulte of his wyfe, to put her awaye after his owne deuyse, so that he geue her a writing of diuorce, whereby she maye be married to another, and wherby her former husbande maye not lawfully requyre her agayne, whome he hath caste of.

Wherefore that man hath satisfyed the lawe, the whiche hath cast of his wyfe for any cause, so that he hath geuen her a writyng of dyuorcement: neyther shall he be taken as an aduouterer, nor no man shall note her as an aduoutresse. And yet the lawe wysheth and desyreth perpetuall amitie and concorde among married personnes: notwithstandyng the same lawe knowing the hardnes of the hartes of the Jewes, suffered diuorce to be vsed, least any worse thyng myght chaunce, that no poysoning nor murtherying shoulde be commytted and done. But I will haue Matrimonye obserued more holily and vndefiledly among them that professe the new lawe. For whosoeuer leueth his wyfe but for aduoutrye, for than she is hys wyfe no lenger, because she hath intermeddeled with another man, he compelleth her and dryueth her violentlye to aduoutrye. For if she marry another, she marrieth not an husbande, but an aduouterer. And who so taketh her so cast of, into mariage, he taketh not a wife, but an aduoutresse. The lawe of Moses punisheth none of these, but the lawe of the Gospell doeth condempne them. And yet this is not contrarye to that. For the lawe of Moses hath geuen the husbandes lyberte to dyuorce, least they should be more fyerce and cruel to their wyues that they hated, and yet it restrayned thys libertie by the booke of diuorce, bothe that they shoulde not doe it priuely, and that they shoulde not requyre againe, so often as they fantasyed, the wyues whome they had cast of vnaduisedly. And the lawe durst not requyre more in matrimonye because it durst not commaund those thynges that we taught before. For a mā indued with the meknes of the Gospell, eyther will soone correcte and amende the manners of his wyfe, or elles he will pacientlye beare the same, for whan will he seke debate with his wyfe, whiche with his enemyes is at peace? Whan will he seke the destruccion of his wyfe, whiche is not angry whan he is harmed: and when he is offended, he willeth no man ill? Or howe shall not he abyde his wyfe, whiche is in daylye companye with hym, whiche suffereth his enemye kyllyng hym? And yf the purpose of the lawe be thus, that Matrimonye shoulde be holye, and diuorces not commonly graunted, we breake not the lawe, but helpe and susteyne it, whiche woulde haue no diuorce excepte in case of aduoutrye, whiche is contrarye to the nature of Matrimony. For Matrimonye was made for this intente that the woman once appoynted to the husbande, shoulde bryng foorth children to him onely, and hym onely obeye. Further she nowe turneth awaye from her husbande, whiche hath geuen another man the vse of her bodye. Therefore emong Christian spouses let there not be greuouse displeasures and offences, neyther let hym nor her seke any diuorce or separation for lighte displeasures, but the one muste be reconcyled vnto thother yf any thyng chaunce thzough the weakenes of men.

But I saye vnto you, þ whosoeuer doeth put awaye hys wyfe except it be for fornicacion.

Agayne

CAgayne ye haue heard, how it was sayd to them of olde tyme: Thou shalt not forsweare thy selfe, but shalt perfourme vnto the lorde, those thynges that thou swearest: but I saye vnto you: Sweare not at all, neither by heauen, for it is goddes seat, nor by the earth, for it is his foote stoole: neither by Hierusalē, for it is the citie of the great kyng: neyther shalt ỹ sweare by thy head, because thou canst not make one heare whyte or blacke. But your communicacion shalbe, yea, yea, nay, nay: Further whatsoeuer is added more than these, it cummeth of euill. The texte.

Nowe ye shall heare another thyng. Commaundement was geuen vnto your elders none otherwyse, but yf they had made an othe, they shoulde perfourme it, and not be forsworne, for nowe they are bounde to God and not to man onely. Wherfore emong the Iewes, onely periury is punishable. But he ỹ deceiueth his neighbour without any othe made he is vnpunished: but yet the law of ỹ gholpel condempneth hym, the whiche, that ye should be the more sure from periury, dothe vtterlye condempne all maner of othes, that it is not now lefull to sweare neither by god nor by those thinges whiche seme to the common sorte to be thynges of lesse religion, that is neither by heauen, because it is the seate of god, nor by the earth because it is his footestole, nor by Hierusalem, because it is the citie of the great kyng, that is to saye of hym whiche hathe made and dothe gouerne all thinges. Neither as the Heathen sweare by the head of another man, wherof thou hast no authoritie, but it is consecrate to God whiche hath made all thynges as he woulde, for thou cāste not make one blacke heare white, nor one white heare blacke. And because all thynges be consecrate to God the maker, thou oughtest to be fearful to sweare by any thing. And what nedeth any othe emong them, where no man, because of their simplicitie, can distruste, nor no man can deuyse to deceyue though they might do it frely, suche is their sincerite & perfectnes, specially in those thynges, of the whiche they declare themselues to be dispisers. Therfore among you, playne and simple speche ought to be more holy and more sure, than the deuoute and solempne othe emong the Iewes. For emong you, whose hartes and lyppes ought to agree, there is no other vse of speche but to expresse your myndes eche to other. In your bargaynes ye nede none othe, ye nede no execracion or cursyng, or suche lyke to bynde the promyser, or to assure hym to whō the promyse is made. Two wordes be sufficient: Nay and yea, whereby thou denyest that whiche thou doeste not promyse, and whereby thou doeste perfourme that whiche thou dyddest promyse by playne worde, that thou wouldest do. For there is no man lesse bounde with his simple and bare worde, than the Iewe swearyng by all holy thynges: and he whome thou makest thy promyse vnto, doth trust the aswell as if thou haddest made a solempne othe. yf there be any mo beside these, it must nedes cum of euill and sinne. For he that sweareth, either he thinketh yll of hym to whome he sweareth, or els he that requireth the othe dothe distruste. But none of these ought to be in you, whome I woulde haue perfect in all poyntes. Therfore when I vtterlye forbyd swearyng, I do not abolyshe the lawe, whiche dothe prohibite periurye, but I make the lawe more full, and I withdrawe men farther from that, that the law doth punyshe. But your communicacion shal be yea, yea, nay, nay.

CYe haue herde how that it was sayd: Eye for eye, and tooth for tooth. But I saye vnto you: resiste not against euill. But whosoeuer geueth the a blowe on the right cheke, turne to him the other also. And if a man wyll sue the at the lawe, and take awaye thy coate, let him haue thy cloke also. And yf any compel the to go a myle, go with him twayne. Geue to hym that asketh the, and turne not from hym that is desyrous to borowe. The texte.

ye haue heard what ỹ lawe hath graunted vnto our forefathers in reuengyng of wrong doinges. It sayth eye for eye, & tothe for tothe. For it knew that theyr myndes were full of reuengyng. Therfore hitherto it hath bryded the desyre of reuengyng, that the faulte might be recompensed with the lyke punyshemente after the deuyse and discrecion of Iudges, and he that

hadde put out an other mannes eye, ſhoulde looſe an eye, and he that had ſtriken out another mannes tothe, ſhoulde be puniſhed with the loſſe of a tothe. For yf the reuenging of the iniury had bene left to the mynde of him that was hurte, oftentymes he ſhould haue chaunced to haue loſte his lyke for ſtrykyng out of a tothe. Therfore the intente of the lawe was, that vengeaunce ſhould not go to farre. And I do not abolyſhe this lawe, but eſtabliſhe it. For my doctrine is, that ye ſhall in no caſe reuenge iniuries, be they neuer ſo ſore, that ye ſhall not geue taunte for taunte, nor hurte for hurte, nor wrong for wrong, yea yf a man gyue you a blowe vpon the cheke, whiche is counted commonly an vntollerable rebuke, ye ſhal not requite it with a blowe, but rather offer the other cheke to be beaten to, and deſyre rather to ſuffer a double diſpleaſure, than to requite the like. And yf any man wil go to lawe with the, to take away thy coate, ſtryue not wt hym, but rather euen of thy ſelfe gyue hym thy gowne to. Agayne yf anye frowarde perſon wyll force the to go wt hym the ſpace of a myle, walke with hym two myles, rather than to fall at contencion with him. By this gentylnes and ſufferaunce it ſhall cum to paſſe, that he whiche is redy to hurte, ſhal not be further prouoked, and that thou ſhalt the ſoner be deliuered from griefe, than yf one euyll ſhoulde ſpryng of another, and a great thing made of a ſmall, and many matters of one: And further thou ſhouldeſt not be diſquieted in thy mynde, and perchaunce through thy gentylnes, of an enemy thou ſhouldeſt make the a frende. It is a great matter that ye do enterpryſe. Ye muſt apply your whole ſtudy to theſe thynges, and lytle regarde theſe triflyng thynges in gettyng and increaſyng, or in auoyding of the whiche, other men do beſtow their whole lyfe, vnto whō it chaunceth often tymes, ỹ whiles they hunte for theſe thinges, they leſe the heauenly goodes: And yet they liue not pleaſaūtly here, for they heape vp griefes vpō griefes vnto thēſelues, intāglyng themſelues with ſundry ſtryfes and hatredes. Through the deſpiſyng of theſe thinges, whiche when you haue them, make you not godly, and whan you haue them not, they make you not vngodly, you ſhal both auoyde hatred, and alſo obteyne you loue and good wyll, and cauſe your doctrine to be of more authorite and better beleued. Therfore yf any man dothe moleſt the for a garment or a veſſel, or for any other lyke thing, wherof he is gredy & would faine haue it from thee, rather than he ſhould go about to do the a diſpleaſure other waies, graunt him his requeſt, and ſo thou ſhalte bynde hym vnto the through thy good turne, and deliuer thy ſelfe from moleſtacion and griefe. Agayne yf any man requireth to borow money of the, let it not greue the to geue it him, yea though it be ſo that nothyng of it ſhall returne vnto the agayne, neyther of the vſurye, nor of the ſtocke it ſelfe, for he that lendeth money to vſurye doth rather hunt for other mennes, thā geue his owne. And why ſhould it greue the to lende him though thou ſhouldeſt neuer haue it again, vnto whō thou oughteſt to geue freely where thou haddeſt plenty and he lacked? So throughe your example men ſhall learne vtterlye to neglecte theſe thinges, for whoſe ſake they ſuffer and do al thynges.

Geue to hi that asketh thee.

The texte. Ye haue hearde how it was ſayd: Thou ſhalt loue thy neighbour and hate thine enemye. But I ſaie vnto you: loue your enemyes. Bleſſe them that curſe you. Do good to them that hate you, praye for them which hurt you and perſecute you, that ye maye be the chyldren of your father, whiche is in heauen: for he maketh his ſunne to ariſe on the euyll and on the good, and ſendeth rayne on the iuſt, and on the vniuſt. For yf ye loue them whiche loue you, what rewarde haue ye. Do not the Publicans euen the ſame: And if ye make muche of your brethren only, what great thyng do ye: do not alſo the Publicans lykewyſe: ye ſhall therfore be perfect, euen as your father whiche is in heauen is perfect.

Now hearken you that commaundement whiche is counted chiefe in the

the law. Thou shalt loue thy neyghbour and hate thyne enemye. It requireth good wyll towarde well wyllers, and them that haue deserued well, but it suffereth to wyll them yll that do hurte vs. Consyder howe I do not hynder this precept, but howe I adde vnto it. For I am not contente with mutual beneuolence emong frendes, but this I require of you that be the folowers of my doctrine, that ye loue your enemies, and that ye do not only not hate them that hate you, but prouoke thē with good turnes to loue you. And if they be so farre out of frame, that they wyll not vse your good turne, but continuall ye trouble you and prouoke you with yll sayinges and yll doynges, yet se that ye in the myddest of your troubles, turne not your good mynde from them, but praye vnto god for them that they maye chaunge their myndes and repent. yf ye vse this gentylnes towardes all men bothe good and euyll, ye shall declare your selues to be the kyndely chyldren of the heauenly father, who desiring all men to be saued, geueth so manifolde benefites vnto the worthy & the vnworthye. For he suffereth his sunne indifferently to shyne vpon them that worshyp hym, and vpon them that despise him, and he suffereth his raine to profit both the iust and the vniust, prouoking the yll through his benefite to repent, and stirring the good to rendre thankes. The likenes of maners shall bring you to the heauenly father, and men wyll beleue that your doctrine cōmeth from hym, if they espie in you his notable goodnes. For yf ye loue them that loue you, if ye do for them that do for you, yf ye wyll well to them which beare you good wyll, ye haue escaped blame: but ye haue not deserued prayse. Not to requite one good turne for another is counted a detestable vnkyndnes euen emong the heathen and the Publicans, whose fashion is euyll spoken of euen of the common sorte. To loue hym that loueth thee, doth pertayne vnto nature, and not to the vertue of the gospell. And yf ye shewe your selues curteyse & gentle in speche toward your kinsfolkes or contrey men onely, and disdayne to salute others, as though they were straungers, what great thyng do ye? Doth not the heathen men the same? these be common thynges whiche do not shew men to be good, but that they be men only. And those thynges cā not seme excellent, whiche do chaunce also vnto yll men. Wherfore I woulde that ye should be perfecte and resemble your heauenly father with wonderfull lyghte of goodnes, who beyng omnipotent, yet of his goodnes doth good to all men, lokyng for rewarde of noman. He is meke and gentyll towardes all men, and yet he is able yf he wyll, out of hande to punishe all men.

But I saye vnto you. &c

Do good to them y hate you.

For he maketh his sunne. &c.

Yf ye loue them which loue you.

The. vi. Chapter.

¶ Take hede that ye geue not almesse in the syght of mē, to thintent that ye would be seen of them, or els ye haue no rewarde with your father whiche is in heauen. Therfore, whan thou geuest thine almes, let not trumpettes blowe before the, as Hypocrites do in the Synagoges and in the stretes, for to be praysed of men. Verely I saye vnto you: They haue receyued their rewarde. But whē thou wylt geue almes, let not thy left hand know what thy right hand doth, that thine almes maye be in secrete, and thy father whiche seeth the in secrete, shall rewarde the openly.

The texte.

I Haue declared vnto you in what thynges ye ought to passe & excel y righteousnes of the Scribes & the Phariseis, yf ye wyll be my disciples. Nowe shall I shewe you what ought to be auoyded in those thinges, which seme common & belonging vnto you both. For there is a certayne priuye poyson, whiche dothe infecte all the good dedes of the Phariseis, that they deserue vtterly no prayse of god. It is an holy thyng to releue the nedye. It is a godly thing to talke with God by pure

prayer. Fasting is a deuout thing: And ỹ pharisees through ỹ setting furth & boasting of these thynges, do claime & obtein an opiniõ of high holines before mẽ wheras they displease god, who doth behold not the outward face, but the inwarde harte. And they do worthely displease, because theyr hearte is fouly infected with vaine glory. They hunt for vaine praise of the people, rather than for a good cõscience before god, & whilest they catche after a vaine rewarde here, they be disapoynted of that, whiche onely ought to be desyred. This poyson creppyng in by secret vnderminyng, lyeth in wayte priuely also, for them whiche be sumwhat entred in the vaie of vertue. Wherfore I wyll in this behalfe, that ye be ware & circũspect, that when ye go aboute to do any godlye worke, ye desyre not rather to do it openly, than in secrete, to thintent ye might be sene of men, and so hunt after prayse & glory of man. Ye ought alwayes to do well, whether mẽ se you or se you not. For god doth euer beholde you, of whom you loke for rewarde. But yf ye go aboute to get the praise of man for your good dedes, ye lese ỹ rewarde of your heauenly father. Your good worke must not alwayes be kept priuye, but ye must not playe your pageant in the syght of men, like as players in the stage do playe theyr playe, whose desyre is nothyng els, but to please the yes & the eares of the people. But he can not alwayes folow the best whiche doth apply himselfe to the iudgement of the common sort: For ye must please men in suche sorte, that ye maie allure them to your maners & fashions, & not you to go out of kynde & fall to thẽ. Though prayse be fled & shunned yet it foloweth vertue of her own accorde. And ỹ likerly is true prayse, whiche doth chaũce without ambicious seking for. And the whole glory that riseth of well doyng, must be wholly gyuen to god. Ye shall displease him as sone as ye stande in your owne conceyt & please your selues, chalẽging vnto your selues ỹ whiche is wholly of his boũtifulnes. Therfore whosoeuer thou arte that wilt folow the law of the gospell, when thou entẽdest through thy liberalitie to releue the nedines of the pore: do not as Hipocrites be wõt to do, whiche be men like players coũterfeted & disguysed, which when they appere liberal and merciful, in harte they be both couetous & cruel. For the misery of theyr neyghboures moueth them nothyng, but beyng desirous of glory and renoume, they bye with a litle money the prayse of ỹ people & woulde geue vtterly nothyng if they wer alone, & saw their brother wel nere dead for hunger. Therfore as oft as they geue any thyng to ỹ poore, they seke not to be secrete and alone, but they cum abrode in the stretes, and where as men resorte: And lyke as players should playe their pageaunt, they call furth a nũbre of the people with the soũde of the trumpe, to toote and to gaale, both casting the poore and miserable in the teethe with their misery, and huntyng for them selues a vaine and a folishe prayse of men. Wyll ye heare what they gayne? Let the people prayse them neuer so muche, they haue lost their reward of their good dede at goddes hande, which doth measure the godlye worke of the sincere affectiõ of the mynde. He that geueth for prayse and glory, he selleth his good turne, he geueth it not. Truely thou must be so farre from the affectes of these men, that whẽ thou geuest any almesse thy lefte hande must not know what thy ryght hand doth, and thou must not desyre to be loked vpon of man, yea and if it were possible thou thy selfe shouldest not knowe that which thou doest aright, and shouldest forget thyne owne dede, and not impute it to any man, that thou hast done well, nor stand not in thine own conceyte, because ỹ hast geuen thyne almes, but onely reioyse inwardly, that the poore, and nedye is refreshed. What if men know not, yea what if he that is succoured knoweth not hym that succoureth hym? It is ynough for the to haue a witnes of the father, frõ whose yes nothyng can be hyd. He wyll rewarde the, although thou haue no thanke at all of man.

Take hede that ye geue not almes in the sight &c.

Therfore when thou geuest thine almesse. &c.

Let not trũpers blowe before thee.

And thy father which seeth in secret.

And

¶ And whan thou prayest thou shalt not be as Hypocrites are. For they vse to stande praying in the synagoges, and in the corners of the stretes, that they maye be sene of menne. Verely I saye vnto you: they haue theyr rewarde. But whan thou prayest, entre into thy chambre, and whan thou hast shut thy doore, praye to thy father, whiche is in secrete: And thy father whiche seeth in secret, shall rewarde the openly. The texte.

Semblable whan ye make your prayers to god, do not folowe the guise and vsage of Hypocrites, whose special delyte is to stande in cõpany of men, & in the corners of stretes, so often as they pray, for none other entent, but to bee sene of men, at whose handes they hunt & loke for ỹ prayse of deuout and holy cõuersaciõ. Let them please thẽ self & others also, with suche glorious prayers. This I assure you, now they haue theyr rewarde, whiche they loked for. And what is more vain than this reward, & for a counterfeit and a falle glory they frustrate & set beside themselues that blessed rewarde whiche god would haue geuen, if they had offered in his syght, the pure and sincere oblacion of theyr prayers. Do thou therfore contrariwyse. When thou prayest, forsake the multitude, enter into thy secrete chamber, and shut the dores, and in secrete vtter thy sincere prayers before thy father. It is ynough, that he doth behold & see thy godlynes, from whom nothyng can be hyd. He wyl render vnto thee, the euerlastyng reward. These thinges haue I set furth, to teache you by plaine and homely examples. For it is not yll to geue almes sumtime before men, or to praye in a multitude, and where as men resorte: but than knoweth not the left hand what the right hande doeth, when the worke of charitie is not defiled with any affeccion of worldly vanitie. Then thou art secrete in thy chambre, when thou speakest vnto God with suche perfect clerenes of mynde, as thoughe no man dyd behold thee. He that prayeth in a multitude of mẽ as earnestly, yea peraduenture more behemently than yf he were alone, he prayeth in his secrete chamber. For the ryght hande and the lefte, or the secrete chamber standeth not in the thynges, but in the affeccions and desires of the harte. They haue their rewarde. But when thou praiest

¶ But whan ye praye, bable not muche as the heathen do, for they thinke it wyll cum to passe, that they shalbe heard for their muche bablinges sake. Be not ye therfore like vnto them. For your father knoweth what thinges ye haue nede of, before ye aske of hym. The texte.

This also must be considred in prayer. It is the affeccion and the harty desire that moueth god, not the noyse of the lyppes. And it skilleth not howe lõg and how loude the prayer be, but how feruent and sincere the affeccion and desire is. Wherfore let the exaumple of the heathen men, be farre from you, which do recite and say long prayers, and full of many wordes, redy framed and prescribed vnto them, as who woulde saye, they shoulde obteyne nothyng except they wery ed God with bablyng of many wordes repetyng one thyng oftentymes, and prescribyng and appoyntyng with recital of many wordes, what, when, and how, they would haue the thyng perfourmed, whiche they praye for. And yet oftentymes they praye for thinges noysome and hurtfull. We ought to aske of God the best thynges, and not all thinges, and we ought to praye often, rather than muche, and behemently rather than long, finally with the harte rather than with voyce: Neyther alwayes with prescribed and purposed wordes after the custome of the heathen, but so muche as the feruencye of the mynde, and the rauishement towardes god, doth styre and prouoke. Truely your father loueth to be called vpon, but not to be taughte with long prayer what your necessitie doth require, but to be prouoked throughe your godlynes to geue the thyng, whiche the slothfull and sluggishe deserueth not to haue: For he knoweth what your necessitie doth require, yea before that he be called vpon.

The texte. After this maner therfore praye ye. Our father whiche arte in heauen, halowed be thy name. Thy kyngdom cum, thy wyl be done in yearthe as it is in heuen. Geue vs this day oure dayly bread. And forgeue vs our treſpaſes as we forgeue them that treſpaſſe agaynſt vs. And lead vs not into temptacyon, but delyuer vs from euell. For thyne is the kingdõe, and the power, and the glory for euer. Amen.

Therfore be ye vnlyke to the heathen men, bothe in lyke and alſo in maner of praying. And if ye wyll haue a fourme and maner of the euangelycal prayer preſcrybed and ſet fourthe vnto you, this is the worthy prayer, wherewith the true and naturall chyldren ioyned with brotherly charitie, maie ſpeake vnto the heauenly father, father vnto all menne indifferently: of whom although ye haue all thynges, yet thoſe chyefelye ought to be requyred whiche make for the attaynement of the euerlaſtyng lyfe. For all the other thynges he wyll caſte vnto you, euen of hys owne accorde, as an encreaſe and aduauntage accordyng to the deſyres of his chyldren, as he is a moſte bountefull father. Whoſe glory ye ought to regarde aboue all thynges, to whom all glory is due in heauen and in yerthe. To pertayne vnto hys kyngdom is to conquere the tyranny of the deuyll. To be ſubiect vnto hys wyll, is to rule and reigne. Of whoſe free lyberalytie it cummeth, whoſoeuer doth noryſhe & reuiue mennes hartes to the perfectyon of the ghoſpell. But he wyll not heare you vnles ye accorde and agree in one: and concorde and agreement can not lightly be, vnles ye forgeue eche others offences, without which men doe not lyue in this world, althoughe they endeuour towarde thattaynment of perfection. And thorough this concorde ye ſhall be ſafe by the ayde of your father agaynſte the froward temptour, yf ye watche well, and buſyly call for the helpe of your good father agaynſt that naughty one. Wherfore in vayne calleth he vpon the father with this fourme of prayer that I teache, whiche is not of thys ſorte, whiche neyther feareth, nor loueth God, whyche lyueth to himſelfe, whyche foloweth his owne glory more than goddes, whyche gapeth for worldly goodes and authorytye, whiche had rather haue thynges pleaſaunte to hys owne appetite, than thynges pleaſaunt vnto God, whiche ſeeketh after earthly thynges more than heauenly, whiche ſetteth leſſe by the qualities of the mynde, than bodely commodities, whiche is at varyaunce with his brother, whiche thorough ryot and diſpleaſures vſeth hym ſelfe ſluggyſhe agaynſte thaſſaultes of the deuill.

Our father which artin heauen. &c. And the maner of prayer is after this ſorte. Our father whiche haſt regenerat vs to heauen, who were once vnluckely borne of Adam, & haſt prepared for vs (forſakig erthly thynges) a kingdõ and inheritãce euerlaſting: which arte ſaid to be in heauẽ becauſe thou doeſt replenyſh al, & haſt no maner of droſſe or erthly infirmytie: graunt that thy name maye be honorable and gloryouſe emong men thoroughe vs, whiche by thy benifit, be perfect and pure. For it is not our glory, but thy gyfte, whatſoeuer is well done of vs. Let the tyranny of Satan be abolyſhed, that thy kyngdom dayly maye preuayle more and more, whiche dothe not ſtand in riches or worldlye ſtrength, but in myldenes, chaſtitie, ſoftnes, ſufferaunce, faythe and charytie, that vices and yll deſyres once chaſed away, thy heauenly vertues maye floryſh, and ſhewe them ſelues emongeſt mẽ, and that it maye cum to paſſe at length, that lyke as in heauen all thynges be peaceable and quiet, and all creatures there doe obey moſte humbly thy commaundementes: ſo lykewyſe there be none in yearth whyche be not obedyent to thy mooſte holy wyll, euery man as farre furthe as the weakenes of nature doth ſuffer, diligently recordyng nowe, that whiche ſhall cumme to paſſe perfectly in lyfe to cum. O father noryſhe that that thou haſte brought furth, ſee vnto vs, that the bread of thy heauenly doctrine doe not faple vs, that we maye be daylye ſtayed, growe vp, and made luſty by the takyng thereof, to the obſeruacyon and keppyng of thy commaundementes. And alienate not thy minde away frõ vs beyng offended wt our treſpaſſes, but for thy clemency & mekenes

Thy kingdõ cum,

Thy wyl be don. &c.

Geue vs this day. &c.

And forgeue vs. &c.

pardon

pardon our offences, whiche we commyt thzoughe infirmitie and weakenes that we maye haue peace with thee, like as we emong our selues fozgeuyng eche other, if one hath offended an other, conserue mutual cõcozde and amitie. Thou beyng mercifull we feare nothing, and beyng vnder set with concozde, we be made stronger agaynst oure cõmon enemy. Unto whõ we beseche thee, (if it be possible) deliuer vs not to be tempted. Foz we knowe his malice, we knowe his frowardnes and craftines. And if thou suffre vs to fal into tẽptacion, to the intent to trye the constauncye of our mynde, o thou merciful father, deliuer vs from that naughtie euill. Vouchesafe of thy goodnes, to graunte & make sure these our desires. See therfoze how many thinges this shozte prayer doth compzise, that nedes he must be perfect whosoeuer doth tightly pzonounce this prayer, that is who so doth pzonoũce it with mouth that the harte and affection agree vnto the same. Fyrst it teacheth you to depend wholly vpõ none other, but the heauenly father, to whõ ye owe that ye be made, to whõ ye owe ỹ ye be redemed frõ sinne, to whõ ye owe whatsoeuer vertues ye haue. He is called father, ỹ ye maye vnderstande he is full of mercie & boũteousnes, he is said to dwel in heauen, ỹ ye should lifte vp your hartes thyther, dispising earthly goodes. Ye cal him yours, ỹ no man should vendicat any thing propze vnto himself, seing ỹ whatsoeuer they haue cũmeth vnto al mẽ of his only liberalitie. And in this behalf there is an equalitie of kinges & seruaũtes. ye wishe onely his glozy, that no man in the earth ascribe vnto hymselfe pzayse of any thyng wherof aryseth insolency & stoutnes of mynde. Ye wishe that he shoulde reigne, that he should be obeyed and not you. Foz the vertues be his which do wozke by you. It is his doctrine whiche ye shall deliuer vnto men from me. And it is not ynough to persist and abyde in his vertues, but ye must dayly increase and go fozwarde in goodnes, and foz this ye aske of hym, that wonderfull bzeade whiche his wyll is that it should be dayly asked, because he dothe dayly geue it, and he willeth it to be asked of hym, to put you in remembzaũce that all good thinges cum from him. Finally that ye should be the mozе ware to fall from the charitie of so bounteouse a father, he doth monishe you of that froward Sathan, whiche neuer ceaseth to lye in watche foz the godlye, to plucke them backe into his tyzannye.

And leade vs not into temtacion.

But deliuer vs frõ euil. Amen.

Therfoze if ye fozgeue men their tresposses, your heuenly father will fozgeue you. But if ye wil not fozgeue mẽ their tresposes, neither wil your father fozgeue you your tresposses. The texte.

Wherfoze, befoze ye speke vnto your father with this pzayer, cõsidze with your selues, whether ye desire truely the thing that ye aske, and whether ye be meete persones to be heard of your father in suche thynges as ye pzaye foz. But chiefly this ye must duly searche with your selues, whether ye haue amitie and concozde with your neyghboures. Euen suche a father shall ye finde hym towardes you, as your neyghbour findeth you towardes hym. He will not knowe hym foz his sonne, whiche doth not agree with his bzother. If ye fozgeue them that offende you, your heauenly father will fozgeue all that ye trespasse agaynste hym. But if ye will be harde and soze against other menne, your father will not fozgeue you your offences. Wilte thou not fozgeue thy felowe seruannt, whom on thy behalfe at one tyme oz other thou haste offended againe, and requirest thou of God fozgeuenes of thy trespasse, whõ thou art hable by no meanes to recompence with fozgiuyng agayne his offence made to thee.

¶ Further whan ye fast, be not sozy as hypocrites be. Foz they disfigure their faces, that it maye appere vnto men that they fast. Verely I say vnto you, they haue their reward. But whan thou doest fast, anoynt thine head, and washe thy face, that it appere not vnto mẽ, that thou doest fast, but vnto thy father, who is in secrete, and thy father that seeth the in secrete, shall rewarde the openly. The texte.

Nowe ye perceyue what difference ought to be betwene your almesse, and the almesse of the phariseis, and betwene your prayers & their prayers. Now harken what difference oughte to be betwene your fastes and theirs if ye wyl haue them acceptable to the father, & profitable to your selues. It is not the forbearing of the meate that commendeth fastyng vnto god, but the pure and cleane affeccion of the minde, feruently desyring to please god only. Wherfore as often as godlynes shall prouoke you to faste, folowe not certeyne menne whiche be not fasters but counterfeyters of fastyng, setting furth the colour and cloke of fastyng with a sower countenaunce, not intending that in dede, wherfore fastyng should be vsed, that is to saye, either to pacify god, or to chastice the body, whereby the mynde myght be the more free and redy to apply & ensue holy thynges: but by this colour they hunte for vaine prayse of men, for whose sake displesing god, they playe this pagent. For to this purpose they disfigure their faces with palenesse and sowernes, that by the behaueour of their body, men maye see that they do fast. This is certeyne: There is no cause why they should loke after any reward of God for these good dedes: For now they haue their rewarde atteyning that which they hunted for with their fasting. But so often as thou doest fast, appeare rather not to faste, and appeare to be mery annoynting thy head and washing thy face, least men perceyue that thou doest faste. And thynke not that faste to be vnprofitable, whiche is hyd from men. It suffyseth to the, that thy father seeth it, from whom nothing is hyd. And he that seeth in secrete, in the stede of vaine prayse of men, wyll rewarde the with the perfect rewarde. Againe I saye not this, that it should be wicked that men should knowe of thy fastyng, but that the mynde should abhorre frō the desyre of vaine prayse. Than no man seeth thy fasting, whē thou doest fast not to the intent to bee sene of any man. Than onely god doth see thy fastyng, when thou doest fast with this intent, ꝑ thou wouldest as gladly fast though no man should see thee when thou doest faste.

When ye faste be not sower as hypocrites be.

The texte. Laye not vp for your selues treasures vpon yearth, where the rust and moth doth corrupte, and where theues breake through and steale. But laye vp your treasures in heauen, where neither rust nor moth doth corrupte, & where theues do not breake through nor steale. For where your treasure is there wyll your harte be also.

The common sorte of men not consideryng these thinges whiles they hunt for small and visible rewardes of men, be disapointed of the inuisible & true rewarde, whiche for well doyng God doth geue abundantly. In lyke case be they whiche with muche thought and care, do gather together and heape vp riches, & hyde them in the grounde for losyng, albeit thys is euen to lose them in dede. He that dealeth and bestoweth his riches rightly, it is he that laieth thē vp surely. For that that ꝑ hydest in ꝑ ground is not profitable vnto thee, but is in daunger of mothes, rust, and theues, so that thou haste nothing of them, but a miserable carefulnes to get them and to kepe them. These thinges must be gotten neyther carefully nor vnmeasurably. And when they be gottē or cum by chaunce, they must be redely distributed if any haue nede, or elles so bestowed, that necessitie of nature maye be holpen, and not ryot maynteyned, nor any disease of the mynde be serued and satisfied. And yet all men for the moste parte vnto this thyng apply their whole study and care, as though peuertie made men miserable, and riches indued them with felicitie. And wyrdeles they folowe after these false goodes, which wyll shortely forsake theyr masters, they forsake the eternall goodes, whiche indue them with true felicitie, and can not be taken awaye. But ye of the other syde hastyng with all indeuoure to the best and moste perfecte thynges, wherby ye shalbe riche in dede, laye vp youre treasures in heauen, the keping of the whiche, can not trouble you with cumberous carefulnes,

But laye vp your treasures in heauen.

For

For neyther rust nor mothe dothe destroye suche maner of ryches, nor theues doth not dygge it vp nor steale it, of which chaūces, worldly goodes be in daūger. If ye laye vp these goodes w̄ your father, he wyl kepe thē safely for you, & your mynde shall not sticke grouelyng on the grounde beyng oppressed with these fylthy cares, but it shall dispise these vyle and fadyng thynges, and be exalshed vp vnto heauenly thinges, for where as a mannes treasure is, which he loueth intierly, there is his harte also. Therfore they haue no high nor heauēly thought, whiche hath gathered riches & hid thē in the groūd. They walke and wander hyther and thyther, but theyr harte is in the hole, where the mony is hyd. And if the mynde be corrupte, eyther by the disease of vayne glory, or auarice, what so euer is done, muste nedes be vicious.

For where your treasure is. &c.

¶ The lyght of the body is the eye. Wherefore if thyne eye be syngell, all thy body shall be full of lyght. But if thyne eye be naught, all thy body shall be full of darknes. Wherfore yf the light that is in the, be darknes, howe great is the darknes?

The texte.

For fyrst it is to be consydered, what is chiefly to be desyred, and wherby we may obteyne that which we do aske: farthermore as the candell is in the house, as the eye is in ỹ body, so is the mynd in man. If the light of the mynde be not faultye thorough the darknes of false opinions, & yll desires, if ỹ eye of the mid doth loke none other way, thā to the true marke, what so euer is done thorough out all the lyfe, is acceptable vnto God, and euery thyng helpeth towardes the heape of felicitie. Like as if there be a great candel in the house, there is no stūblyng nor fallyng: so if thyne eye be cleare and hole, it geueth sight to all ỹ mēbers, & no parte stumbleth or wādereth the eye beig ỹ captayne & guide. Again if the eye of ỹ body be faultie, no mēber doth his duty wel. For there is no right iudgement when ỹ parte of oures is faultie, by the whiche onely we do iudge. Therfore if that parte of the whiche is geuē the for light, be turned in to darknes, howe great shall the darkenes of thother partes be, whiche haue no light of them selfes? If reason be blynded with desyres, and iudgeth that to be good whiche is miserable, and iudgeth ỹ chiefly to be desired, whiche is to be dispised or not to be regarded, in to what darkenes shall man be drawen thorough ambition, filthy lust, auarice, folyshnes, angre, enuy, hatred, and other perturbatyons & troubles of the mynde, which of theyr owne nature be ful of darkenes? Therfore let your eye be cleane and syncere, that it may beholde the beste, and let it beholde and loke vpō the beste thynges, eyther onely or chiefly.

If thine eye be single.

If the light that is in ỹ be darknes.

No mā can serue two masters. For eyther he shal hate the one, & loue the other, or els leāe to the one and dispise the other. Ye can not serue god and Mammon. Therfore I say vnto you, be not carefull for your lyfe, what ye shal eat or drinke, nor yet for your body what garment ye shal put on. Is not the lyfe more worth than meate? and the body more worth than rayment? Beholde the fowles of the ayer, for they sowe not, nor reape not, nor cary into the barnes: and your heauenly father feedeth them. Are ye not muche better thā theye

The texte.

Thynke not those men worthy to be heard, which deuide thē selfes betwene God & men, betwene the yerthe and heauen, & so folowe thinges eternall, ỹ they will not dispise thinges temporall. For they do nothing els, but where as they woulde catche bothe, they obteyne neyther of bothe.

This heauenly Philosophye lyke as it dothe promise great rewardes: so it doth requyre the whole mā. And emōg men a man shal not fynde two of suche gētil cōditions, ỹ one seruaunt can be hable to please both. So it rummeth to passe, that thone must be forsaken or elles neither can be satisfied. And if ỹ maisters be of cōtrary appetites, & do square within thē selues by sum greuouse debate: it must nedes be, that the seruaunt if he wyll please the one, must not onely forsake thother, but also sticke vnto ỹ one, & hate thy other, whom he hath forsakē.

No man cā serue two maisters.

And

Ye can not serue God and Mām.

And if he wyll go from thys agayne vnto thother, he must nedes translate and tourne his loue, and serupce vnto hym onely & dispise thother, whome he hathe forsaken. And who be so contrary one to another, as God and Mammon: howe can one serue two, whan they commaund so diuers thynges: God cummaundeth thee to geue that thou hast to the neady. Mammon cōmaundeth the to take awaye other mennes by right and by wrong. God cōmaundeth the to prouyde for thy brother which is in daūger. Mām commaūdeth the to lyue to thy selfe. God commaundeth sobrenes. Mammon teacheth excesse and ryot. Wherefore ye flatter your selues in vayne, yf ye beleue that that thyng maye be done, whiche is vnpossible: that is to serue bothe God and Mammon. His seruaunt is eche man to whome he is wholy geuen. Ye see howe ryches do possesse them full and whole, whiche do trauayle for it with so great tumult and busynes, whiche defende them and kepe them with so great carefulnes, whiche forgo them with so great grief: for these they suffer all thynges, for these they do all thinges. Who so hath bound him selfe to this seruice, can not be the seruaunt of god: he requireth the whole man, and can not abyde the fclowshyp of so fowle and filthy a maister, nor can not abyde a dimy seruaunt, which is partaker with his aduersarye. But the common sorte of ryche men are wonte to excuse the sore of auarice, by the pretēce of mānes necessitie. They say by these thiges mē prouyd for a gaynst hūger & nakednes. So speke they which do not depende wholy of god, but put theyr trust in theyr owne defēce & aide. Wherfore wyl is ye should be voyde frō this carefulnesse, lest it withdrawe you frō desyre of better thynges. The necessitie of nature is content with very lytell, and euery where it is to be had, that maye suffyce, for such as I wil my seruauntes to be. For eyther the liberalitie of good menne alwayes readye shall suffyce, or elles diligence and laboure shall prouyde, that thyng whiche maye ease necessitie. Fynally yf none of these helpe, the father wyll not forsake those that be his: for he that geueth the greater thinges, wyl cast the smaller thynges to them, which with al theyr heartes desyre after heauēly thynges, although they be not carefull for the worlde. Therfore laye not vp nor howde not for a longe tyme, be not vexed with carefulnes of meate, without which ye cā not lyue, neither with carefulnes of apparell that couereth your bodye, and kepeth you from colde. Is not the lyfe more precyous than meate? Is not the bodye mor precyous thā the garment? He that hath geuen these better thyn ges, and hathe geuen them to suche as were not carefull, shall it greue hym to norysshe and preserue that, whiche he hathe geuen, with these thynges of lesse value and estimacion? If ye desyre an example, loke vpon other lyuyng thynges, whiche the maker of all thynges hathe made for youre sake. Hathe he not prouyded a lyuing for all thynges that he made? Consydre the byrdes of the ayer: they sowe not, they reape not, they laye not vp in barnes, carefull for tyme to cum, they lyue from day to day without all carefulnes: what so euer they get, they take it ioyfully, and yette the heauenly father geueth meate vnto theym all. And wyll he disapoynte you whome he estimeth farre aboue the byrdes? And if he be carefull ouer you (as he is in dede) is not your carefulnes in vayne?

Be not carefull for your lyfe.

What ye shall eate or drinke, &c.

Behold the fowles of ye ayer.

If he forsake you, what shall your carefulnes preuayle? As he hath geuen a body after his owne deuise, so wyll he giue alyuyng after his owne deuice.

The texte.

¶ Whiche of you by carefull thought, can adde one cubite vnto his stature? And why care ye for rayment? Consider the lillyes of the fyelde how they growe. They labour not, they spynne not: And yet I say vnto you. No not Salomon in al his rotalitie, was apparayled like one of these. Wherfore yf god so apparayleth the grasse of the fyelde whiche standing this day, to morowe is cast in to the fornace, shal he not much more do the same for you, o ye of little faithe?

Wyll ye

will ye se how vnprofitable the carefulnes of the mynde is about suche thinges. What man is there (be he neuer so careful) that can adde one cubite to the stature of his body? But euery mannes body though he thynke nothing vpon it, groweth with certain encrease vnto a quantitie appointed of god. If thou cast awaye all care, thy body shall be nothyng the shorter. If thou be vexed with care, thy body shalbe nothyng the higher. Therfore he that maketh the body bigge and strong without thy carefulnes, he wyl prouide for thee liuyng without thy carefulnes, who doth withdraw thee from care of those thynges whiche be not gotten without our diligence. It is great folishnes therfore to feare least ye should lacke foode. For as muche as ye se that birdes be prouided for sufficiently. And now least ye should be carefull for prouision of apparel for the body, consider the lilies whiche do spring and growe in the fieldes without the care of any man. They labour not, nor spinne not, & who doth prouide them of apparell, as semeth good to him, who but the heauenly father? And he doth so prouide, that neither Salomon the notable riche & gaye kyng was euer so appareled, when he chiefly dyd set foorth the glory of his ryches, as one of these poore lilies, smally regarded & set by, whiche grow not onlye in gardens, wher man bestoweth sum labour & diligence, but growe also in medowes of their owne accorde. For ỳ labour & care of mã can make nothing so elegante and fit as the prouidence of nature. And if the heauẽly father doth garnishe and clothe so freshly the vile grasse, whiche shortely shall perishe, & to daye is freshe in the fieldes, and to morow cut down, & dryed, and caste into the furnesse: why haue ye so litil trust in hym, sithe he hath geuen you thinges of greater excellency, & sithe he hath made you to be immortall, and sithe also he hath specially prepared you for the glory of his name, that ye will thynke that ye shal lacke apparel, whiche ye ought to seke for and prepare, not for adournyng and gayenesse, but for necessitie and nedefulnes.

No not Salomon in al his royaltie &c.

Therfore take no thought, saying: what shall we eat, or what shall we drincke, or wher with shall we be clothed. After all these thynges the Gentiles seke. For your heauẽly father knoweth that ye haue nede of al these thynges. But rather seke first the kyngdome of God and the rightcoulues therof, and all these thynges shalbe cast vnto you. Be ye not careful for to morow, for to morowe shall care for it selfe: sufficient is vnto the daye, his owne trauaile.

The texte.

Therfore ye that haue god to your father so benignly prouiding for the birdes, prouidyng for floures and grasse, of the whiche the one lacketh reason, ỳ other hath no kelyng: sithe ye se & perceyue ỳ he tendereth & maketh so muche of you, enduing your body, whiche is made with meruelous prouidence, with a soule reasonable, & like vnto the angelicall myndes, not disdaynyng that ye should be called his chyldren: chosyng you out from emongst al men through his free charitie, by whose pure lyfe and sincere doctrine he might be knowen & glorified throughout al mankinde, whõ he hath appointed to thinheritaũce of the euerlastyng lyfe: Cast away this carefulnes of vile and filthy thynges, & sate not doubtfully and fearefully, what shal we eate? what shal we drinke, or what shal we put on? These be the sayinges of ỳ heathen & not of Christẽ mẽ, for they either beleue not ỳ god is, or els beleue not that he is careful ouer men. Neither haue thei learned that there is any other better life, to set their mynde and care vpõ. Therfore distrustyng goddes helpe & puttyng mannes felicitie in thynges of the bodye, they prepare with muche carefulnes those thinges, that do perteine to their liuing & apparel, or other cõmodities of the body. They leape for ioy when these thynges chaunce vnto thẽ, they soũde for feare, when these thynges be in daunger: They be vexed with sorowfulnes, & sumtyme hang thẽselues, when these thynges be taken awaye. And thus through carefulnes cleauyng vnto these corruptible thynges, they neither

liue

liue pleaſauntly here, nor can lift vp their hartes vnto the ſtudy and deſire of heauenly thynges. Emong mē, who is ſo wicked a father, ỹ wil not prouide for his chyldren thynges neceſſary for the ſuſtentacion of their life? Ye haue a father ſo riche, ſo bountefull, ſo circumſpect, ỹ he is ſufficient for all, to enriche all, and leue nothyng vnprouided for, be it neuer ſo litill or vile. And feare ye that he will not prouide for his chyldren theſe thynges, without the whiche they can not lyue? Laye this carefulnes vpon him, he knoweth well that ye haue nede of all theſe thynges. And he is not ſo harde that he wyll withdrawe thynges neceſſary from ſuche as be occupied in his buſines. But ſum wyll ſaye: what then? Shall we not get vs with oure handye worke whereby we maye norriſhe our ſelues, our wife and our chyldren? whereby we maye eaſe the pouertie of the poore? Yes truely, but without all carefulnes.

For youre heauenly father. &c.

For truely the common people dothe double their miſery, bothe labouryng with the body, and beyng alſo carefull in the mynde. They ſowe, beyng carefull leaſt that whiche they ſowe ſhould not cum vp, they mowe beyng careful leaſt the warrier or the theefe ſhould take awaye that whiche is cut downe before it be laied vp in the barne, they laie vp in theyr graner, being carefull leaſt any infeccion ſhoulde hurte their corne, or leaſt any fyer ſhould riſe and deſtroy it. Finally becauſe they haue an eye to plenty, and not to the preſent neceſſitie, they heape vp for a long time, and they neuer haue ynough, as thoughe they were ſure to lyue long. Wherfore if the matter ſo requireth, ye muſte labour, but without al carefulnes. Yf ye chaunce to haue money without fraude and muche buſynes, take it: but in ſuche wyſe, that the carefulnes thereof, withdrawe you nothyng frō the buſynes of the goſpel. For your matters are greater than that the carefulnes of light, trifelyng, and corruptible thinges ſhould withdrawe you from them. Let your cheefe care be aboute that good thyng, in compariſon of the whiche, theſe worldly thynges be of no value nor reputacion. The kyngdome of god muſt be ſet vp, that is to ſaie, the doctrine of ỹ goſpell, by the whiche we attayne vnto the heauenly inheritaunce. Wherof I haue choſen you to be the preachers and ſetters furth, and haue ſhowed you what excellent vertues be nedeful to the doyng of this thyng, that is both to loue your enemyes, and to wyſhe well vnto them, who ſeketh your deſtrucciō. Theſe thinges becauſe they be the chiefe & higheſt, whiche cum not vnto you from youre father without your diligence and carefulnes: ye muſt fyrſt & chiefly ſeke for them. The other ſmaller thinges whiche pertayne vnto the neceſſitie of this lyfe, the good & gracious father wyll caſte vnto you as an augmentacion, and that of his owne accorde, without any carefulnes on your behalfe that for both cauſes ye ſhoulde render thankes vnto his bountifulnes, bothe becauſe he hath geuen you thoſe high & cheefe thinges, you endeuoryng vnto the ſame: and alſo becauſe he hath caſt vnto you theſe thynges, withoute any carefulnes on your behalfe. He wyll not haue you greued with cares, whiche make you more troubled, but not the better. And this buſines that ye take in hande, is ſo great and weighty, that it requireth ỹ whole mynde, ryd and voyded from all cares. Wherfore as men that liueth from daye to daye, beyng contēt with thynges preſent and at hande, be not greued nor vexed with carefulnes of thynges to cum, lyke as the common ſorte of men dothe, doublyng theyr affliccion, both doyng what they can to prouide for the preſent neceſſitie, and trouble themſelues with feare of thinges to cum. What ſoeuer this daye offereth vnto you, receyue it wt thankes geuing. Let the morow care for it ſelf, whatſoeuer it bryngeth. Yf it bryng any good, ye ſhall not hang in hope: yf it bryng any yll, ye ſhall not preuent your trouble, with feare of yll to cum. This like hath his afflictions, whiche it nedeth not to double with feare. For it is ynoughe to ſuffer them, when they cum: ſo that it is not nedeful for feare

But rather ſeke ye firſt the kyngdō of god.

Be ye not carefull for to morowe.

to make

to make them preſente before they cumme. Tyme dothe alter and bring theſe thinges in mannes lyke, mynglyng ioye with ſorowe, and yet all ſhall tourne you vnto good, yf ye take well in worthe what ſoeuer ſhall chaunce, and ſette your care wholy vpon the heauenly kyngdome.

¶ The. vii. Chapiter.

¶ Iudge not, that ye be not iudged. For as ye iudge ſo ſhall ye be iudged. And with what meaſure ye mete, with the ſame ſhall other men meaſure to you. The texte.

THere is an other thyng alſo, wherin I woulde ye ſhoulde be farre from the maners of the Scribes and phariſeis. For they pardon them ſelues in great and greuouſe ſynnes, but againſt theyr brother being an offender, they be moſte vnmercyfull iudges, yea falſely reprouing thinges that be well, ſiniſtrally expoũding thinges ỹ be doutfull, makyng very muche of thinges that be lyght and ſmall: Finally if they ſee a manne fall into any greuouſe crymne, they endeuoure more to deſtroye him, than to heale and ſaue him. And yet hereof they ſeke for a name of ryghteouſnes, becauſe they be very ſtowt and ſore againſt other mennes faultes, where as they do it neyther for the loue of their neyghboures, (whome they deſyre rather to be deſtroyed than corrected, and to be ſlaundered openly, rather than amended,) neyther for the hatred of vice, where as they mayntayne and pardon theyr owne vices farre greater than the others. But the iudgementes that ye haue, muſt ſauour of the euãgelicall charitie, whiche redily doth forgeue, whiche miſdemeth no man raſhely without cauſe, whiche dothe expoũde euery doubtefull thing to the beſt, whiche dothe gently tolerate and ſuffer many thynges, whiche deſyreth rather to heale than to puniſhe, whiche conſydering her owne in fyrmitie and weakenes, ſo iudgeth other mennes offences, as ſhe would be iudged offending her ſelfe. Finally ſhe taketh not vpon her an high countenaunce in chiding and checkig other mennes faultes, if ſhe finde her ſelf gylty in lyke or in greater: Fyrſt ſhe becummeth her owne iudge, before ſhe blameth or monſheth other. And in the meane ſeaſon it chaunceth to thoſe high minded menne, that the example of an vniuſt iudgement, lyghteth vpon the iudges them ſelues, and they finde other like iudges ouer theyr like, as they were ouer others. Judge not ye therfore after ſuche ſorte, leſt ye be iudged in lyke maner of others. For els it ſhall cumme to paſſe, that as ye iudge other men: ſo other men ſhall iudge you. And as ye meaſure to other men, ſo other men ſhall meaſure to you. For like as a good turne prouoketh a good turne, and mercifulnes prouoketh mercifulnes, ſo reproke prouoketh reproke, and cruelnes prouoketh cruelnes. He that ſpeketh ill by his neyghboure, ſhall be as ill ſpoken by.

Judge not that ye be not iudged.

And with meaſure ye meate.

¶ Why ſeeſt thou a mote in thy brothers eye, and marketh not the beame in thine owne eye? or howe ſayeſt thou to thy brother: ſuffer me to plucke oute a mote oute of thyne eye, and beholde a beame is in thyne owne eye? Thou hipocryte, fyrſte caſte out the beame oute of thine owne eye, and then ſhalte thou clerely ſee to plucke oute a mote out of thy brothers eye. The texte.

For no men be ſo ſore againſte the lyght offenſes of theyr neyghboure, as they that ſwarme with much greater vices. One ſlãdereth his brother becauſe he weareth a looſe garment, where he him ſelfe is full of enuy. An other ſpeaketh euyll of his brother, becauſe being ouercome with weakenes of the fleſhe he vſethe a concubyne, where as he him ſelfe is wholly the ſeruaunt of Auarice and ambition. An other abhorreth his brother becauſe he is a great bibber, where as he hymſelf hath in his harte a numbre of murders and ſorcerpes, be-

yng so blynde that he can not see his own bunches, and yette can spye a lytell warte in his neyghboure. What a wronge and waywarde iudgement is this? Euery mā ought to be a sharpe iudge in his owne faultes, and more milde in other mennes. Euery man ought to loke narrowly to his own faultes and not to be ouer busy in other mennes. And euery manne ought fyrst to be his owne physycyan, before he laye handes on an other man. Why doest thou see a mote in thy brothers ye, and canst not see a blocke in thyne owne ye? or with what face doest thou saye to thy brother: Let me caste a mote out of thyne ye, where as thou carriest a blocke in thyne owne yes? Thou hypocryte which doest hūt for prayse of holynes emong menne, not of thyne owne goodnes, but of other mennes eyelles, fyrste caste the blocke out of thyne owne ye, and than loke with thy pure and cleane ye, whether there be any mote whiche thou mayest cast out of thy brothers ye. Like as with the ye we iudge the thynges of the body: so with the mynd we iudge, the thinges of the minde. Therfore that must be faultles, wher vō we iudge another mānes faulte. And he must fyrste teache hymselfe, whiche taketh vpon hym to teachē others: and he muste be his owne iudge, whiche entendeth to gyue sentence of other: and he muste monyshe himselfe, whiche goeth about to monishe others.

Thou hipocrite first cast out, &c.

The texte. ¶ Geue not ye that which is holy vnto dogges, and cast not your perles before swine, lest they tread them vnder theyr feete: and the other turne agayust you and all to rent you.

And these thynges perteyne chiefly vntō them, whiche take cure and charge of the people. And although I woulde ye shoulde be prompte and redy to do all mē good, and to suffer theim that do you wronge: and to be mylde, gentyll, and indifferent towardes them that fall by mannes infirmitie and weakenes: Finally to be suche towardes theim whiche be peruerse and frōwarde, that ye had rather to amende them, then to distroye them: yet I woulde not that the misteryes of the euangelycall wysdome, shoulde be vttered and declared indifferently to the worthy and vnworthy.

Geue not ye that whiche is holy vnto dogges.

For if the Jewes dooe so esteme theyr mysterues and holy thynges, that they kepe them from the dogges, whiche is a fylthy cattell: yf ryche menne so regarde theyr precious pearles, that they wyll not caste them to the hogges lyke madde menne: ye whiche haue in possession the holy thynges in dede: whiche do passe all precious pearles, be they neuer so hyghe of pryce: beware that ye caste not the ryches and treasure of the ghospell vnto suche as be vnworthy. For they be dogges, whiche beyng wholy geuen to prophane & worldly thynges, abhorre those thynges that sauoure of holynes. They be swyne, whiche beyng wholy drowned in fylthy pleasures, do deteste the pure and chast doctryne of the ghospell. Rotten karcases and fylthy dometyng is more pleasaunt vnto dogges, than all sawses and swete spices.

And cast not your perles before swie.

The swyne had rather haue myre, than precious stones. Therfore whosoeuer doeth openly dispise holsome doctryne, beyng without all hope of anye good fruict: ye ought not to put into them the secretes of the heuenly doctrine, leste by occasyon they maye be prouoked to be worse, than euer they were before: and leste the same chaunce by them, whiche should happē yf a man should caste margarites to swyne, or holy thynges to dogges. For dogges wyll not onely vnreuerently vse the holy thyng, but also beyng prouoked if they be cast at, wyll run vpon you, and teare you with theyr teeth. And the swyne wyl tread with theyr feete the precyouse stones like rubbell and rubbishe. So the dogge is not the holyer for the holy thynge, but doth prophane and defyle the holy thyng: and the swyne is not the trymmer for the precious stones, but doth defyle the pureues of them. Lykewise men of desperate malice, do skorne the holy doctryne as a foolishe thyng, when they knowe it, and do falsely reproue it as

And y other turne, &c.

a wycked

thynge: and dooe trouble and putte them to buſynes, whiche dooe teache it. Wherfore the wiſdome of the gholpell muſt be communicated and deliuered vnto them, ẏ be deſyrouſe of it, or at the leaſte to ſuche as be curable. All thinges muſt not furth w̄ be cōmitted to all men, but as euery man ſheweth a proſe of his towardnes & profitig: ſo certein ſecretes muſt be opened vnto him.

¶ Aſke and it ſhall be geuen you: ſeke and ye ſhall fynde: knocke and it ſhalbe opened vnto you. For whoſoeuer aſketh, receiueth, and whoſoeuer ſeketh, findeth: and to him that knocketh it ſhal be opened. Is there any man emong you which if his ſonne aſketh bread, will geue him a ſtone? or if he aſketh fyſche, wyll he offer him a ſerpent? If ye than being euyll can geue your children good gyftes, howe muche more ſhall your father geue good thynges, if ye aſke of him. The texte.

Theſe excelent iuelles lyke as ye ought not to communicate thē to all men: ſo they cum not from God ẏ father to ſuche as be ſluggiſhe & ydell. He geueth theſe thinges but vnto ſuche as gredely craue thē: he denieth not theſe thinges to them that ſeke them diligently: he reſtreigneth not from this treaſure, them ẏ knocke importunatly. Aſke therfore of the father not gemmes or golde, but theſe true and ineſtimable riches of the mynde: aſke I ſaye, and ye ſhall haue your aſking. Seeke and ye ſhal fynde, knocke and it ſhalbe opened vnto you. Your father is riche and boūtifull, he denieth none, he enuieth none his riches, but he wyll haue theyr pryce and value knowen. But he dothe not knowe the pryce of them: which deſireth faynt ly. Therfore whoſo doeth aſke as he ought, he receyueth: who ſo ſeeketh gredely, he fyndeth: who ſo knocketh at the dooze inſtantly, to him it ſhall be opened. It is he that aſketh wel, whiche aſketh holſome thinges, and whiche aſketh with a ſure truſt: he ſeketh wel, which ſeketh with contynuall deſyre: he knocketh well, whiche doth prouoke and moue goodes goodnes with good worꝛkes. Aſke and it ſhal be geuē you. &c.

And in caſe ye receiue not furthwith that ye aſke, yet diſtruſte not the bountifulnes and liberalitie of your father. For he wil geue whā nede ſhall require, and aſmuche as ſhalbe nedefull, yf ye perſeuer and continue. For god is as ſone entreated of his children, as manne being a father is intreated of his children. For what father is there emong you ſo vnkynde that yf his ſonne require a profytable thyng as is breade, will he not geue him that he requireth: but for bread wyll he geue him ſtones? Or if he aſke hym fyſche for to eate, wyl he geue hym a ſerpent in ſtede of fyſche? Truely he woulde denye it, yf his ſonne ſhould aſke him a ſtone, or a ſerpent, or ſome other noyſom thyng. Ye therfore whiche be naturally geuen to yll, and alſo in other thynges yll for the moſte parte, yet in this behalfe, not by vertue, but throughe the inſtigation of nature, ye kepe this honeſt and naturall affection, that ye can geue profytable thynges vnto your chyldren: Howe muche more than will your heauenly father beyng naturally good, do the ſame? Wyll not he geue vnto you his chyldren, his good thynges, yf ye ſtyre and call vpon with feruent and contynuall deſyres hys bounteful goodnes? Is ther any man among you. &c. If ye then being yll, cā geue your childrē good gyftes.

¶ Therefore whatſoeuer ye wyll that men ſhould do to you, do ye the lyke to them alſo: For this is the lawe and the propheres. The texte.

And as touchyng the lyke of manne, whiche is hurte or holpen with mutuall gentylnes and iniuries of bothe ſydes, becauſe it were to longe to geue preceptes and leſſons of them ſeuerally, I wyll geue you a generall rule, whiche is naturally planted and graued in all men. Euery man well aduiſed wylleth well to hymſelfe: but the common ſorte of menne ſo loue them ſelfes that they wyll prouyde for theyr owne cōmoditie to other mēnes hurte & hynderaunce. But ye muſt not do the lyke: but as ye would wyſhe others to be towardes you: euen ſo be ye towardes others. Euery man that is in ignoraunce deſyreth to be taught: euery man that doth amyſſe, deſyreth louyngly and ſecretly to

cretly to be monyſhed, rather than to be openly blamed: euery man that is nedy, woulde gladly haue ayde & ſouccoure: no man woulde be backebyted, nor ſlaundered, nor hyndered of his good name. Therefore of this common witte and vnderſtandyng, whiche is geuen to all men, let euery man take counſell of hym ſelfe, how he ſhould vſe hym ſelfe towardes his neyghboure. Let hym not do to another that which he would not ſhould be dõe to hym ſelfe: and that he deſyreth to be done to hym ſelfe, let hym doe to a nother. This is the very briefe and ſum of all thynges, whiche are taught by the lawe and prophetes: The whiche yf a man for lacke of leyſure or for lacke of ſkylfulnes can not turne ouer and reade, trulie euery man hath a rule at home in hym ſelfe, by the whiche he maye directe and ordre his actes and dedes ſo that he deſyre rather to folowe ryght reaſon, than luſtes and deſyres.

For this is the lawe. &c

The texte. ¶ Entre in at the ſtreyght gate: For wyde is the gate, and brode is the way, that leadeth to deſtruccion: And many there be which go in thereat. But ſtreyght is the gate, and narrowe is the waye, whiche leadeth vnto lyfe, and fewe there be that fynde it.

O

If theſe thynges ſeme harde vnto them that loue thys worlde, yf ye ſee the moſte parte of men folowe the contrary, yet let nothyng trouble your myndes. The better the thynges be, the harder is the waye to them. Conſyder ye rather whither this waye doth leade, than the eaſy entrye into it. Let it be, there be two gates, the one a narrowe gate, where no man can enter but by a ſtrayte and a narrowe waye, but this gate leadeth byanby to euerlaſtyng lyfe: And another gate large and brode, where all men may enter by a brode and a playne waye, but it leadeth byanby, to euerlaſtyng deſtruccion.

Enter ye therfore by the narrow gate, and deſyre rather to go to euerlaſting lyfe with a fewe, than to euerlaſtyng perdicion with many. For the large waye reſtraineth no man with the lawes of Godlines: & fawneth vpon men w̃ thoſe thynges whiche delyght the ſenſes of the body, and doe pleaſe the luſtes of the mynde: and therefore it doth allure many vnto it, and within ſhort tyme it ſendeth them ſo intiſed, throughe the large gate into miſeryes, that cã not be told, and delyuereth them being deceyued with falſe goodnes, vnto extreme and bery ylles. Howe narrowe is the gate, howe ſtreyght is the waye that leadeth to lyfe? For it ſheweth furthe nothyng that is pleaſaunt to the fleſhe: it is roughe and diſpleſaunt to many, and furthwith it dothe offer vnto them, thynges that be paynfull to nature: as pouertye, faſtyng, watchyng, ſufferyng of wronges, chaſtitte, ſobernes. This gate receyueth not them that ſwell with glorye of this worlde, this gate receiueth not them, that be puft vp with pryde, this gate receiueth not them that be bollen with exceſſe and riot: this gate receiueth not them, that drawe with them other aboundaunce of worldly thynges. It receiueth none, but ſuche as be naked and vnburdened of all the deſyres of this worlde, and as a man woulde ſaye, theyr bodyes beyng put of, extenuated and fined into the ſpirite. Wherby it cummeth to paſſe, that this gate is found but of a fewe, becauſe it is not ſpyed but w̃ cleare eyes, which doe clearly ſee thoſe thynges that be ſpirituall.

Wyde is ỹ gate and. &c

Streyght is the gate. &c

And fewe ther be that fynde it.

The texte. ¶ Beware of falſe prophetes, whiche cum vnto you in ſheepes clothing: but inwardly they be rauening wolues. Ye ſhall knowe them by theyr fruytes. Doe men gather grapes of thornes, or fygges of thiſtles? ſo euery good tree bereth good fruites, but a rotte tree beareth yll fruites: a good tree can not beare yll fruytes, neither can a rotten tree beare good fruytes. Euery tree that beareth not good fruites, is hewen downe and caſt into the fyer: Therfore by theyr fruites ye ſhall knowe them.

But as touchyng ſuche men, as doe dayly with luſt, exceſſe, pryde, auaryce, & with

with ſuche other fylthy deſyres, and laughing lyke mad menne, go hedlyng into theyr owne deſtruction, ye be in no perill of thoſe menne: for in folowyng of them it is rather madnes, than errour. Ye muſte rather beware of them which companye with you hauyng a cloke of godlynes, where as they be enemyes of godlynes. They be alwayes talkyng of God the father, of the euangelycall doctryne, of the kyngdome of heauen, theyr apparell is courſe and ſymple, theyr chekes be leane with faſting: theyr body is wozne awaye with leaneſſe, they praye long, they geue to the pooze, they teache the people, and expound ỹ holy ſcriptures: and being diſguiſed with the cloke of theſe thynges, they cum vnto you apparelled as though it were with ſhepe ſkinnes, where as inwardly they be rauenyng wolues, and deuourers of the euangelycall flocke.

Beware of falſe prophetes.

It can not be harde to knowe the wolfe from the ſhepe, yf eche of them vtter his owne voyce, and yf eche of them be couered with his owne ſkynne. But what ſhal a manne do, where as the wolfe counterfeytyng the ſhepe bothe with the ſhepes ſkynne, and the ſhepes voyce, crepeth into the ſhepe folde, not to becumme a ſhepe, but moze cruelly to rent and teare the ſhepe? The wolfe chaungeth his voice and profeſſeth the name of Chryſte, he profeſſeth the doctryne of the gholpell, but to the intent he maye poyſon with his hereſye, them that be vnwares and negligent. He counterfeyteth godly wozkes, to thintent he may the rather abuſe the ſimplycitie of other to hys deſyres. Therfoze ye whome I haue choſen to be the kepers and feders of my flocke, muſte diligently take heede of theſe. Ye ſhall eaſely fynde out this counterfeyted iugglyng, yf ye loke narrowly vpon, not the tytle and veſture, but the very deades whiche do diſcloſe the cozrupte mynde. For albeit they teache, well yet they dooe not in dede the thyng that they teache. Euery tree hath his peculyar and proper fruit, whiche by the taſte dothe declare the ſtocke. If ye obſerue and marke dilygently theyr lyfe and manners, ye ſhall fynde that they ſtande in theyr owne conceyte: they loke for theyr owne profyte, proude reuengers, enuyouſe, backebiters, deſyryng of glozy, geuen to the belly, and alwayes moze diligent in theyr owne matters, than in the matters of theyr flocke, oz the gholpel. I haue ſhewed you which be the fruytes of the euangelycal tree, that is to ſay, a minde farre from all pryde, full of gentylnes, & not deſyrous of vengeaunce, a minde diſpyſyng all pleaſures of this wozlde, a mynde deſpyſyng ryches, and gredelye deſyryng the godlynes of the gholpell, a mynde prompt and ready to doe good to all menne, a mynde pure and cleane from all luſtes and deſyres, noz hauyng no nother eye but to God onely, a mide refuſyng no affliction oz trouble, ſo that he maye promote and ſette forwarde the doctryne of the gholpell, a mynde lokyng after no rewarde in this wozld for his well doynges, neyther glozy, noz pleaſure, noz ryches, a mynde that wylleth well euen vnto his yll wyllers, and doeth good to theym whiche doe him hurte. Whoſoeuer truly in dede bryngeth forth theſe fruites, he is the euangelycall tree. Therfoze they that ſhewe them ſelues to be prophetes, and boaſte thẽ ſelues of this tytle, they that feyned them ſelues by relygyouſe apparell to be ſhepe, where as in harte and affection they be wolues, the muſte be eſtemed and iudged of theſe fruites. Regarde not the boughes and the barke. Theſe oftentymes be common to thẽ that growe in the fielde and them that growe at home, to the holſome and vnholſome: the fruite once taſted dothe declare the iuyce of the tree. And yf ye ſe in theſe, auarice, arrogancy, enuy, deſyre of vengeaunce, diſſemblyng, and ſuch other, whiche are cleane contrary to the fruites of the euangelycall mynde: thynke not that any good fruite wyll ſpryng of the ſame trees. For what man is ſo mad to gather grapes of thoznes, oz fygges of brambles: that is to ſaye, of roughe and wyld ſhrubbes, moſte pleſaunt fruyte? Lykewyſe it is emong menne. A very good tree, and beatyng gentyll iuyce in the roote of the mynde

Which cum vnto you in ſhepes clothyng.

Ye ſhal knowe thẽ by theyr fruites.

A good tre cã not beare yl fruites.

bryngeth furth good fruite. On ỹ other ſyde a very yll tree, what leaues & barke ſo euer it hath, yet it bryngeth fourthe yl fruites. And theſe can not be turned nor chaunged: ſeyng theyr nature is vtterly repugnaũt. For he that hath a cleane and a ſyncere mynde, muſte nedes expreſſe in deades, the ſyncerenes of his heart and affectiõ: and againe, he that hathe a faultie and an infected mind, can not expreſſe in deades, thoſe thynges whiche declare a very good man. Although by the iuglyngs and colour of holynes, ſumtyme he deceyueth vnware men, truely he can not deceyue god: Therfore they that be colourablie good, let them leaue of theyr coloure, and become good in dede.

For emong men, of an yll tree, maye be made a good. But yf he continue in his frowarde counterfeytyng, let hym feare, leaſte he ſuffer the lyke of god, that wyll reuenge it, that the vnfruitful tree ſuffreth of the tyllman. And what dothe it ſuffer? It is cut down and caſte in the fyer. So, whoſoeuer beyng in the kingdome of God bryngeth furthe no fruite, or ſuche fruite as is vncumlye for his profeſſion, vnleſſe he repent, he ſhall be caſte vnto the euerlaſtyng fyer. Therfore by this token, ye ſhal knowe them, that is to ſaye of the fruites, which yf ye fynde in them to be eupll, ye ſhall remoue them from the cure of the flocke: and ſhal not receyue them into the kyngdome of heauen, nor coũte them for Chriſtians, but for enemyes: not to thyntent to hurte them, but to beware leaſt they hurte the flocke, beyng myngled among them. For there is nothynge more daungerouſe than vngodlynes, if it getteth faythe and authorytie, throughe the falſe coloure of holynes.

Therfore bi ther fruyres ye ſhall know whom.

The texte. ¶ Not euery one that ſayeth vnto me, Lorde, lorde, ſhall enter into the kyngdome of heauen, but he that dothe the wyll of my father whiche is in heauen. Many wyll ſaye to me on that day: Lord, lord, haue we not prophecied in thy name? and haue we not caſt out deuils in thy name? and done many miracles in thy name? and than wyll I confeſſe vnto them, I neuer knewe you, departe from me ye that worke iniquitie.

All they that profeſſe me onely w̃ wordes, ſhal not be coũted worthy ỹ kingdõ of heauẽ, for it is not ỹ tytle ỹ maketh a Chriſtian man, but ỹ lyfe. And I wyll not furthw̃ knowledge them for my diſciples, which ſay vnto me religiouſely, Lord, lord, when in dede they ſerue diuerſe other lordes: ỹ is to ſay, Mãmon & ryches, the belly and ambictiõ. Whome therfore ſhall I thynke worthy ỹ kingdome of heauen? Them ỹ haue vtterlye refuſed worldly deſyres, & hartily doe obeye the wyll of the father which is in heauẽ, whoſe wyll I preache vnto you. For whatſoeuer I teache you, it cũmeth from hym. And truely my name ſhall nothyng profyte them whiche lacke my ſpyrite and workes, ſpecyally in ỹ day whan rewardes ſhall be appointed accordyng vnto euery mãnes deſertes, not by mannes iudgement, whiche oftentymes dothe fayle, but by the iudgement of god: & the chefe ſhalbe ſecluded from the gotes: ſo ỹ thoſe thynges ſhall not profyte them, which nowe ſeme amongeſt mẽ a certayne godly thing, & paſſing the doynges of man. For than when they ſhal ſee euerlaſtyng lyfe prepared for them, whiche folowyng the doctryne of the ghoſpel, haue declared them ſelues to be my true diſciples: & agayne whẽ they ſhall ſee euerlaſting punyſhmẽt prepared for them ỹ ſhall be remoued from ỹ companye of the godly, many being ſore aferde ſhall cum and deſire now to be knowen of God, where as they haue counterfeited before men the chiefe and moſte excellent diſciples of Chriſt, and preachers of the ghoſpell, and they ſhall ſaye vnto me, Lord knoweſt ỹ not vs thy ſeruauntes? Haue not we propheſied in thy name? haue not we chaſed awaye diuels in thy name? haue we not reiſed vp deade men in thy name? haue we not put awaye poyſons and diſeaſes in thy name? haue we not wrought other wonders in thy name? and by theſe dedes glorifyed thy name? we haue declared vs to be thyne by ſo many argumentes and tokens, & nowe doeſte ỹ not knowe vs? Thã ſhall they heare this anſwere of me. Truly I neuer knew you,

Many wyl ſai vnto me &c.

And than wyl I. &c

no not

no not than whē ye dyd these thinges. I heard you saye lorde lorde, but I neuer perceyued in you the hatte of faythfull seruauntes.

I heare muche spekyng of my name, but I neuer felt my spirite in you, I heare of myracles whiche wer done in my name, but I heare not of those special fruites, by the whiche the true disciple of Chryst is knowen. Wher fore seyng that than, when ye dyd set furth your selues amongest menne in my name, ye were not myne in dede, but vnder the coloure of my professyon ye serued the dyuell, departe nowe awaye from me, and go vnto hym whose spirit ye haue receiued, & whose wil ye dyd obey. What title or name soeuer they haue, yf they worke vnrighteoulnes, they shall not be partakers of my kyngdome. Depart fro me ye that worke iniquitie.

Euery one therfore that heareth these wordes of me, and doeth the same, I wyl lyken hym to a wyse man, whiche buylt his house vpon a rocke, and a shower of rayne fel, and the floudes came, and the windes blewe, and bette vpon the house, and it was not ouerthrowē, because it was grounded vpō the rocke. And euery one that heareth of me these wordes, and doth them not, shall be lykened vnto a folyshe man, whiche builte hys house vpon sande: and a shower of rayne fell, and the floudes came, and the windes blewe, and bette vpon the house, and it was hurled downe, and the fall of it was great. The terte.

But lyke as the frupte of the tree can haue no good taste, vnlesse the roote haue good iuyce: So the buyldyng, be it neuer so gorgiouse, high, and galaunte outwardelye, shall not be sure vnlesse it be stayed vpon a sure and sounde foundacion. He that hath my spirite, that is to saye a sincere affection, regardyng nought elles but the glory of god, he is a tree of a good roote: So he that stayeth not vpon the vayne thynges of thys worlde, but vpon the true good thynges of the mynde, and doeth continue constantly in the same: he verye polytykely buyldeth the buyldyng that neuer shall fall. Therfore whosoeuer heareth my woordes and not heareth onely, but reposeth them inwardely in his harte, to thintent he maye expresse in hys deades that, that he hath learned: I saye that he is lyke a manne both wyse and polytike, who to thintente he maye buylde a sounde and a sure buyldyng, firste of all he deuiseth and loketh for a soūd and a suer foundacion, where vpon he maye sette his buyldyng to endure against all tempestes of wethers. For in a calme wether euerye buyldyng standeth safely, but the winter proueth the soūdnes of the buylding. Some tyme aboundaunce of rayne falleth downe & beateth vpon it: Sometyme the fluddes increased with rayne, al to shake it with greate violēce: Sometyme the hurlyng of the wyndes beateth agaynst it, and beyng beaten and layed at by so many wayes, it standeth styll and moueth not. Why so? Because it standeth vpon a sure foundacyon. I will like hi to a wise man. &c.

The buylder dyd forsee all these thynges, and therfore he sette it vpon a sounde rocke, throughe whose ayde it neded nothyng to feare all those assaultes. Agayne whosoeuer heareth my woordes, and heareth theim onely and doth not repose them in his harte, nor expresse thē in his dedes, is lyke vnto the recheleslye buylder, who not forseyng the stormes and tempestes, setteth hys buyldyng, vpon the sande, whyche is a foundacion euer fletyng & fayling, & nothing trusty. Afterwardes falleth aboundaūce of rayne, the violēce of ryuers runneth vpon it, the storme of windes rūneth against it & the house is leused & plucked vp frō the foundacion, & falleth downe w̄ a great crashe. Why so? Because the buylding was goodly & gaye to see to, but it stode vpon an vnprofitable foundacion. Therfore your principall chiefe care & consideracion muste be of your foundacion: fasting, almesse, prayer symple apparel, finally miracles be lyke a gay buylding. But if ỹ minde of him that doth thē, loke after vaine praise of men, after lucre, or after pleasure al shal fal when ỹ sore storme of tēptacīō drayweth nere. But whose affeccion & desire is surely fastened in ỹ doctrin & promises Because it was grounded vpō the rocke.

of the

of the gospell, lokyng for the rewarde of his well doynges of god onely, he shall be able to stande agaynst all displeasures and iniuries, agaynst the cruel persecucions of the wicked, agaynst the crafty assaultes of heritikes: Fynally agaynst all the engyns of Sathan, and against death it selfe shal he be hable to stande styffely, without discouragement, vntyl that day whē that Perseueraunce the conquerour of all euels, shall receyue her crowne.

¶ And it came to passe that whan Jesus had ended these sayinges, the people were astonyed at his doctrine. For he taught them as hauyng power, and not as the Scribes.

Whan Jesus had ended these sayinges, the multitude mused muche at this newe trade of doctrine. For they heard no suche thyng of the Scribes or Phariseis, whiche yf they added any thyng vnto Moyses lawe to bryng them selfe in estimacion with the people, they vsed to bryng furth certayne weryshe constitucions, of washyng their handes before meate, of washing the body yf any came home from market, of washing of cuppes, of paying of tythes, that came of myntes and of rue. Jesus taught no such thing, but where as he set furth by miracles what he coulde do in dedes, he declared himself to be the same in doctrine, forbyddyng with authoritie that whiche the lawe fauourably dyd suffre and requyryng that, whiche the lawe dyd not require. The lawe suffered diuorce for euery cause: Jesus forbad al diuorces vnlesse it were for aduoutry. The lawe forbode nothyng but to kill: Jesus required that we should not be angry with our brethren, and declared euidently that he was not onely the interpreter, but the lord of the law also: not the minister, but the author. Finally a certain lyuelines of his perfecte doctryne, and a certayne natural strength of truth, touched and enspired the simple multitude whiche was desyrouse to learne, and neuer had experience of the lyke in their Scribes and Phariseis.

For he taught thē as hauyng power.

And not as the scribes.

¶ The. viii. Chapiter.

The texte. ¶ And whan he was cum downe frō the mountayne, muche people folowed him. And beholde there came a leper, and worshypped hym, saying: Lorde yf thou wylte, thou mayest make me cleane. And Jesus put furth his hande, & touched him, saying: I will, be thou cleane. And furthwith his leprosy was clensed. And Jesus sayeth vnto hym: See thou tell no man, but go and shewe thy self to the priest, and offre the gyft, that Moses commaunded to be offered for a wytnes vnto theim.

Therfore whan Jesus had spoken these weyghty & high thinges in the mounte, not to euery man, but chiefly to his disciples, and to suche as were able to folowe them with cherefulnes of the spirite: he doth abase hymselfe agayne to the humilitie and lownes of the cōmon sorte, whiche had many vnweldy, weake, lame, & sycke, whom he thought to allure to the desire of heauenly thinges, through corporall benefytes. And in healyng of thē he dyd the same by significacyon, whiche he dyd by hys doctryne in healyng the diseases of the mynde.

Eyther of these thynges gaue credite and authoritie to other. We beleue hym the more willingly, whom we loue, & loue is wunne by benefites. And his saying weyeth well wyth vs, whom we see and perceyue to be so mighty in dedes. Therfore when Jesus left the hill and came into the playne, diuerse companyes of men drew vnto him on euery side, to thintent ỹ many might beare witnesse of the miracles that he should do. Wherfore a greate numbre beyng gathered together, beholde: there cummeth furth a certaine man geuyng occasion of a miracle & teaching them withal as by a figure, from whence and by what faythe, they that wer diseased wyth the leprye of the soule,

Much people folowed him. &c.

the soule should seke remedy. For ther came forth a certayne man hauyng his body infected with the lepry. This disease emong ỹ Iewes was counted muche abhominable, and is thought to be suche, that no philician can heale it. The iudgement of this disease as of a sacrate thing, was appoynted vnto the priestes, whiche searched out by meruaylouse and diuerse obseruacions whether the bodye of anye man wer infected wyth the verave lepry or not. It was not leful for them that wer iudged to haue this dysease, to cum in ỹ companye of men, neyther was it lefull to touche ỹ bodie whiche was defyled with this disease. This man therfore iudged of the priestes & beeyng fowle with the very lepry, durst yet cum to Iesus, whiche is the purifier and clenser of all. The desyre of health toke awaye shamefastnes, the approued goodnes of Iesus towardes al men made him bold. So many examples of other which returned home beyng made hole, made him to trust wel: Therfore whē he fel downe before Iesus and worshypped hym, he sayed: Lorde yf thou wilte, thou mayest clense me. What woulde a proud pharisye or one of Moyses priestes haue done in this case? he would haue abhorred the vncleane and fylthy man, and woulde haue disdayned to haue talked wt him. But Iesus playing the parte of a good shepeherde, hauing delight in the mans fayth, whiche was toyned with so greate modesty & coldenes, whiche also durst not desire to be clensed, vnlesse it myght stād wt the pleasure of him, who knoweth what is meete for euery mā. (But yet he doubted not but that he was able yf he woulde) Iesus (I saye) refused not the vncleane man but reched out his hande and touched hym. And here he dyd neglecte the lawe, as touching the letter. And spake such wordes wherby he declared bothe the goodnes of his wil, and the greatenes of his power. Because (q he) thou doest beleue that I can yf I wyl I wil: Be thou hole. And as soone as he had spoken, the skynne was chaunged, and the disease left hym, the people beyng witnes of the same.

Saying lord if thou wilt ỹ mayest make me cleane.

And Iesus put forthe his hāde, &c

After this to thintente the myracle myght the better be beleued, and also the priestes haue no occasyō of reprofe to reproue or misconstrue that he should take vpon him auctoritie to iudge of the lepry, and to plucke vnto him the lucre and gayne whiche was wunt to cum vnto them of such as wer clensed of lepry, he sayeth vnto him: See thou tel no manne that thou arte purged of the lepry. For it is not thy parte to iudge of thy selfe, and I take not vpon me the office of the priestes.

But go & shewe thy selfe to the prieste, &c.

Therfore first of all go vnto the priest and showe thy selfe vnto hym, & yf he declare the to be cleane, whiche heretofore hath declared the to be leprose, then shalt thou offer the gifte whyche Moyses commaunded to be offered of them, who chaunced to be clensed of the lepry: least afterward they lay vnto thy charge, and blame the whiche camest among the multitude: & me also whiche coulde not geue perfect health. For the gift whiche they receiue of thee as pure and cleane, shal reproue theim yf hereafter for hatred of me, they begyn falsely to blame that, that is done. For yf thou wer not leprouse before, why dyd they remoue the from the congregacion? If thou be not nowe cleane, why haue they receyued of the thy gyfte, as of hym that was pourged & clensed? Iesus woulde that the people should testify how muche profyte the Leaper had by his fayth, and howe lyghtly with a woorde he toke awaye all hys disease, to thintente they myght geue eare vnto hys doctryne

doctrine with the ſame fayth, whereby they myght be healed of the diſeaſes of the mynde.

The texte.

¶ And whan Jeſus was entred into Capernaum, there came vnto hym a Captayne and beſought hym, ſaying: Lorde my ſeruaunte lyeth at home ſicke of the palſeye, and is ſore vexed. And Jeſus ſayeth vnto hym: whan I come I wyll heale him. And the captayn anſwered, and ſayd: Lorde I am not worthy that thou ſhouldeſt cum into my houſe, but onely ſpeake the worde, and my ſeruaunt ſhalbe healed. For I alſo my ſelfe, am a man vnder the aucthoritie of another, and haue ſoldiers vnder me, and I ſay vnto this man, go, and he goeth, and to another cum, and he cummeth, and to my ſeruaunte do this, and he doth it. Whan Jeſus hearde theſe woordes, he meruayled, and ſayed to thē that followed hym: Verely I ſay vnto you, I haue not found ſo great fayth in Iſrael. And I ſaye vnto you that many ſhal come from the Eaſte and weſte, and ſhal ſit with Abraham, Iſaac, and Jacob in the kyngdome of heauen. But the chyldren of the kyngdome ſhalbe caſt out into the vtter darkenes: there ſhalbe weppyng and gnaſchyng of teethe. And Jeſus ſayed vnto the Captayne: go thy waye, and as thou beleueſt ſo be it vnto the. And his ſeruaunt was healed in the ſame houre.

Therfore after that he had taught the Jewes by this facte and dede, that the waye vnto health was eaſy by the ſincerenes of fayth: So forthwith he teacheth in the captayne of and hundred men, that the waye vnto health, was not ſtopped from the Gentiles, ſo that they haue fayth mete & worthy for the gholpell. For whan he was entred into Capernaum: whiche is a towne not farre from the poole of Geneſereth in the borders of Zabulō & Nephtalim: Ther came vnto hym a certayn captayne the whiche kynde of men, the Jewes abhorred for two cauſes. Firſt becauſe they be vncircūciſed for the moſt parte, and alienes from Moyſes lawe: ſecondly becauſe that kynd of lyfe is defamed commonly. But the good Jeſus whiche came to heale all men, turneth not hym awaye neyther. The captayne maketh a requeſt vnto him, ſaying: Lorde I haue a ſeruaunt at home, whom I loue intierly, for that he is faythfull and profitable in ſeruice: He nowe wholy vnprofitable, lyeth vpon his bed, diſeaſed with the palſeye: and he is not onelye vnprofitable vnto me, but alſo he is ſore vexed with the rage of his diſeaſe, being now at deathes doze. And this kynde of diſeaſe lyke as it is daūgerouſe & greuous: ſo is it not lyghtlye cured by the art of Phiſicians.

Lorde my ſeruaunt lieth at home ſicke of the palſey. &c.

Jeſus delightyng in the fayth of the man (whiche doubted not but that with a worde he was hable to heale his ſeruaunt beyng abſent) to thintent he might declare vnto all men, the faythe and truſt of the man ioyned with greate humilitie of harte, anſwered: I wyll come, and I wyl heale hym.

And is ſore vexed. &c.

Whēke vnto (quod the Cappytayne) Lorde: I am no Jewe, I am a captayne to be abhorred of the Jewes, for two cauſes, and therfore muche vnworthye, that thou ſhouldeſt enter into my houſe. and be defyled with my companye. There is no nede of thy bodelye preſence: Onelye ſay the worde, and (ſuche is thy power and myght) furthwith my ſeruaunt ſhall be healed. Thou haſte aungels and meſſengers to whome thou mayeſt commit ſuche buſines. I knowe by my ſelfe, I haue a ruler to whome I am ſubiect. I am obedient to his commaundementes, neyther is it nedefull for him to do all thynges. It is ſufficient for hym to commit his matters with aucthoritie. Agayne I haue ſouldiers vnder my rule, by whome I do thoſe thinges whiche be not mete for me. Onely I geue my cōmaundemēt, & they obey theſame: I cōmaund one to go ſome whither, & he goeth. I commaunde another to cum, and he cummeth. Agayne vnto myne owne priuate ſeruaunt I ſaye, do this or do that, & he ſpedely doeth what he is commaunded. If my ſeruauntes obeye me beeyng a ſinner and an abiecte: how muche more ought youres to be obediēt vnto your cōmaundementes? Jeſus hearyng theſe thynges merueyled, not for that he was ignorant of the mannes fayth, but becauſe he would cauſe al men to meruayle

And I ſaye vnto thys mā go, & he goeth. &c.

uayle at it, and turnyng vnto the Jewes whiche folowed hym, and as it were castyng theim in the tethe with their vnbeleke, sayed: This I assure you, hitherto haue I not founde so great fayth in my people of Jsraell, as I haue founde in this straunger: whiche neyther knoweth the Prophetes, neyther hath receyued my doctrine, nor hath sene my miracles. And I saye vnto you. &c

Ye stande in your owne conceyte, because ye be the childzen of the patryarches whome god loueth, because ye are the peculiare people of god to whō this health and saluacion is promysed. But this I assure you: the tyme shalbe that many shall come on euery syde from the vttermoste partes of the worlde whom ye do lothe and abhorre as straungers and alyans, whiche shall enter in by fayth, and syt in the kyngdome of heauen wyth Abraham, Jsaac, and Jacob: and your fathers shall acknowledge them for their euangelicall fayth, as their lefull childzen & shall take them to theyr table to be partakers of the euerlastyng felicitie. Contrarye wyse the childzen of the kyngdome, whiche touchyng the fleshly kynred, cummeth of the stocke of Abraham, Jsaac, and Jacob, for theyr vnbeleke, shall not onely, not be receyued to that goodlye and happye feast, but they shall bee thruste out into the outwarde darkenes, because they woulde not se before, the lyght that was offered theim. There shall they be punysshed for theyr vnbeleke, wepyng and gnasshyng wyth tethe: hauyng intelligence nowe to late from what greate felicitie they be fallen by theyr owne malyce, and enuy shall make theyr sorowe the more, what tyme they shall se straungers and aliens to be receyued to the felicitie and honour, whyche was promysed vnto them. There shall be weping & gnasshynge of tethe,

When Jesus had spoken these thynges vnto the Jewes, to the intente they should geue the more credite vnto his saying through the miracle, turnyng vnto the captayne, sayeth: Go thy waye, and as thou haste beleued, so be it done vnto the: Clerelye declaryng that helth is not geuen, neyther to the stocke & kinred, neyther to the other merites, but to fayth onely which he required, and founde lacke of, in most parte of the Jewes. And as he sayed, so the thyng folowed. And Jesus sayed vnto the captayne. &c,

For it was tried, that the selfe same time the Capitaynes seruaunte was sodeynlye delyuered from his disease, that no manne shoulde suspecte that it was done by chaunce, or by the helpe of Phisicians. For as no man is sodeynly deliuered from the lepry after the course of nature: so the palsey forsaketh no man sodenly.

¶ And when Jesus was cum into Peters house, he sawe his wyues mother lying in bed, and sycke of a feuer. And he touched her hande, and the feuer lefte her: and she arose, and ministred vnto them When the euen drewe nere, they brought him many that were possessed with diuels: And he caste out the spirites with a worde, and healed all that were sicke, that that might be fulfilled, whiche was spoken by Esai the prophete, when he sayeth: he toke on him our infirmities, and bare our sycknes. The texte.

When he had showed furth these and certayne other myracles, he withdrewe himselfe for a tyme from the multitude, and went into a house that was common to Symon Peter and Andrewe his brother. There folowed on James and Jhon. There he knewe that Peters mother in lawe hadde so great a feuer, that she kepte her bed: and he beeyng desyred to heale her tarryed not but toke her by the hande and lyfte her vp, and forthwyth her whole feuer went awaye, lyuelines and cherefulnes returned, in somuche as she ministred and serued theim of meate: so clerelye was she delyuered from all grudgyng of the Ague. Truely no parte of the feuer remayned, wher as they whiche be healed by the arte of phisicians be troubled long tyme And he touched her hande & the feuer lefte her.

tyme after they͛ diſeaſe with feblenes and lothſumnes. Now whan night drewe on, a great multitude cummeth thycke and ſwarmeth at the dooꝛes: loking that after his meate, he would retourne agayn vnto his wel doing. As he came furthe, they offered vnto him a meruayloꝰſe numbꝛe that were vexed with diuerſe diſeaſes, and alſo demoniakes whiche were poſſeſſed with deuylles, he caſtyng out the ſpirites, and putting away the diſeaſes, healed them all: wherin alſo he did agreablye vnto his name. There was none ſo fowle and ſo horꝛyble kynd of diſeaſe whiche Jeſus woulde lothe and turne awaye from. There was none ſo vehement oꝛ incurable whiche furthwith at his commaundement dyd not forſake the man.

And healed all that wer ſicke. With a woꝛde he healed all, frely he healed all, doyng nowe the ſelfe ſame thyng in takyng away indyfferently the diſeaſes of the bodyes, whiche he went about to do in takyng awaye ſynnes, whiche be the moꝛe fyerce diſeaſes of the myndes. Truly foꝛ this he came into the woꝛld: and this was it, that Eſay pꝛophecied of him many yeares paſt: he toke our infirmities wyllyngly vpon himſelf, and he dyd beare our diſeaſes.

The texte. ¶ Whan Jeſus ſawe muche people about him, he cõmaunded them to go vnto the oꝛther ſyde of the water. And a certayne Scribe came, and ſayed vnto him: Maiſter I wyll folowe the whither ſoeuer thou goeſt. And Jeſus ſayeth vnto him: the foxes haue holes, and the byꝛdes of the ayer haue neſtes: but the ſoonne of man hath not where to reſte his head. And another of the numbꝛe of his diſciples, ſayed vnto him: Mayſter, ſuffre me firſt to go & bury my father. But Jeſus ſayed vnto hym, Folowe me, and lette the dead burye they͛ deade.

And when Jeſus ſawe that the multitude would not departe, though he had healed all the ſycke and diſeaſed, and though nyght were at hand, foꝛ now the ſũne was gone to glade, but that they came thicke about hym on euery ſyde moꝛe and moꝛe: he cõmaunded his diſciples to pꝛepare hym a ſhyp, to go ouer the water, that by that meanes he myght be delyuered from the multitude. This once heard, certayne of them departed home. But a certayne impoꝛtunate Scribe folowed Jeſus vnto the water ſyde, deſyꝛyng to be receyued into the numbꝛe of hys diſciples: whome he had ſeen ſo magnified of the people foꝛ his power in ſhewyng of miracles: not to thintent he would folowe his doctrine and lyfe, but that he might get him renoune and lucre of his miracles.

He therfoꝛe cummyng vnto Jeſus, ſayd: Maſter I wyl folow the whither ſoeuer thou goeſt. It was a woꝛde mete foꝛ him that ſhoulde haue bene a diſciple, yf the woꝛde and the harte had agreed. He put furthe hym ſelfe of his owne accoꝛde, and offered himſelfe vnto all thynges, noꝛ made no pꝛetence of tarryng. But Jeſus neyther repelled the mannes impoꝛtunitie, neyther layed vnto his charge hys coꝛrupte mynde, but ſecretely monyſhed hym that he was no mete diſciple foꝛ hym, noꝛ hymſelfe likewiſe no mete mayſter: foꝛ whoſoeuer loketh after the cõmodities of thys woꝛld, ioyneth himſelfe vnto him but folyſhly, whiche neyther had noꝛ ſoughte foꝛ, neyther ryches noꝛ glory, noꝛ kyngdome in thys woꝛlde: but imbꝛaced ex treme pouertie, ignominy and affliction: in ſo muche as he had not thoſe thinges whiche the byꝛdes and beaſtes lacketh not. The foxes (ſay he) although they haue no houſes, yet haue they holowe dennes to hyde them in. The byꝛdes flyeng and wauoꝛyng in the ayer, in the ſtede of houſes haue neſtes to reſt theim in. But the ſonne of man is ſo deſtitute of all ſuccours of this woꝛlde, that he hath no place to laye his head in. Yf any manne deſyꝛe ſuche a Mayſter, yf he wyll lette him folowe me: but wyth harte and affeccion, and not onely with the ſteppes of the feete. So the Scribe knowyng his owne conſcience, dyd foꝛbeare to folowe hym. Agayne one of them whiche began to be in noumbꝛe of his diſciples, moued by

And Jeſus ſayeth vnto him: the foxes haue holes.

But the ſonne of man hath not wher to reſt hi͛ head.

ned by frayltie & weakenes, when he heard of the extreme pouertie of Chriſt, ſekyng an occaſyon by ſum coloure to ſlippe awaye from the diſciples of Jeſus: Lord (quod he) before I folowe the wholy, whether ſo euer thou goeſt, ſuffer me firſt to retourne home and burye my father. The cauſe to the apperaunce ſemed godly, but Jeſus willyng to teache that al thynges ſhoulde be ſet a part in the matter of euerlaſtyng healthy, and that herein all tarying and lingeryng is daungerouſe: ſuffered not the yong man beyng of a good minde, but yet feble and weake, to be intangled with buſynes of teſtamentes of the dead, vnder the pretence of godlynes, and whiles he prouideth for the vile inheritaunce of the worlde, to fal from the inheritaunce of heauen. Naye (quod he) thou ſhalt now nothyng haue to doe with thy deade father, whiche haſt profeſt thy ſelfe to the heauenly lyfe, there will be ynow to burye thy father. Suffer the dead to burye theyr deade, and let them put them in the yearth, whiche loue yearthly thinges, let them burye him which is dead in ỹ yearth, whiche beyng a lyue be bothe dead and alſo buryed. They be alyue to men, they be dead to God. Be thou carefull to lyue, and departe from the compaꝑye of the dead, if thou wilt lyue in dede.

Let the dead burye their deade.

¶ And whan he entred into a ſhippe, his diſciples folowed hym. And beholde there aroſe a great tempeſt in the ſea, in ſo muche that the ſhip was couered with waues, & he was aſlepe, and his diſciples came vnto hym, and waked hym, ſaying: Lord ſaue vs we perithe, and he ſayeth vnto them, why are ye fearefull ye of litteli fayth? Than he aroſe, and rebuked the wyndes, and the ſea, and there folowed a great caulme. And the men meruayled ſaying: What maner of man is this, that bothe wyndes and ſea obey hym?

The texte.

Therfore when Jeſus had ſent awaye the multitude, and was entred into the ſhippe, his diſciples wayting vpō him, as he rowed ſodainly there roſe a tempeſte, and the water was ſo moued, that the waues ouerwhelmed the ſhip. Jeſus in the meane ſeaſon ſlept vpon a pillowe, ſignifiyng as it wer by a figure, what perill there is in thynges here in the worlde, as often as they ſlepe beyng delighted with cōmodities and pleaſures of this worlde, whiche haue taken vpon them to be in ſtede of Chriſt. But in theſe tempeſtes & troubles the diſciples do ſhewe where we ſhould ſeke for ſuccour. For they being amaſed with feare, plucke at Chriſt, and wake him of his ſlepe. Lord (ỹ they) ſaue vs, we be loſt. For yet they beleued he was but only man and that they coulde not be ſafe, vnleſſe that he were awake. Therefore Jeſus minding to make them bolde and without feare, and conquerours againſt all aſſaultes of the moſt ſore and behement troubles: rebukyng theyr great feare: Why feare ye (quod he) ye men of litle fayth? Ye whiche haue ſene ſo many myracles, and haue harde my doctrine, ought to be put in feare with nothyng, as though the helpe of God would fayle you in any place, yf ſo be that faith and truſt neuer fayle you, whiche as yet I ſe not in you ſo muche as ought to be. After that Jeſus had thus moniſhed his diſciples he roſe, and to thintent to ſhewe hymſelfe the lorde of all the elementes, he rebuketh the wyndes, & the ſea, and furthwith the tempeſt ſeaſed, and there folowed a meruelous caulme, becauſe it mighte the more appere, that it was done not by the ſtrengthe of man, but by the power of God. For there is nothyng more diſobedient or vnruly, than the ſea once troubled, and yet at the Lordes commaundement, it was ſodainly turned into a great caulme. Further the diſciples & other which were in the ſhippe, muche mulyng at ſo merueyloufe a matter, ſayde: What mightye man is this? for vtterly he ſemeth to be more than man, for not only diſeaſes and deuils, but alſo windes and the ſea obey his cōmaundementes. And by this exaumple, Jeſus our very good Lorde hath taught vs, that as often as the ſtormes of temtacions and perſecucions rage againſte vs, that we ſhould ſeke for help no nother where but of hym. Euery tumult and trouble ſhall be made caulme and quiete, if that he awake in vs.

Lorde ſaue vs.

The texte. ¶ And whan he was cum to the other side of the water, into the countrey of the Gergesites, there met him two possessed with deuils, cummyng out of the graues, and they were out of measure fyerce, so that no man might go by that way. And beholde they cried out, saying: O Jesu the sonne of God, what haue we to do with thee? Art thou cum hyther to torment vs before our tyme? And there was a good way of from them, an heard of many swyne feadyng. And the deuils besought him, saying: if thou cast vs oute, suffer vs to go in to the hearde of swyne. And he sayde to them: go your waye, and they goyng out, went in to the hearde of swyne, and the whole heard of swyne, was caried hedlyng into the sea, and perished in the waters. Than they that kept them, fled and wet their wayes into the cytie, and tolde all thynges, & what had happened vnto the demoniakes. And beholde the whole cittie came furth to mete Jesus. And whan they sawe him, they besought him to depart out of theyr coastes.

Therfore when Jesus had passed ouer the water, he came into the countrey of the Gergesites, and beholde there was offered a matter and an occasiō of a greater wonder. There met him two men, whiche of long tyme had ben possessed with the wurst kynde of deuilles, whiche eyther wandered in the wildernesse, or elles hid them selues in dead mens graues, whiche wer wont to be made and set vp by the high waye. Theyr rage was so great, that no cheynes coulde holde them, but breakyng all theyr bondes, ranne vpon the waye goers, so that no man coulde safely passe that waye. No man durste bryng them vnto Jesus, as I haue tolde you how they did with diuers other but the secrete mighte of Jesus drewe them against their willes. The wicked spirites were sore vexed, and could not abyde the diuine power, in so muche that beyng gilty in them selues, they felte a certayne newe and a secrete torment, yea before that Jesus spake vnto them, they feared lest the day were now at hande in the whiche they shoulde be sente into the dungeon of hell, there to be punished eternally, and not to be suffered hereafter to molest and trouble men. Therfore torment and feare forced them against their willes, to speake and to beare witnes of the diuine power in Christ. They cryed out therfore by the mouthes the miserable me. Jesu the sonne of God (quod they) what hast thou to do with vs? Art thou cum hither to tormēt vs before our tyme? we knowe what misery & wretchednes abydeth for vs according to our merites, but suffre vs for a tyme. That day shall cum to vs to soone. We desyre delaye and not to be delyuered. Not farre from the place where these thynges were donne, there was an herde of hogges feding, than the deuils felyng them selues to be sore vexed, by the power of God, lest they should departe without any hurt doing (so greate was theyr malice) they made this peticion vnto Jesus: If in no case thou wilt suffer vs to dwell and abyde in this house, suffer vs at the lest, that we may depart hence and enter into the hogges, a beast bothe filthy and abhominable. As sone as Jesus had geuen them this libertie, whiche thought it sufficient to prouide for the helth & salnation of man, the multitude of deuils wente furthwith into the heard of hogges. And beholde furthwith the whole heard dryuen into a fury ranne downe hedlong from the hill in to the water, and there perished in the water. This suffered Jesus both to showe the notable malice of the deuils, and to geue occasion that this myracle myght be bruted abrode. For the swyne heardes seyng this horrible sight, ranne away for feare, and went into the citie of Gadera, and tolde the citizins what they had seene, and what had happened to the Demoniakes now commonly knowen, to whom it chaunced to be healed, and what had happened to the heard of hogges.

O Jesu the sonne of God what haue we to do with you.

The whole citie of the Gaderenes beyng amased at this tidynges, went forth to mete Jesus, fearyng lest he shoulde cum to them. They sawe theyr hogges killed. They sawe two men that were naked, nowe appareled, they sawe them healed of theyr frenesy and quiet out of theyr rage, insomuche that they sat at Jesus feete knowlegyng hym to be the author and cause of theyr helth

helth. But because these Gaderenes were grosse and euill, they feared more the might of Jesus, than they loued his goodnes, and they regarded more the losse of theyr swyne, than the health of men. They went vnto Jesus & desyred hym to depart from theyr coastes: who if they had thoroughly knowen hym, they woulde haue desyred hym instantly that he woulde haue vouchesafe to cum in to the coastes of theyr countrey, to doe the same thyng in theyr hartes, whiche he did in the two Demoniakes. For the hogges declare what was theyr life the whiche the deuilles desired to possesse in the stede of men. Therfore Jesus taught them nothyng, content onely to put them in feare, notwithstandyng he hath taught vs, by this exaumple, that there is no pestilence, nor poysone of the minde so sore, that we should despeyre of helth, yf we chaunce to cum to Jesus. For there be certayne desyres so vnbrideled, so behement, and so wilde, that they dryue and force hym that hath them, vnto witchecraft, manslaughter, to slaughter of his dearest frendes, and to other wicked dedes not be named, and sumtyme they dryue hym vnto suche madnes, that he killeth hymselfe. No meanes of man can heale and helpe these thynges, onely Jesus can geue healthe, if he will vouchesafe to cum vnto them. There is no despeyre, he will vouchesafe if they agayne will cum to hym.

The. ix. Chapter.

¶ And entering into a shippe he passed ouer, and came into his owne cytie. And beholde they brought to him a man sicke of the palsey, lying in a bed. And whan Jesus saw ꝑ faith of them, he sayd vnto the sicke of the palsey: sonne be of good chere, thy synnes be forgeuen the. And beholde certayne of the scribes sayde within them selues: This man blasphemeth. And whan Jesus sawe their thought he sayd: wherfore thincke ye euyll in your hartes. For whether is it easier to saye: thy synnes be forgeuen the, or to say, arise and walke: But that ye may know that the sonne of man hath power to forgeue sinnes in yerth: than sayth he to the sicke of the palsey: arise, take vp thy bed and go home: & he arose and went home. But the people that sawe it, maruayled and glorified God, who had geuen suche power vnto men. The texte.

Jesus therfore not mindyng to geue that that is holye vnto dogges, nor to cast precious stones vnto swyne, entred into the shippe, and wēt ouer the water again, returning into his citie called Capernaū, for there he had a house at that tyme. And when he was entred into the house, many gathered about hym, emong whō were also doctours of the lawe, that came from Galile, Jewry, and Hierusalem. & as he sat, (ꝑ Scribes and the doctours sitting by him) he taught them. And when there came aboute hym so greate a number of men, that the house was now to litill, nor the entrie was not hable to receyue so greate a multitude, certayne there were whiche brought vnto hym a certayne man greued and vexed with so behement a palsey, that he was carried of foure men bed & all, whiche was rather a karcas of a man, then a man. Who when they knewe that Jesus was within, and that they could not entre for the multitude, they clymed vp vpon the house top, and remouing the tyles of the house, let down by ropes through a hoole, the bed with the sicke man, before the feete of Jesus. Jesus not offended, nor greued with this importunitie of the seruauntes but rather allowing the feruency of their faith, and albeit the faith of the sicke man ought to be no lesse, whiche eyther commaunded that he shoulde be let downe, or els willingly suffered it: turning vnto the man beddred, to thintent that he might commende his faith verye muche to them that stode about: be of good courage my sonne (ꝑ he) thy synnes be forgeuen the: first deliuering

They brought vnto him a mā sicke of the palsey.

Sonne be of good chere.

that parte of the man from disease, from whence the disease of the body came: and yet meruelouse gently he calleth hym sonne, beyng a man wretched and miserable bothe in bodye and soule, priuely casting the Phariseis and Scribes in the teeth with theyr pryde and arrogancye. The multitude keping silence and marueling, certayne of the Scribes whiche remembred that God sayth in the holy scripture: It is I that put away the sinnes of men, whereas in suche a great resort of the fauourers of Jesus they durst not openly murmur against hym, they spake secretely with them selues: this is a blasphemer of God, whiche beyng but man, taketh vpon him the power of God. But Jesus whiche had sumwhat declared his godlye power vnto the Pharisei̇s in forgeuyng of synnes, declareth the same also by a spectall signe, openyng and showyng that it is not hyd from hym, what euerye man doeth thinke.

This man blaspheme̅th.

Therfore makyng aunswer vnto those thynges, whiche they spake with them selues in theyr secret thought, sayeth: Why do ye enuye at wel doynges thinkyng ill in your hartes? Suppose ye because the disease of the mynde is not seene with bodely yes lyke as the healthe also, that I take vpon me vntruly, and promise vnto other that I can not perfourme? But whether thinke ye more easy to saye to hym that is in sinne, as I sayde euen now, thy sinnes be forgeuen the: or els to say vnto the man diseased with the palsey, whom ye see wholly bounde with diseases, aryse and walke. Therfore to thinke that by the reason of thynges that ye see, ye may also beleue the thynges true that ye see not, and that bothe are indifferently easye to the sonne of man, with a woorde to take awaye the disease, and to pardon the sinnes, I will geue you a signe and a token manifest and open to euery mannes sense and vnderstandyng. And in case ye shall see these woordes whiche I shall speake now not to be vayne, but to haue theyr presente efficacie and strength, doubt not but that the sonne of man hath power in yearth, to forgeue sinnes, and that not by sacrifices, or by holocaustes, but by simple and plaine woorde. And therewith turnyng to the diseased of the palsey, sayed: Aryse, take vp thy couche & departe into thy house, that they whiche haue knowen the sicke, and dispayred of thy health, maye see and perceyue that thou art sodainlye made whole and strong, in so muche that thou art not only hable to go vpon thy feete, which a litle before wast borne of .iiii. porters, but also the course of thynges nowe chaunged, thou art hable to beare the bed, whiche hytherto hath borne the. And furthwith as he spake, the thyng came to passe, the diseased of the palsey ryseth vp, and layeng the bed vpon his shoulders, departeth into his house after an other manner of fashyon and pompe, than he was caryed a litle before. When the multitude sawe this euident and manifest myracle, and plainly perceyued that it was a thyng not of the power of man, but of God they glorifyed God whiche gaue suche power vnto men in yearthe, saying that they neuer sawe suche a thing doen of them, whiche are counted the chief and the most excellent men emong the Jewes. But the Scrybes were so putte to silence, that they were the more fyred and exasperate with enuye, because they sought more theyr owne glorye than the glorye of God: by the whiche increasyng and shyning furth dayly thorough Jesus, they sawe them selues to be diminyshed and darkened. For lyke as the sunne darkeneth the candle: so the glorye of God darkeneth, and causeth to vanishe awaye the vayne glorye of men. But the enuy of these men prophyted to none other ende, but thorough resistaunce, to make the glorye of Christe more manifest and notable. For God can vse the malice of men, vnto his glorye and renoume. Therfore Jesus to geue place to the enuy of the Scrybes, departed thence, and returned vnto the meere and poole, wher he taught ỹ multitude gatheryng about on euery syde.

Aryse, take vp thy bed & go home.

And as

The texte. And as Jesus passed furth from thence, he sawe a man named Mathewe, sytting at the receyte of custome, and he sayeth vnto him: Folow me. And he arose and followed him. And it came to passe as Jesus sat at meat in his house, behold many publicanes also, & sinners that came, sat downe with Jesus and his disciples. And whā the pharises saw it, they said vnto his disciples: Why eateth your master with publicanes and sinners? But whan Jesus heard that, he sayde vnto them: They that be strong, nede not the phisicio, but they that are sicke. Go ye rather and learne what that meaneth: I will haue mercy, and not sacrifice. For I am not cum to call the righteous, but sinners to repentaunce.

Further as he passed by the custome house, he espyed sitting there, a certain Publicane called Mathew, whiche also was named Leuy the sonne of Alpheus. And this kinde of men because of their filthy gayne and greate extorcion, be defamed and slaundered many wayes, especially emong the Jewes. But Jesus whiche heretofore called vnto hym Simon and Andrewe, John and James, frō an homely and a meane kinde of gaine, but yet honest & lawfull, nowe to declare openly that he helpyeth vtterly no kinde of men, so that they repent and turne them to the better: called vnto hym Mathew, and commaunded him to folow. He without any tarrying, leauing his accomptes vnperfect, leauing his lucre and gaine, beganne to folowe Jesus & sodenly became of a Publicane, a disciple. For the voyce of Jesus, had a certayne wonderfull efficacy and strength, and a certayne secret power and maiestie shynyng in his countenaunce, wherby whome he would, he allured and drewe vnto him, euen like as the stone called Magnes, draweth yron. After that, Mathew desired Jesus, that he would vouchesafe to feast in his howse.

Which thing Jesus did without anye griefe, to teache his disciples that they should not forsake the cumpany of wicked men, if ther be any hope that they will be the better by theyr cumpany. Mathew of such thinges as he had thā, made a bountefull and a great feast, vnto the whiche he brought many of his sorte of men, bothe Publicanes and sinners, whome by hys example and cō-municatiō, he allured vnto admiration, and loue of Jesus. Therfore when the Pharisees sawe Jesus and his disciples sitting at meat with thē, seking for matter on euery syde of blame and reprofe, they dare not speake vnto him, lest they might heare that which they wolde not, they indeuour to withdraw his disciples from hym. Why (y they) doth your master (whom ye folowe as one notably holy) feast with Publicanes and sinners, whome we forbeare as fylthy and abhominable? But lyke do soone flocke with the like: and commōly we becum suche as they be, with whom we lyue. When that Jesus hearde hys communicacion, he taketh vpon hym to defende his disciples, beyng yet but weake: teachyng that the preachers of the gospell be not defiled with the cumpany of sinners, with whome they cumpany for no nother intente, but to allure them vnto goodnes. But the Pharisees do shunne and flee from the Publicanes, whiche commonly be counted sinners, not because they wolde not be defiled with their sinfulnes, but to thintēt that they them selues being worse than the Publicanes, may be counted holy among men: but they that be indued with the holynes of the gospell, do not desyre the cumpany of sinners, to the intente that they wolde take any lucre or bauntage from them, but to enriche them with godlines, and they enter into their howses for no nother purpose, than the good physicions entre in to the howses of the sicke men. For it becummeth a faithfull phisicion, to be more often in no place, than among them whiche haue nede of the helpe of phisicions. Therfore he turning vnto the Pharisees, whiche thought them selues iust men, where as in dede they were infected with muche worse vice, saieth vnto them: I cumpany with the Publicanes and sinners because I am y phisicion of the soules, and thirst for the helth of men. To what purpose is it to cumpany with the iust, as ye suppose your selues to be, sith they nede no phisicion? They nede a phisicion

And it came to passe. &c.

Beholde many Publicanes. &c

And whan the pharises sawe it. &c.

why eateth your master with Publicanes. &c.

that be ill at ease, and the phisicion is profitable vnto them, whiche knowlege their disease, and be willyng to be healed. Therfore to lothe and dyspyse thē, it is no holynes but pryde: and to succour them, it is a sacrifice muche more acceptable to god, than any kynd of sacrifice whiche is offered in the temple. Ye which know the scriptures, ought not to be ignorannt in this, where god speaketh thus: I will mercye rather than sacrifice. Agayne in Esai he refuseth your offerynges, but the worke of mercy, he neuer refuseth. If ye haue not yet marcked this thyng, go and learne what this worde of God meaneth, and than yf ye thinke good, reproue my doyng, which is not contrary to your lawe, but agreable to the will of God. And why should I refuse the company of sinners, whiche came purposely to stirre and prouoke suche maner of mē to repentaunce of their former lyfe? Many thynke them selues iust: yf I withdraw my selfe from them, they oughte not to be greued, for they haue no nede of my helpe: And it were a vayne thyng, and but a rebuke to call them to repētaunce, which haue nothing to repent: With this talkynge Jesꝰ touched and in maner skorned tharrogant pryde of the Phariseis, whiche thought thē selues to be iust, and were not.

Goo ye & learne what þ meaneth. &c

The texte.

¶ Thā came the disciples of John vnto him saying: why do we and the Phariseis fast for the most parte, but thy disciples fast not? And Jesus said vnto them, Can the brydegromes children mourne as long as the brydegrome is with them: but the daies will cum, whan the bryde grome shall be taken from them, and then shall they fast. No man puttyth a pece of new clothe in an olde garment. For than taketh he awaye a piece from the garmēte, and the rent is made worse. Neither do men put newe wyne in to olde bottelles, for then the bottelles breake, and the wyne runneth out, and the bottelles perishe. But they put newe wyne in to new bottelles, and bothe are saued together.

After these thinges certaine disciples of John, whiche by the reason of a certayne carnal affection, dyd enuy Jesus, magnifying John their master, as one more excellent than Jesus, ioynyng them selues with the phariseis go vnto Jesus, and feare not falsely to blame hym to hys face, because he vsed his disciples ouer delicatly, and broughte them not vp so hardly as John did his, whiche semed to promyse a more harde and straite discipline. The Phariseis sought for a fame and an opinion of holynes emong the people by two wayes chyefly: that is by fastyng and prayer. Wherfore they demaūde of Jesus, why do we the disciples of Jhon and the phariseis fast so often, and pray after the ordynaunce of our auncetres, which haue taught that prayer should be commended and set forthe by fastyng, and thy disciples vse not lyke fast. Unto this manifest and false reproue, because it touched hym, and not his disciples, Jesus answered very gentelye, so that he neyther reproued the ordinaunce of Jhon, neyther playnly condemned the fastynges of other men. But onely showed that the gentelnes, which he vsed towardes his disciples, was not of negligence, but of policie, whereby he brought them by lytle and lytle to greater thynges: euen as when a wyse and skylfull teacher of youth doeth not furthwith feare the tender age with harde thynges, but with inticementes allureth it to thinges of difficultie, and taketh occasiō to answere, by ꝑ reason of the witnes that John bare, For he testifying of Jesus before thē, that thought that John was Christ, he that hath a spouse (sayd he) is a spouse, and his frend standeth by and reioyceth muche because he heareth the voyce of his spouse, meanyng Jesus to be the spouse whō the prophesie in the psalme dyd promyse shoulde cum lyke a brydegrome out of his chaumbre: & he hym selfe nothing els, but the frend of the spouse, Jesus therfore puttyng them in remembraunce of the saying of John sayeth: Can the chyldrē whiche be in the chambre of the new spouse, wher as all thinges ought to be ioyfull, be troubled and greued with the Jewishe and lowryng fast, chiefly seyng the spouse is pre-

And Jesus sayde vnto them: Can the bryde gromes. &c.

is present. Enuy them not for this ioye whiche wyll not longe indure. Suffer them to be led with this tendernes gentely and swetely vnto thinges of more perfection. Now they haue their spouse, and they be holy set on hym, they haue no leysure nowe to fast: and they be so tendre, that they cannot awaye with it. In the meane season they shall growe and wexe, and the tyme shall cum, when their spouse shall be taken from them, than they beyng strōger, shall not onely fast of their owne accord, but also they shall be able to sufferr charper showers. The Iewes put the chefest poynt of their religion in ofte fastinges, and long prayers. These thinges as they be not to be reproued, yf they be not done for vayne glory but for godlines: so the doctrine of the ghospel hath an ye and regarde vnto stronger thynges, & matter of more weight, vnto the whiche thinges I frame and fashyon my scholers by litell and litell. Therfore my manner of teachyng agreeth not with Iohn. It is newe that I teach, and my doctrine is new, and a new maner of teachyng is most semely for a new kynd of doctrin. It behoueth not a scholemaster to be ouer hasty: the thyng shall declare it self in time, whose scholers be better brought vp and taught. Olde thinges muste not be mengled with new. For no man soweth a patche of new & rawe cloth in an old garment. For by this way, the hole of the olde garment is not onely not mended, but also the hole is made greater and more vnfauored, because the new clothe agreeth not with the olde. And they that be wise and polytyke men, put not new wine into olde vesselles. For than a double inconuenience foloweth, whilest both the wyne runneth out, and the vesselles be broke & vtterly lost. But rather put new wyne into new vesselles, whyche maye beare the strength of the wine, nor starte a sonder with the boyling and worckyng of the wyne. So both the vesselles be saued, and also the wine. I wyl my disciples to be all newe, and so I fashyon them for me by litell and litell, that in tyme to come they maye be stronge and styffe to beare the myght of the doctryne euangelicall. Iohn durst put no nother than olde wyne in olde vesselles, as fastyng and suche other, whyche be far from those thynges that men of the gospell must perfourme. I do not commit the swete wine of my doctryne but vnto newe vesselles.

Neither do mē put new wine into olde bottelles.

¶ While he thus spake vnto them, beholde there came a certayne ruler, and worshypped him, saying: my doughter is euen nowe deceased, but cum, and laye thy hande vpon her, and she shal liue: and Iesus arose and folowed him, & his disciples also. And beholde a woman diseased with an issue of bloude twelue yeres, cam behynde him, and touched the hem of his garment. For she sayd within her self, if I may touche but his vesture onely, I shalbe hole. But Iesus turned him, and whan he sawe her, sayed: doughter be of good comforte, thy fayth hath made the safe: And the woman was made hole euen the same tyme. And whan Iesus came into the rulers house, and sawe the minstrelles, and the people making a noyse. he sayed vnto them: get ye hence, for the mayde is not deade, but slepeth, and they laughed him to skorne. But whan the people wer put furth, he went in, and toke her by the hande, & the damasel arose. And this rumor went abrode into all that lande.

The texte.

Iesus spekyng these thinges, there cam vnto him a certayne warden of the synagoge called Iairus, & falling humbly vpon his knees worshipped hym, & with vehement prayer and besechyng, sayd: my onely daughter twelue yere of age, was at the poynte of death, when I came from home, and I am afearde least that she be nowe deade: Cum I pray you, & laye your hande vpon her, that she may recouer and lyue. Iesus (as he was redy to doe good to all men whiche asked with playne trust & confidence whether they wer poore or riche, Iewes or straungers) furthwith arose vp and folowed Iairus, whyche made haste home yf perhappes he myght fynde his daughter yet alyue. The disciples and the thicke multitude folowed Iesus. And behold, as he was goyng, there befell an occasion of an other miracle. There was among the greater multitude of people a certayne woman, whiche had been

And Iesus arose & folowed hym &c.

dyseased

dyſeaſed with the bluddy flyxe for the ſpace of twelue yeres, and had ſpent her whole ſubſtaunce vpon phyſicions, and yet founde ſhe none that coulde heale her diſeaſe. Therfore was ſhe in dubble miſerye, for that pouertie was ioyned with her ſickenes. This woman when ſhe had conceyued in her harte a greate truſt and confidence in Jeſus, becauſe of the filthines of her diſeaſe, ſhe durſt not ſpeake vnto Jeſv before ſo many witneſſes. Therfore as though ſhe would ſteale a benefite ſecretly, ſhe came priuely behynde hys backe, and touched the hem of his garment. For thus ſhe perſwaded her ſelfe, yf I touche but the vttermoſte parte of his garment I ſhall be whole, and by and by hys garment once touched the flixe ſtayed, & the womã perceyued that the helth of her body was reſtored. But Jeſv willing ſuch a notable exãple of fayth not to be hid, and teachyng withall that the glory of god oughte not to be concealed: to thintent he would haue the benefite to be confeſſed, he turned vnto the multitude ſaying: who touched me? Whan all denied it: yet ſum body touched me (q he.) For I feele a power goyng out from me. Here Peter and the other diſciples, not knowyng what Jeſus mente, ſaye: Lorde thou ſeeſt the thicke multitude thruſting the on euery ſide, and doeſt thou aſke who touched the, ſith ſo many touche the? But whan Jeſus, as ignorant who had touched him, loked aboute hym as ſekyng for the priuy toucher, the woman being onely priuy of the thing, perceiuing that ſhe could not be hid frõ Jeſus, al ſhamefaſtnes ſet a parte, fearing and tremblyng, fel downe at Jeſus feete, and confeſſed all the matter as it was, and what diſeaſe ſhe had, and how many yeres ſhe had ben ſicke, & how ſhe ſpent all her ſubſtaunce in vayne vpon phyſicions, and how that ſhe perſwaded her ſelfe, that by the onely towching of the ſkirte of his garment, ſhe might be healed, and howe by and by after the towching ſhe felt perfit health of her body. It was the wyll of Chriſt that theſe thinges ſhould be declared before the multitude, not to put the woman to ſhame, neyther to purchaſe him ſelf prayſe of men: but by this example to teache all men, what ſure confidence and truſt is hable to do, and by the example of the woman to eſtablyſhe the faith of the warden of the ſignagoge, whyche he perceyued ſumwhat waueryng, and withall to reproue the phariſeis for their vnbelefe. Therfore Jeſus, leſt he ſhoulde ſeme to be angry, and to take awaye his benefite againe, comforted the woman tremblyng for feare, and ſayde: my doughter be of good cumforte. Thy faith hath obteyned thee health. Departe in peace with a quyet and a careles mynde. Why will is that this benefite ſhal continue with the, though thou haſt ſtollen it from me.

For ſhe ſaid within her ſelfe, if I maye. &c.

And whan he ſawe her. &c.

Thy faithe hath ſaued the.

As Jeſus was ſpeakynge theſe thynges, certayne came from the wardeyns of the ſinagoges howſe, and tolde him that his doughter was deade, and that there was no cauſe why to trouble Jeſus. For they toke Jeſus to be nothyng elles, but ſum notable phyſicion, whiche was hable by hys faculties to reſtore health to them that were aliue, but not to reſtore the deade to lyfe. And therfore they thought it but vaine to call a phyſicion be he neuer ſo excellent, to a dead man. Jeſus perceyuyng that the father of the mayde was muche amaſed with this tidinges, comforted hym, ſaying: Feare not, onely haue faith and truſt that the mayde ſhall be hole, and ſhe ſhall be hole. It is in thee, that thy doughter may be hole. And nowe whan they were cum to the warden of the ſinagoges houſe, Jeſus ſuffered not the multitude to enter in, nor the other diſciples, beſide Peter, James, and John & the father and mother of the mayden. But al her kynſemen and frendes dyd wepe, and after the cõtrey maner, they beate theyr bodyes, bewayling her, and crying out, and ſuch other thynges as men be wonte to do very folifhly in the funeralles of riche men & great men. Jeſus bad thẽ ceaſe frõ theyr wayling, for the mayden was

For ỹ mayd is not ded, but ſleperh.

not

dead, but asleape. Meanyng thereby that the mayden was dead, to them whiche coulde not rayse her, but to hym she slepte onely, to whom it was more easy to rayse her from death, than to other to rayse her from slepe. Whan the familiars and frendes of the warden perceyued not these thynges, they laughed Jesus to skorne, because they knewe certainly that she was dead, seing her whan she died: Therfore after that he had thrust furth frō the funeralles the mournyng multitude, he taking the father and the mother of the mayden, entred in to the parler, where as the corps of the mayden dyd lye. And Jesus takyng the virgine by the hande, sayde: Mayden aryse. And furthwith whan at the worde the mayden rose, she walked also, that the faith of the miracle might be the more certayne. For he did not onely restore lyfe sodainly, but also strengthe and cherefulnesse. And when the parentes of the mayden were greatly amased, he gaue them in commaundement, and desired them instantly to tell no body what was doen: bothe that he might auoyde the suspicion of vayne glory, (for this chefely ought to be doen with the headdes of the synagogue, whiche did all thynges possibly to obteyne the prayse of men:) and also that they might showe furth with greater fayth and credit, the thing that was donne, if they cōmaunded to kepe silence, yet would nedes tell the thing that they had seene donne to the Phariseis and to the Prelates of the synagogue. For he knewe the disposition of man, whiche he minded to vse to the profite of others. And whan he departed, he badde them geue the mayden meate, vsing the parte of a physicio, makyng as though it had bene no miracle, which thing established the faith of the miracle the more.

¶ And whan Jesus departed thence, two blynde men folowed hym crying: and saying: O thou sonne of Dauid haue mercy on vs. And whan he was cum in to the house, the blinde came to him, and Jesus saieth vnto them: beleue ye that I am hable to do this? They sayd vnto hym: Lord, we beleue. Then touched he their eyes, saying: according to youre fayth, be it vnto you. And their eyes were opened. And Jesus charged them, saying: se that no mā knowe of it. But they whē they were departed, spred abrode his name in all that lande. The texte.

Now whan Jesus left the house of the warden of the synagogue and returned to his owne house: two blinde men folowed him, whiche had hearde the fame of his miracles, and therof conceyued an hope to obtayne healthy especially hearyng of his goodnes towarde all men, were they neuer so meane. But when they could neyther see Jesus, nor cum vnto hym, yet with a loude crye for loue of health, and for feruentnes of faith, farre of they crie vpon Jesus, with gentil prayer, saying: O sonne of Dauid haue mercy vpō vs. Jesus in the way aunswered them nothing, differring his benefite, that the miracle might be the more manifest: endeouryng alway to allure ỳ Jewes to faith, & by the very thinges many waies to reprouе the Phariseis vnbelefe. The captaine had faith & trust, the woman had faith and trust, they that caried the man sicke of the palsey, did beleue and trust, the Jewes and Phariseis dyd distrust, & were also full of malice & enuy. But whan Jesus was cum home, the blinde men were receyued into his house, who with stiffe hope folowed hym. Than Jesus geuyng exaumple vnto others, first demaunded them of their fayth: beleue ye (q he) that I am hable to perfourme your requestes? And they without any delay, sayde: Lorde we beleue. Than Jesus touching their yes with his hande, sayde: As ye beleue so be it to you, not chalenging to hym selfe the restorying of the sight, but imputyng it to their fayth & trust, declaryng that chefely vnbelefe made vs vnmete for the bountyfulnes of God, whiche is prest and redy for all men. As soone as Jesus had spoken, the yes of the blynde wer open, so that they saw clerely. Here Jesus willing to warne vs couertly, that although glorye of it selfe foloweth the good dede, yet we muste flee it rather than desyre it: he charged the blynde men verye earnestly Beleue ye that I am hable to doe this?

earnestly, that no man should know this dede. But they ioying of their new felicitie, spred the fame of Jesus the more thorough out the whole countrey: emong all them that knewe of theyr olde blindenes.

The texte. ¶ As they went out, beholde they brought to hym a dum man possessed of a deuill, and whan the deuill was cast out, the dum spake: and the people marueyled, saying: It was neuer so sene in Israel. But the Pharisees saide: He casteth oute deuilles thorough the prince of deuils. And Jesus went about all cities and townes teachyng in theyr synagogues, and preachyng the glad tidinges of the kingdome, and healyng euery sickenes & euery disease among the people.

Whan the blinde were departed, there was an other miserable man offered vnto hym, who was vexed with a deuil, whiche toke awaye the vse of his tonge, that the man neyther was well in his wit to wisshe for health, nor had no tonge to aske for it. He therfore because he had nede of an other manes faith was offered vnto Jesus. Whiche without any tarryng cast out the deuil and furthwith the dum spake. The multitude marueyling at so great speedines of miracles, ready in all kynde of diseases, beyng neuer so incurable, sayde emong them selues: There was neuer man emong the Israelites, ỹ wrought so many miracles so easely. Contrary wyse the Pharisees blinded daylye with malice more and more, where as the thinges that were done in the sight of all men coulde not be denyed, yet to thintent they myght withdrawe from hym the myndes of the people that had him in veneracion, they falsely slaunder hym, that he casteth out deuils not by the power of God, but by the might of Belzebub the prince of deuils. Thã whiche vntrue slaunder, what could be a more mad thyng? As who should say one deuill driueth out an other, or as who should say, Beelzebub the enemy of mankinde, gaue lyfe to the dead, health to the sicke, sight to the blinde, speche to the dum. These ilies cum frõ them oftentimes, whiche Jesus of his goodnes hauing cõpassion vpon men, toke away with suche corporal benefites, as might sensibly be perceiued, preparing them for ỹ capacitie of spirituall benefites. But most meke Jesus was not offended with suche malicious reproche, but deuised the more for the health of all men, because he sawe the Pharisees, (to whom it apperteyned to se for the health of the people) so littell to helpe and socour: that also they enuied the commodities of others. Jesus therefore as a good shepeherde walked thorough all cities and stretes, laboring to heale both the soules and bodies of all men, teachyng in theyr congregacions, and preachyng the kingdõ of heauẽ (in to the whiche none be receyued, but suche as be voyde of al diseases of the soule) & healing also all kindes of diseases and sickenes.

He casteth out deuils thorough the prince of deuils.

The texte. ¶ But whan he sawe the people, he was moued with compassion on them, because they were destitute and scattered abrode, as shepe hauyng no shepeарde. Then sayeth he vnto his disciples: the haruest is plenteous, but the labourers are few. Praye ye therfore the lorde of the harueste that he will sende labourers into his harueste.

Further whan Jesus sawe the multitude swarming on euery syde, & euery daye more thicke, and now gredy of health and sincere doctryne, and consydered withall, that the Priestes, Pharisees, and Scribes, vpon whome the people hitherto did hange, to do any thyng rather thã to preserue the people, and that they were whole geuen not to the glorye of God, but to theyr owne glory, to theyr lucre, to theyr owne bely, and to theyr owne pleasures, in whõ if there were any religion it was but coloured and counterfayted, so that it was verye noysome vnto true religion: and consydered also that the people was but rude and grosse, and yet in the way of amendment, for they lokyng to be healed in theyr bodies, folowed with a simple and plaine faith, and glorified God: and although yet they vnderstode not the doctrine of the gospell, yet they did not reiect the same. Contrary wyse whan he cõsidered the Pharisees and the Scribes, where as they had the Prophetes and the law, yet to be

blinded

blynded with worldly delyres, and also to resiste the doctrine of the gospell: the good shepherde was moued with pitye and compassion, because he sawe them lyke vnto wanderyng shepe, skatered a sunder and destitute of a shepeherd, and running vnaduisedly hyther and thither. Jesus therfore cõsidering that in the Pharisseys, whiche played the wolues rather than the shepardes, the flocke had no hope, and that ỹ people thorough miracles was now sumwhat prepared to receyue the doctrine of the gospell, he sayde vnto his disciples, whom he had now well gathered together: I see a great haruest, but very few laborers. The fame of the gospell is spred abrode euery where. The feruency of many is stirred vp, whiche seme ripe and redy to heare the wysedome of the gospel. But where bee they that will take vpõ them to preache & teache? Where be they that will teache purely and sincerely, neyther sekyng after glory of man nor after gayne and lucre, but teachyng so sincerely as ye see me teache?

He was moued with compassion on them.

The haruest is plẽteous but the laborers are fewe.

Truly suche a cumpany of men must not be neglected, beyng kindled with the delyre of the heauenlye doctrine. What is than to be done, but to desyre and requyre the lord of the haruest to thruste in to his haruest the idle and vnwillyng laborers? For the occasion is now, and lingeryng is daungerous, I knowe that it is more pleasaunt for you to be with me, but the tyme is at hand, that ye must shewe sum proofe of your selues, and that ye must begyn to shew furth for the saluacion of other, that whiche ye haue receyued of me.

The. x. Chapter.

The texte.

And whan his twelue disciples were called vnto him, he gaue them power against vncleane spirites, and to cast them oute, and to heale all maner of sycknesse, and all maner of disease. The names of the twelue Apostles, are these. The firste Symon, whiche is called Peter, and Andrewe his brother. James the sonne of Zebedee, and Jhon his brother, Philip and Bartholomew, and Thomas and Mathewe, whyche had ben a Publycan, James the sonne of Alphe, and Lebbeus, whose syrname was Thaddeus. Symon of Canaan, and Judas Iscariote, whiche also betrayed him.

THerfore Jesus goyng vp vpon the hill, commaunded his disciples whiche specially folowed hym, to cum vnto hym. Of these he ordeyned twelue to be cheke, vnto whome as to the better learned and more strong, he committeth with authoritie, the office of teachyng, that accordyng to the exaumple that they sawe in theyr maister, they should teache the people eche in sondrye places. And lest the doctrine of fishers, vnlearned and abiecte men should forthwith be dispised, he gaue them also power against all vncleane spirites, to cast them out with the worde, and to heale all kyndes of diseases, and all faultes of the bodye, that whatsoeuer Christe did before them in the fathers name and his owne, that they shoulde doe in the name of Jesus Christ, in whose roume they were. For so Jesus entered, that thorough healing of greuous, & incurable diseases, (whiche benefite semeth vnto men moste godly) he myght allure the rude and the simple to the thynges of the soule. But leste any man shoulde take false Apostles for the true, these be the names of the twelue whome Christe hym selfe did ordeyne. Fyrste Symon the sonne of John, whiche also was called Peter, and his brother Andrewe: For these were the firste that Christ called. Secondelye James the sonne of zebedei with Jhon his brother: thyrdely Philip and Bartilmew. Fowerthely Thomas whose Syr name was Didymus, and Matthewe the publicane. Fyfthely James the sonne of Alphe, with Judas the sonne of James, whiche also was called Lebbeus or Thaddeus. Sixtely Symon the Cananite, whiche was also called zelotes, and Judas Iscariote, whiche

He gaue the power against vncleane spirites.

whiche afterwarde betrayed his maister. By suche maner ambassadoures beyng poore men, rude, abiect, fishers, sinners, and men not knowen, and of no reputacyon, Christe went about to turne and renue the whole worlde vnto the wysedome of the gospell: lest in this prayse the worlde myghte attribute any thyng vnto it selfe, if he had begõne this heauẽly purpose by men of learnyng, of power, of ryches, or of nobilitie.

The texte. Jesus sent furth these twelue in numbre, whom he commaunded, saiyng: Go not in to the way of the gentyles, & in to the cytie of the Samaritans, entre ye not: but go rather to the lost shepe of the house of Israel. Go & preache, saying: the kingdom of heauẽ is at hãde. Heale the sicke, cleanse the leapers, raise the dead, caste out deuilles. Freely ye haue receyued, geue freely: Possesse not gold, nor syluer, nor brasse in your purses, nor yet scrip towardes your iourneye, neyther two coates, neyther showes, nor yet a rodde: For the workeman is worthy of his meate.

Now it is worthy the hearyng, to heare what he commaunded them, and how he furnished these ambassadours in theyr iourney. And fyrst of all he appoynteth them the coastes and limites of preachyng, and forbiddeth them to go out of Jewrye, and forbiddeth them to go eyther to the people that were nexte, or vnto the cities of the Samaritanes, whom the Jewes did abhorre, not that Jesus dyd count any kynde of men to be abhorred, but lest he should seme to be offended with the iniuries of the Pharisees, and for reuengyng of hym selfe, to sende his disciples vnto straungers: or leste he might geue occasion vnto the Jewes, to excuse them selfe, and saye that they were despysed, and that the Gentyles and Samaritanes were preferred before them. Again because he knewe that the Jewes chiefly would rebel against the Gospel, he would leaue them no maner of excuse, but that it should appere vnto al men, that they were put from the kyngdome of God, by their owne frowardnes, and that the Gentyles were receyued by theyr owne playne and simple faith. Therfore (y he) forbeare them for a tyme, and go rather to the lost shepe of the nacion of Israel, that they maye repent to be saued. For they be not all of the Pharisees malice. There be shepe emong them, erryng by simplicitie and ignorauunce, whiche beyng monished and taught wyll sone repent, & heare the voyce of the good shepeheard. And ye shall beginne your preachyng thus, lyke as ye sawe me doe. For it is not mete nor expedient forthwith to disclose the secrete misteries vnto ỳ rude people: they must be made in a readines before, that they may be hable to receyue the heauenly doctrine. First of al therfore preache nothyng els, but that the kingdome of heauen is at hande, that they retournyng from theyr old lyfe, may prepare them selues to a newe lyfe. For the first degree of righteousnes, is to abstayne from sinne. And the firste degree to health, is to knowledge the disease. Furthermore leste the teachers beyng men of no reputacion, and teachyng newe thynges, should not be beleued, make them beleue your doctrine by miracles, lyke as ye sawe me doe. Heale the sicke, rayse the dead, cleanse the lepros, cast out deuils. These thinges though they be very great, yet ye shall haue them of me, and they shal get you fauour and authoritie with all men. For firste the weake muste be allured. Take you hede only that ye do not abuse these thynges, eyther to vaine glory, or to lucre. Lyke as ye haue freely receyued of me, so freely geue. Defile not the euãgelicall function, not with the leste suspiciõ of glorye or lucre. Thus men shall esteme you great in dede, if they shall see you of so great might and power, and yet not to be haute nor proude, nor desyrous of lucre, but stoutely to dispise those thinges, for the whiche the common sorte of men, do and suffre all that they maye. I will haue you lighte and redy to do this message, & to be laded with no burdens, to be encoumbred with no carefulnes, that ye maye wholy applye the office committed vnto you. Ye teache heauenly thyn-

But go rather to the lost shepe of the house of Israel.

Go & preach saying: the kingdom of heauen is at hande.

Freely ye haue receyued, geue freely.

ges,

ges, set not your care vpō worldly thinges, ye haue preparacion mete for your preaching, which teacheth no meane thing. Wherfore when ye take your iourney, burden not your purses with golde nor syluer. No, carry not so muche as a bagge about with you to put your vitayles in, neyther .ii. coates, nor shooes nor staffe. He is well armed whiche is gyrded with the sweard of the word of the gospel. Nor ye shal not nede to be carefull, how ye being naked shall cum by necessaries. Only be carefull in your office cōmytted vnto you, and all these shalbe geuen you, from your heauenly father. It is his matter that ye haue in hande. He wyll not suffre his workemen to be defrauded of theyr hyer. For them that lyue from daye to daye, and according to nature, necessaries be sone prepared. And there wyll be ynough whiche of themselues wyll geue to you, doyng and teachyng suche thynges. So shall it cum to passe, that neyther ye shall be troubled with suche cares whiche maie diminisshe your auctoritie, and make you to be suspected, nor they whome ye teache, shall be vnkynde toward you, of whome they receyue farre greater thynges. For ꝓ worke man, &c.

¶ But to what soeuer citie or towne ye shall cum, enquire who is worthy in it, and there abyde tyll ye go thence. And whan ye cum into the house, salute the same: and if the house be worthy, let your peace cum vpon it: but if it be not worthy let your peace returne to you againe. And whosoeuer shall not receiue you nor will heare your preaching, whan ye depart out of that house or citie, shake of the dust of your feete. Verely I saye vnto you: It shalbe easyer for the lande of Sodoma and Gomorrha in the daye of iudgement than for ꝓ Citie. The texte.

And ye shall be grieuouse to no man with beggyng, nor no man shal caste you in the teeth whis benefit, because he hath made a chaunge for better thinges rather than geuen any thyng. For it shall not be nedefull for you to tourne into common innes, but into what citie or strete you entre into, fyrst enquyre if there be any honest man there, desyrouse of the heauenly kyngdome, and weary of the worlde, which with godly desyres sygheth now and thā after Messias that was promysed, whiche sheweth a great hope of greater increase, by symplicitie and innocencie of lyfe, by liberalitie towarde the poore. For suche one wyll be a very mete hoste for you, and agayne ye shall be mete gestes for hym. Whan ye haue founde suche an one, turne into his house, and chaunge not your inne, vntyll your busines about the gospell, causeth you to remoue in to another citie. For it shal not be nedefull neyther cumly for you oftentymes to chaunge your host, as lyght persons, or persons desyrouse of more deynty fare. Euery house, euery fare ought to suffice for men of the gospell. Be ye curteous and gentill of manners, that ye appere neither proude, nor flatterers. Whan ye enter into the house, speake fyrst and saye: Peace be in this house. Your prayer shall not be in vayne. For if the house be worthy this prayer, by and by without delaye it will receyue it: but yf it refuse it, your salutacio shall not be lost. For that whiche they despise shall returne vnto you. And truely I would not haue you bowyng and beckyng or flatteryng any man for your necessaries, that if any house thynke muche to receyue you, or yf anye citye thinke muche to haue you as geastes, and wyll not of theyr owne accorde receiue the saluacion of the gospell offred vnto them, I wyll that ye shall leaue the house which ye saluted, and leaue the citie where vnto ye entred, and go into the stretes and shake of the dust from your feete, declaryng openly that ye hūt for none of theyr worldly cōmodities, who cast of the gospel of god, insomuch that ye shall not be cast in the teeth with the vile duste that sticketh vpō your feete. Here haue in remembraunce, that an holye thing muste not be geuen to dogges, nor precious margarites cast vnto hogges. Onely see that ye laye this to the vnkynde, wyll they, nyll they: that the kyngdō of god is at hande, to the great commoditie of them that receyue it, and to the great hurte of thē that refuse it. And there a byde tyll ye go thence.

Auyse them whiche receyue the worde of the gospell. Wo be to that citie, wherin none shalbe founde, that doth repent him of his yll lyfe, and desyreth not to be amended. This I assure you, that the countrey of Sodome & Gomorre shall be more gently handled in the daye of iudgement, than that citie, though it be a citie of Israell. The more that the clemencye of God is to prouoke them to penaunce, by so many myracles, and so many benefites, the more grieuously shall they be punyshed, yf they refuse it.

The texte. ¶ Behold I sende you furth as shepe among wolues, be ye therfore wyse as serpentes, and innocent as doues. But beware of those men, for they shall delyuer you vp to the counsels, and shall scourge you in theyr Synagoges. And ye shall be brought to the head rulers & kynges for my sake, in witnes to them and to the Gentyles. But whan they deliuer you vp take you no thought, how or what ye shall speake, for it shall be geuen you euen in that same houre what ye shall speake. For it is not ye that speake, but the spirite of your father whiche speaketh in you. The brother shall delyuer the brother to death: and the father the sonne, & the chyldren shall aryse agaynst theyr fathers and mothers, and shall put them to death: & ye shalbe hated of al men for my names sake. But he that endureth to the ende shal be saued.

But leue ye the punyshment of them to god, be ye meke & paciente against all iniuries, and so endeuour to profite all good men, that whan ye be prouoked of yll men, ye requite not iniuries. It is sufficiente for you to be garnished with those thynges, wherewith ye may do good to al me. Against the iniuries of men I wyll haue you vtterly without weapon, and to ouercum with none other defence but with sufferaunce. Otherwyse I coulde make you terryble and to be feared, but it is not expedient for the gospell. For violence dothe not extynguyshe violence, nor iniury, iniury, nor pryde, pryde, but rather coldnes, gentilnes, and quyetnes. I knowe that the phariseis, and men that be stoute with the succoure of this worlde, wyll go aboute to do you sore displeasures. But against all these there is none other buckeler but pacience. Nor there is no cause to feare, ye be sent lyke shepe without weapon, simple, innocent, in the middest of wolues, but ye be sent of me. I woulde not that ye being prouoked by theyr naughtines, should be turned into wolues, but to go aboute this by all meanes, that the wolues allwaged by your gentylnes, maye be turned into shepe. It is no great matter to reuenge yll men, but to turne their hertes to good, is a very great and an harde matter. Therfore ye must couple two certayne thynges together, the policy of the serpente, and the simplicitie of the doue. The simplicitie of the doue shall cause you to desyre to do good to al me, and to hurt no man, no though ye be prouoked. The policy of the serpent, shall cause you to geue none occasyon, wherby your doctrine myght be reproued. This is the chiefe poynte of youre ambassade, that the gospell maye entre into all mennes hartes. Therfore ye must do vtterly nothyng, whiche by any probable coloure might withdrawe any mannes harte from the doctrine of the gospell. Your doctrine shal make great stirres & tumultes in the world, the more therfore ye must beware, least any busynesse aryse through your default. Whiche can not be, yf ye communicate your benefites freely vnto all men, and kepe pacience also towardes the yll men, and desyre to do them good. Therfore with suche maner of men, yea wolues rather, ye must worke warely, & now prepare your minde agaynst al kindes of yll, that nothing may trouble you, whan it shall happen. For the time shal cum that they wyl plucke you as yll doers in theyr counselles and conuentycles, and beate you with whyppes like vngracious men, & subuerters of publique weale, ye shall be brought before rulers and kinges, not for your desertes, but for my sake, and thoughe I maye let them, yet wyll I suffer all these thynges to be done, that it maye be witnessed and open to al men, that they perishe through theyr own default,

Beholde I sende you furth. &c.

but beware of those me.

which

whiche beyng moued and prouoked by so many myracles, by so many benefites, by so ready doctrine, by your simplenes & gentylnes, so spitefully reiecte saluacion offred vnto them. Therfore whan so fewe shall be brought forth to so many, so weake and vnarmed to so mighty, vnlettered to so learned, be not carefull howe ye shall plede your cause, though ye be rude, and not skylfull of iudgementes, of lawes, and of the lawe place. Also I would not ye should run to suche ayde and succoure, by the whiche the common sorte of men be wonte to haue the higher hand in iudgemētes. They take vnto them a cunning and a well tonged aduocate, they flatter the iudges, they fall doune humbly vpon theyr knees, they get fauour with money. Meddle ye with none of these. Do ye this onelye, go furth whan ye be called, aunswere, whan ye be commaunded, that they haue no iust cause of contumacy and stubbernes agaynst you, but aunswere plainly and boldly, not with a deuised and a prepared oracion, but with suche one as hath boldenes toyned with wisedome and mildenes. Lyke as vitayle shall be ready for you in euery place: so speche shalbe geue vnto you, vpon whithe carefully to muse, appertayneth not to hym that dependith wholy vpon the helpe of god. Yea speche shall be geuen vnto them in season whiche muse nothyng vpon it, not garnished nor gaye, but wyse and effectuall, and mete for the gospel. It is not mannes matter that ye haue in hande, but goddes, wherof ye be not authours, but instrumētes. For it is not ye that shall speke there, but the spirite of your father speaketh by your mouthes. Trustyng therfore vpon his helpe, ye must be moued by no stormes of aduersitie. For the worlde, wyll aryse agaynst my doctrine with suche tumulte and busines, that the brother forgettyng his brotherly loue, wyl bryng his brother to death: that the father forgettyng his naturall loue, wyll put his sonne in daunger of death: that the sonne all honour and dutye set a parte, wyll ryse agaynst the father, and mother, and put them to death, of whom he had the begynnyng of his lyfe. Brefely ye shall be hated of all menne, for the hatred they beare to my name. For this worlde being so corrupt on euery syde with ambicion, pryde, auarice, leechery and other worldly desyres, will not beare the heauenly doctrine contrarie to his appetite and desyre. And it shal be a greater offence to be a Christian man, than to be a murtherer or a sorcerer. These hurliburlyes the deuyll shall rayse agaynst the gospell, but distrust not, godly wysdome shall ouercome the wiles of the deuyll, and the malice of man: Do ye the busines committed vnto you with a bolde and cherefull courage. For who so among these yles doth persever and continue vnto the ende, he shall be saued. For ye muste not beyng discouraged with feare, leaue of the busines of the gospell,

For it shal be geuē you ere.

But he that endureth to the ende shall be saued.

¶ But whan they persecute you in this citie, flye into another: For verely I saye vnto you: ye shall not go through al the cities of Israel, vntyll the sonne of man be cum The disciple is not aboue his teacher, nor the seruaunt aboue his maister. It is ynough for the disciple to be as his teacher, and the seruaunt to be as his maister: If they haue called the good man of the house Beelzebub: howe muche more his householde seruauntes? Feare them not therfore. For there is nothyng kept close, that shall not be opened, and nothyng hyd that shal not be knowen. What I tell you in darkenes, that speake in lyght. And what ye heare in the eare, that preache ye on the house toppes. The texte.

There is no peryll, vnles a stomacke meete and worthy for the gospell fayle you. But lyke as ye ought not to prouoke the crueltie of yll menne, nor to stryre vp persecucion, nor resist it with might and power, so whilest the preachyng of the gospell is but yet newe and young, I graunte you libertie to auoyde daunger and peryll by fleyng and runnyng awaye, not onely that ye maye be in safetie your selfe, but also that by this occasion the fame of the gospell, maye be spred the further abrode. Therfore if they persecute you in one citie, geue place to their madnes and flee into another, so that in no wyse at a lyke in

rie iniurie of perſecucion, ceaſe not from your labour in the goſpel. This onlye is to be done now, that the fame of the goſpel maye be ſpred throughe oute all Paleſtine. And in this ỹ perſecutor ſhal do you good, becauſe he ſhal not ſuffre you to tary long in one place. The tyme ſhal cum whan ye ſhall auoyde perſecucion with flyghte. Now the tyme is ſhorte, and haſte muſt be made. For the kyngdome of god is at hande. This I aſſure you, before that ye haue gone ouer all the cities of Jewry, the ſonne of man wyl ſhewe himſelf, and wyl helpe you beyng in daunger. An example ſhalbe ſhewed you in hym howe great aduerſities the preachers of the goſpel muſt ſuffre. The which al ought to ſeme vnto you the more tollerable, for this that ye ſe that I haue ſuffred all maner of reproches and affections. The ſcholer is not better than his mayſter, nor the ſeruaunt better than his lorde. This ſuffiſeth to the ſcholer yf he be equall wt his maiſter: This ought to ſuffiſe the ſeruaunt, yf he be egall with his lorde. If they haue ſo vnworthely checked me ỹ father of the houſe, in ſo much that in moſt vile reproche they called me Belzebub, and named the ſonne of God by the name of an vncleane deuill: what meruaile is it, yf they be bolde vpon the ſeruauntes of the houſe? I knowe that infamy ſemeth a great ill, and almoſte more grieuous than death: but it is a praiſe and no infamy, whiche commeth of wicked men for the goſpell ſake. They wyll ſaye that ye be witches, yll doers, and ſedicious, but this ignomyny and ſhame afterwarde ſhalbe turned into glory. Your ſincerite and innocencie at length ſhall appere vnto ỹ world, whiche ſincerite al men ſhall prayſe, curſyng them whiche haue diſhoneſted you with falſe reporte. Prayſe lōg ſuppreſſed, breaketh out commonlye with greater lighte. There is nothyng couered but tyme wyll vncouer it, and nothyng is hyd, but it once wyll come to light. Endeuour this onelye, that ye do thynges worthy prayſe, and not ſeke after prayſe. There is nothyng therfore, why ye ſhould be troubled with feare of infamy, and not frely preache the goſpel of the kyngdome. It hath no diſhoneſt thyng, nor nothyng to be kept cloſe, yea yf ye heare any thyng of me in darkenes, preache ye it in the cleare light. And if I haue tolde you any thyng ſecretly, preache it openly. Our doctrine is without any colouryng. It deſireth to cum forth before all men, and it is afrayde to be knowen of no man.

The diſciple is not aboue his maiſter, &c

Feare them not therfore

For there is nothyng, &c

The texte.

¶ And feare ye not them that kyll the body, but are not able to kyll the ſoule. But feare rather hym whiche is able to deſtroy both ſoule and body in hell. Are not two lytle ſparowes ſolde for a minute? one of them ſhall not fall to the ground without your father. Yea and all the heares of your heade be numbred: Feare ye not therfore: ye be of more value than many ſparowes. Euery one therfore that ſhall confeſſe me before men, hym wyll I confeſſe alſo before my father whiche is in heauen. But whoſoeuer denieth me before men, hym wyl I alſo deny before my father whiche is in heauen.

But there ſhall be ſome perchaunce, whiche wyll litle paſſe vpon infamye, and other ylles, but who can deſpyſe and ſet litle by death? It were mete you ſhould feare them, yf they could kyll the whole man: but ye that knowe that the body is the vileſt parte of man, and that the ſoule whiche is the cheke parte of man can not be hurte of them, be they neuer ſo ſauage and cruel: ye (I ſaie) nede not to feare them. They ſhould hurt you more yf they dyd ſleye you folowyng their mindes, thā yf they kyll you not regardyng them. I wyl ſhowe you who is more to be feared. Feare him who lyke as he made the whole mā, ſo he is able to condempne hym to euerlaſtyng death, and to delyuer hym into hell fyer.

Yet the body whiche the tyranne doth kyll for a tyme, doth not vtterlye perythe. For the ſelf ſame at the reſurrection ſhal be reſtored in farre better wiſe. Hytherto therfore only the body is in daunger, yf in caſe ye be kylled conſtātly obeying my commaundementes. But yf ye obeye their commaundemētes,

and

and leaue the busynes of the gospell, nowe not onely the bodye dothe perishe, whiche yf no man kyll it, yet by the common law of nature it muste nedes dye but also the soule shall be delinered to euerlastyng fier. And what matter is it, whether the persecutour, or dysease, or any other chaunce take awaye the lyfe? Truly more glorious it is to dye for the gospell sake, whiche death thoughe it be violent and sore, yet it shall not cum before the date, whansoeuer it cummeth it shall not cumme without the prouidence of God. And by this it cummeth to passe, that yf ye endeuour to auoyde it, ye can not. God will not suffre you to be slayne but when it shall be very expediēt for you to dye. Wherfore put out of your myndes al this feare. God also wyll prouide for this, to whō it were not harde to geue you immortalitie, but that it is a greater thyng to despise death, than to escape it. What is of lesse value than sparrowes? of the whiche two be bought for a farthyng, a verie litle coyne? And the numbre of sparrowes is great in euery place, and yet not so muche as one of them is loste in the yearth, but by the wyll and sufferaunce of your father. Do ye feare thā least he wyl suffre you, whom emong all he hath chosen to this busines, to perysshe before your tyme, whom he doth not neglecte, insomuche that he kepeth the numbre of all the heares of your hed? Seyng that ye be of more estimatiō to the father than innumerable sparrowes, there is no cause why ye shoulde feare, least men be able to do any thyng agaynst you, otherwyse than shall be thought to hym, who hath contynuall care ouer you. Wherfore leaue the care of your lyfe and death vnto hym, and be not ye dryuen from the open profession of my name, be it neuer so hated of the world, by any feare of displeasures that men can do vnto men. For whosoeuer litle regardyng the rebukes of mē, do professe me in this lyfe to be his lorde and mayster, hym wyll I acknowledge to be my seruaunt and disciple, before my heauēly father. Contrariwise whosoeuer wyll be ashamed of me before men and denye me, hym wyll I deny before my father whiche is in heuen. And this is no dayntcouse & delycate profession: for he doth not professe me, vnles he doth declare by his lyfe that he doth beleue my sayinges. And he hath denied me, whiche so lyueth that he setteth by any thyng more than by me. What wynnyng therfore can it be, yf a man lese that noble and euerlasting praise with the father and his angels, for feare of a false slaunder here, whiche neither lasteth long, nor is no slaunder in dede, but with ignorannt and foolysshe mē, and before god very true glory? It is a great gayne litle to passe vpon these thynges, & to make haste to the euerlastyng rewarde: whiche shall be geuen in due tyme to them that haue deserued it: in the meane season a good conscience is a great piece of the rewarde.

The texte. Thynke not that I am cum to sende peace into the earth. I came not to sende peace but a swearde, for I am cum to set a man at variaunce with his father, and the doughter wyth her mother, & the doughter in law with the mother in law. And a mānes foes shall be they that are of his household. He that loueth father or mother more than me, is not worthy of me, and he that loueth sonne or doughter more than me, is not worthy of me. And he that taketh not his crosse and folowyth me, is not worthy of me. He that fyndeth his lyfe, shall loose it, and he that looseth his lyfe for my sake, shal fynde it.

The profession of the gospell is no weryshe nor lyght thyng. Truly the rewardes be greate, but ye must cum vnto them with behement and continuall desyres of the mynde: they chaunce not vnto yll menne and lingerers: they muste be obteyned by strength and violence. Thynke ye that I am cum to sowe peace in the yearth emong men? It is farre otherwyse. Naye I am not cum to sowe peace and cōcorde, but swearde and warre, and that inward and domesticall warre and not ciuile warre onely.

For where as ỹ doctryne of the gospel shalbe hated of the most parte. And sich it requyreth so feruent a desire towarde it, that all the affections of men be they neuer so great and vnruly, must geue place: it can not be but great strife and dissencion must arise emong them that be most nere and frendly: whyles they ỹ dote vpõ the worlde wil rage rather agaynst their derest beloued, than forsake their vices, wher vnto they be accustomed: & whoso is once touched with the great feruency of the euangelical charitie, he will not suffer himself by no maner of affections to be plucte away from ỹ thing, which he hath begonne to embrace and make muche of. But happy is that strife and dissenciõ, which doth auaũce syncere and good thinges, & cutteth away rottẽ thynges: Happy is that sweard whiche pareth away from the soule, al noysome lustes and desires. Let this tumulte and hurlyburlye be layed vnto me, & not to you, which haue geuen a medicyne and troubled all the body: but so, that they that stryue agaynst theyr affeccions for the hatred of my name, ought to impute it to themselues and not to me. For they might folowe thẽ, whome they persecute. I offre health & saluacion to al men, which yf al men do embrace, there shal be no strife nor dissencion. Truely the gospel of it selfe is a thing of peace, of quietnes, but sedicion is rayled by the fault of others. Lyke as the medicine is a holsome thyng of it selfe, but in the body it maketh a rumblyng and trouble, whyles it prouideth that al the mẽbres may be in quiet. But it is expediente that the noysome thynges be pared away, that true and holy cõcorde may be establysshed the more emõg the pure and clene. This sweard therfore I bryng into the yearth to breake concorde betwixte the sonne and the father, to diuide the sure and streight band of nature betwene the sonne and the mother, to discreuer the loue and concord betwene the mother & doughter in law. There is no knot of nature or amitie so sure, which this swerde is not able to breake. Whome domestical aquaintaunce hath made louers and very nere frẽdes, them the sweard of the gospel shal set in sondre. But so fer & no ferther shall thys battayle extende, and so ferre shall thys warre go, that they whiche be of oure side shall onely dispise their enemies, but not hurt thẽ, and asmuche as in thẽ lyeth, saue them also yf they can. And thus far shall thys dysprysing go, not to dysdayne them and abhorre them, but soberly to make them an aunswere, and not to obey their wicked commaundemẽtes. ye must take hede by all meanes that the common state of the publique weale be not troubled by you. Be not slacke in the duty which by ỹ lawe of nature the sonne oweth to the father, the doughter to the mother, the brother to ỹ brother, the husbãd to the wife, the cosen to the cosen, the frende to the frende, and the familiar to hys familiar and acquaintaunce. For I do not abrogate and put away the lawe of nature, but make it perfect. ye must be obedient in al thinges vnto the publique magistrates and ministers, vnlesse they prescribe and cõmaund wicked thynges. They call you to the lawe, ye must go: they require accompte, ye must make it: but if they commaũde you to do honour and sacrifice to ymages and pictures, yf they commaunde you to ceasse from preaching of my name, ye ought not to obey them. And yet they must not be stirred with checkes and raylinges, but they must be aunswered soberly, why it is more mete to obeye god the prince ouer all, than the power of man. For it is reason that the commaundementes of god shoulde be preferred before the cõmaundemẽtes of men. And yf they prescribe vniust thinges which yet do not make men wicked, yf they obey them: they must be suffered, leste they being stired they fall in to a rage. As for an exãple, if they take away vniustlye thy garmẽt or money: if they cast the in to prison: if they scourge the with whippes. For these thinges do not take away godlines, but rather by occasion, increase and set furth the vertue of the gospell.

For I am come. &c.

He that loueth father or mother. &c.

Lykewyse

Lykewyse the dutie of the naturall loue muste be perfourmed to the parent if he haue nede, though he be an hethen, and alienate from the ghospell. But yf thautozitie of the parent withdrawe frō the ghospel, ỹ heauenly father ought moze to be obeyed, than the yerthly father. And yet the father must not be churlyshly dispysed, but gently and reuerentlye monished, not to repugne agaynst god. In like maner also we must doe with others, vnto whome we owe the duty of humanitie, eyther of nature oz els of curtesy. Sum wyll say, it is hard to master suche affections, whych nature hath inwardely grafted in vs.

But such strong and mãly men, the pzofessiō of ỹ ghospell dothe require & such as wyll be moued from the heauenly busynes by none affections. Ye shall see me go this way: he must nedes folowe in the same whiche wyll be taken in the numbze of my disciples. The sonne that loueth the father oz the mother moze than me, is not mete foz me. Agayne the father whiche loueth the sonne oz the doughter moze than me is not mete foz me. And he loueth hym moze than me, yf in doyng hym pleasures, he neglecteth my commaũdementes. It is wicked loue so to tendze thy parentes being but men, that thou offende thy parent beyng god. And leste it should seme to be to muche to set moze by the wil of God than all mennes affections, where as nothyng is moze deare to man than lyfe, excepte he despise this also foz the ghospel sake, and be alwayes in a redines to all kyndes of deathe and punishment, and take vp his crosse and folowe me dayly, he is no mete disciple to haue me to his master. Foz lyke as the disozdered loue of the parente oz chylde is hatred rather than loue, sithe it is noysom vnto bothe: so the disozdered care to pzeserue the lyfe, is a very distruction of the life. He hath pzeserued his life, that loste it well, he hath loste it, whiche hath kepte it naughtly. He that by fozsaking the ghospell, & denying me hath pacified the iudge, hath escaped pzison, hath escaped hangyng, hath escaped death where as he semeth to men to haue wonne his life, he hath loste his life in dede. Agayne he that constauntly sticking vnto the ghospell putteth furthe hym self boldely to all daũgers and deathes, he semeth vnto men to loose his lyfe, wher in dede he wynneth his lyfe. The lyfe doth not perysche when it is taken awaye foz pzofessing of the ghospell, but is pzeserued euerlastyngly: It dothe perishe in dede, if it bargayne to haue a shozt tarrieng in the bodye with vngodlynes: and yet it lyueth not than in the body, whiche liueth in the hatred of God.

And he that taketh not his crosse. &c

He that findeth his life. &c.

And he that loseth hys lyfe. &c.

The texte.

The that receyueth you receyueth me, and he that receyueth me receyueth hym that sẽt me. He that receyueth a prophet in the name of a prepher, shall receyue a prophetes reward. And he that receyueth a iust man in the name of a iust man, shal receyue a iust mannes reward. And who so euer shal geue to one of these litill ones to drinke, a cup of colde water onely in the name of a disciple, verely I say vnto you, he shal not loose his reward.

Neyther is there any daunger leste if it chaunce you to be fozsaken of your parentes kynnesfolkes, aliaunce, and frendes: that there shoulde be none to geue you house rowme and vittayll. The gyftes wherewith I doe adozne you, and your innocency shall purchasse you euery where howses, parentes, chyldren, kynnesfolkes, and frendes. Foz ye shall haue so manye chyldren, as ye shall haue disciples. Lyke as there shall be euer sum whiche will dispise you and persecute you: so there shal be euer sum whiche will cumfozte you with an intiere and pure affection. And as albeit ye reuenge them not, but wyshe them wel, God in tyme to cum wyl greuously punysche them, because he taketh hym selfe to be dispysed when ye be dispysed: so to thothers he wyll render a great rewarde foz your sake albeit ye requyte theym not. Foz god wylleth not that it shoulde be imputed to you, but vnto hym selfe, yf any gentylnes hathe bene bestowed vpō you foz the ghospells sake. Foz whosoeuer receyueth you, receyueth me: in whose name ye be ambassadoures: and he that receyueth me

He that receyueth you receyueth me.

receyueth

receyueth my father, frō whom I am sent, and whose matter I haue in hāde. He therfore like as he is riche and liberall, so will he render a very greate rewarde for euery litil benefite whiche is bestowed vpon you, that men shal not loose theyr benefyte vpon you, but haue a greate auantage therby: that much more oughte he to render thākes whiche gaue the benefite, than he that receyued it. For truely it is a greate gayne to exchaunge a corporall benefite indurynge but a whyle, for spirituall and euerlastyng riches. Who so receyueth the prophete or the preacher for no nother consideracion but that he is a prophete or a preacher, and that he beyng sent from me preacheth the will & promyses of god, he shall receyue the rewarde of the prophete, and becum a prophete him selfe. And who so receyueth the iust man not because he is his kynsman, or for any other worldely affection, but for this cause onely that he is a iust and a good man lyuyng after the rule of the gospell, he shall receyue the rewarde of the iust, & becum a iust man him selfe. Hath not he made an happy chaunge whiche hath vsed hospitalitie, and wonne innocency? Pouertie can withdrawe no man from this gayne. For here the good will of the geuer is counted the gift, and not ỹ value of the gift. In somuche that who so geueth but a cup of colde water, I saye not vnto me, but vnto any of the least of these, onely because he is my disciple, I say vnto you certenly he shall not leese his rewarde: for he also shall becum my dysciple. And who is so poore and bare whiche is not hable to geue a cup of colde water to the thirsty? And as it skilleth not how greate the thing is that is geuen, but with what affection and in whose name it is geuen: so it skilleth not how great he be, vpon whom this gentilnes is bestowed: this is sufficiēt that he is my dysciple, that I may accept and take it for a great benefyte.

The.xi. Chapter.

The texte. ¶ And it came to passe that whan Iesus had made an ende of commaundyng his twelue disciples, he departed thence to teache and preache in theyr cities.

After that Iesus had instructed and furnished his disciples with these commaundemētes, and commissions, to preache the gospell, he lette them, that they beyng apart from their master, might make a triall of themselues, and proue what they could do: and wente from the hill, that he for his part might preache the gospell in the cities of the Iewes.

The texte. ¶ Whan Iohn beyng in pryson hearde the workes of Christ: he sente two of his disciples, and said vnto him. Art thou he that shall cum, or do we loke for another? Iesus answered and sayde vnto them: go and showe Iohn agayne what ye haue hearde and sene. The blinde receyue theyr sight, the lame walke, the leprose are clensed, the deafe heare, the dead are rayled vp, and the poore receyue the glad tidinges of the gospell. And happy is he that is not offended by me.

And at what tyme the fame of Iesus by the reason of his miracles whiche he wrought in many places, and by the reason of his wonderfull doctrine did increase dayly more and more through out all Iewry and in the countreyes nere vnto Iordane, where before Iohn had preached and baptized Iesus: the disciples of Iohn sumwhat now enuying the glory of Iesus, of whome as yet they had no great opinion, whereas of Iohn they thoughte that he was sumwhat more than man: they tolde vnto Iohn beyng in prysen, what good successe and fortune came of all thinges whiche were doen by hym, whome a litell before he had baptised in Iordane, and with whom he dyd beare witnes vnto the people,

Further Iohn a man of perfect holynes, reioysing that it nowe came to passe whiche he spake before, that the name and opinion of hymselfe, which was

was greater than it was in dede, did decrese and dimynisshe, and the fame and opinion of Jesus did dayly increase and spreade abrode, perceuing also the enuious affections of his disciples, to thintent that he myght heale theyr weakenes and abandone them from him and deliuer them to Jesus: he chose out two of them and sent them to Jesus, to saye vnto hym in his name these wordes: Arte thou that Messias, which was sayde should cum, or arte thou not he whō I spake of before, and doe we yet loke for an other? Thus did John, not that he was in doubt, but to confirme and establysshe the mindes of his disciples, & throughly to abolish and put away the ouer great suspicion ỹ they had of him selfe, supposyng him to be Christ. For if he should haue denied ỹ he was Christ & should haue repeted ỹ which he had often spoken before ỹ Jesus is Messias, his disciples would haue imputed it vnto humilitie: & the more he should haue humbled him selfe, the greater opinion woulde they haue had of him. But he knew ỹ Jesus him selfe could best heale & cure this theyr weakenes. They go vnto Jesus & tell him what John commaunded them. Jesus knowyng ỹ the testimony which is gathered of dedes, is more certeyne than ỹ which springeth of wordes, chiefly if a man testifieth wt̄ himselfe, made none aūswere at the first, but euen before theyr face worcking many wonders both new, & which haue not been heard of, healyng ỹ sicke, chasing away the vncleane spirites, restoring ỹ lame, geuing sight to the blind, saith vnto the: It nedeth not for me to showe what I am. Only go & showe vnto John what ye haue seene with your yes, & what ye haue heard with your eares. The blynd receyueth syght, ỹ lame walketh, the lepers be clēsed, the deafe heareth, ỹ demoniackes whiche be troubled with deuilles, be delyuered: the deade ryse agayne: Finally according to ỹ prophecy of Esay, the pore & humble doth embrace the ioyfull tidinges of euerlasting life, which the stout & arrogant do dispise. These workes do declare sufficiently what I am. And blessed is he vnto whose mynde suche great successe of the ghospel geueth not occasyon of yll. Jesus spake this also, notyng modestly the enuy of John his disciples, but in suche wyse that they should not be put to shame before the multitude, but should knowe theyr fawt secretely with them selues: temperyng his aunswere by all meanes, both that he myght auoyde suspiciō of arrogancy, & that the disciples might beleue hym the better, and also ỹ he myght rather heale theyr affection, than openly to reproue them.

Go & showe John again what ye haue heard and sene.

¶ And as they departed, Jesus began to speake vnto the people concerning John. What went ye out into the wilderues to see? a reede that is shaken with the wind? go to, what went ye out to see? a man clothed in softe rayment? behold they that weare softe clothig are in kinges houses. But what went ye out for to see? a prophete? verely I say vnto you, and more than a prophete. For this is he of whom it is written: Behold I sende my messenger before thy face, who shall prepare thy waye, before the. Verely I say vnto you: emong them tyat be borne of womē arose not a greater than John the baptist. Yet he that is lesse in the kingdome of heauē, is greater than he. From the dayes of John baptist vntill this day the kyngdō of heauen suffereth violence, and the vyolent plucke it vnto thē. For all the prophetes, and the law it self prophecyed vnto John. And yf ye wil receyue it, this is Helias, which was for to cum. He that hath eares to heare, let him heare.

The texte.

Then when they were departed, Jesus turnyng vnto the multitude, leste they shoulde surmyse any thyng of John otherwyse than were conuenient, supposyng that he demaunded these thynges as thoughe he had bien in doubt himselfe, and not rather to heale the weakenes of his disciples: he began to set furthe the prayses of John very largely, but yet in suche wise that he would not geue hym the prayse of Messyas, but the nexte prayse onely, and yet he woulde that John his testimony concernyng hym, should be of weyght. For it was expedient that the people shoulde haue a very good opinion of John, whiche had testified so notablye of Jesus, that he was the sonne of god,

that

that he was the lambe whiche shoulde take away ꝑ sinnes of the worlde, that it was he that shoulde baptyse in fier and spirit. For neyther vanitie nor lying coulde be suspected in suche a man as thoughe he had falsely so prayed Christ before: nor wauering or inconstancy, as thoughe being chaunged afterwarde he shoulde haue begonne to doubte of Christe. Let no man (q he) suspecte John of inconstancie.

What went ye out into wyldernes to see, &c.

For yf ye thynke hym suche a one that he wyl chaunge his mynde after the maner of mutable men: and doubt of that thyng whiche he before affirmed, for what cause dyd ye lately flocke together in wyldernes to gase and loke on? To see a rede shaken with the wyndes? For suche maner a man shoulde he be, yf he woulde nowe swarue and dissēt from him selfe, and should becum muche vnlyke vnto hym selfe. But the contynual hardnes of his hole lyfe, doth lyghtly delyuer hym from this suspicion. What I saye, ranne ye together into wildernes for to see? A manne gayly appareled with sylkes? This was a syght nothyng meete for wyldrenes. For they that be clothed withe fyne lynnen and sylkes be in kynges palaces, vnto whome dothe agree excesse and ryot, and delicate liuyng. And emong them inconstauncye and flattery hathe place.

Beholde they that weare soft clothig, &c.

He that lyueth with locustes and wylde hony, he that is clothed with Camels heare, he that is gyrded with a letheren gyrdle, is not thus suspected nor mil demed. And the familiaritie of the kynges courte coulde not alter his ordre. The prison doeth declare and shewe that he coulde not flatter. But it must nedes be sum greate spectacle and syght whiche drewe you so thicke into the deserte. Therfore what came ye to beholde? Any prophete? for they be cōmonlye wunt to leade theyr lyues in desert.

Here truly ye be not frustrate of youre hope. For ye haue not seene onlye a prophete, but a more excellent thyng than a prophete. For it is he of whome Malachias once prophecyed, that he shoulde cum before Messyas as being now at hande, that he should not onelye by his oracle and true saying, promise him to cum longe after, but also poynte hym with his fynger to be at hande.

I saye vnto you, &c.

Thus is the prophecy: Lo sayth he, I sende my Aungell before thy face to prepare thy waye for thy cummyng at hand. This I assure you, so great is the excellency of John, that none is greater than he, emong them all that hath ben borne of a womā. Yet he which is at this present estemed lesse of many in preachyng of the ghospel, onely is greater than he: for he promised not with doubtfull prophecies, that Messyas once shoulde cum, but he shewed hym, and appoynted hym nowe cummyng, and preached that the kyngdome of heauen was nowe at hand. Hytherto the heauenly doctryne was looked for, whiche the fygures of the Patryarches, whiche also the oracles of the prophetes, had darkely prompted. Now John so excited and styrred the hartes of many to the desyre of euangelycall doctryne, that from the begynning of his preaching vnto this day, they breake in vnto it thorough the violence of faythe, both synners & heathen people, & wyll we, nill we, they plucke it, & rauyshe it vyolētly. They wyll no longer be excluded, they wyll no lōger be detayned in shadowes and darke ryddelles of the olde lawe, perceyuing that the lyghte of the euāgelical truthe is at hande, and that the thyng is now present, which was showed and signified in the former bookes, perceyuing also that none other prophecie ought to be looked for, touchyng Messias that shoulde cum. For all fygures by the whiche the lawe poynted Messias to cum, and all prophecies of the prophetes, which prompted ꝑ Messias shoulde cum, as sone as John cam, left of to prompte the thynge to cum. For it is folyshnes to loke for the thyng that is present, as thoughe it were to cum.

From the daies of, &c

For all the prophetes, &c.

There is no more to doe, but feruently and gredely to teache, and take that which agreably to the true sayinges of the prophetes, is nowe presētly offered.

And

And to the intent that ye maye playnly see that hereafter there is none other prophete which shall shewe you of Messias to cum, this is that John whome Malachias vnder Helias name (whome he folowed in austeritie and hardenes of lyuyng, & apparell, whome he folowed also in franke reprouyng of kinges) prophecied before should cum before that Christ did cum. Wherfore yf ye receyue hym, beleue ye that Messias so long loked for, is nowe at hande: ye haue sene his lyfe, ye haue heard his testimonie, ye heare also what I will saye vnto you. Yf any haue eares to receyue the truthe, let hym heare: yf any wyll stop his eares, let him thāke himselfe of his owne vndoyng. There is nothing omytted of vs that maye moue the hartes of all men.

The texte. ¶ But where vnto shall I lyken this generacion? It is lyke vnto chyldren whiche sit in the market places, and call vnto theyr felowes and saye: We haue pyped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not sorowed. For John came neither eatyng nor drynkyng, and they saye he hath a deuyll. The sonne of man came eatyng & drynkyng, & they saye: behold the glutto, and the wyne bybber, a frende to the publicanes, & to the sinners. And wisedome is iustified of her chyldren.

And yet I see many so obstinately vnbeleuyng, that neither afrayed by the austeritie of John, nor allured by my curtesye and well doyng, wyll receyue the thyng whiche they haue loked for nowe so long time, by the promise of the prophetes. What maner of generacion shal I call this? Or by what cōparison maye I set it furth? It is lyke vnto chyldrē syttyng in ỹ market place, which with a common song crie thus to their felowes a far of: we haue song you pleasaunt thynges vpon our pypes, and ye haue not daūced: we haue song you sorowfull thinges, and ye haue not wayled. We haue proued and assayed one thyng, but dyuers wayes. Neyther waie hath bene profitable vnto the vnbeleuers, lower and vntractable. John myndyng to stirre vp this nacion vnto penaunce, (as it wer) vā a sorowfull song came furth with great austeritie and hardnes of lyfe, fastyng, abstaynyng from all delicate meates, forbearyng wyne, and drynkyng water. And sum let not to saye that he is possessed with the deuyll, that fayre they be from folowyng of hym. The sonne of manne came furth mindyng to stirre vp this nacion to the loue of the heauenly doctrine, as it wer with a more mery song of the pypes, & that he might allure them the more with his gentylnes, he hydeth not hymself in desert places, nor weareth no notable roughe garmēt, nor vseth no notable lower meates, but framyng himself to all men and dispisyng the cumpanye of no man, eateth al maner of meates, and dryncketh what soeuer is set before hym: and agayne they picke quarels, falsely to reproue hym, saying: Beholde the great eater, the wyne bybber, the frende of the publicans and sinners. They that be not moued with austeritie & roughnes, be wont to be wōne by fayre speaking and gentilnes. But this nacio by euery occasio is made worse and turneth euery remedy and medicine into a matter of greater disease and sickenes. But by the more waies they be prouoked to health and saluacion, the more euident it shalbe to al men, that they perishe through theyr owne malice: and the wysedō of God, by whose counsell all these thynges be done, shall haue the prayse of righteousnesse emong her chyldren, when they shal see thē that appered great men and iust men before the worlde, to be repelled from the kyngdom of heauen for theyr vnbelefe: Contrariwyse when they shal see sinners, publycanes, harlottes, heathen people, humble and abiecte, to be receyued into euerlasting saluacion for the redines of theyr fayth.

The sonne of man, &c.

The texte. ¶ Than began he to vpbrayde the cities, in which most of his miracles were done: because they repented not of theyr synnes. Wo vnto thee Chorazin. Wo vnto the Bethsaida. For yf the miracles whiche were showed to you had bene done in the citie of Tyre or Sydō, they had repented of theyr synnes long a gone in sacke clothe & asshes. But I say vnto you: it shal be better with Tyre & Sydon in the daye of iudgement, than with you. And thou Capernaū, which art lyft vp vnto heaue, shalt be brought downe to hel. For if the miracles which haue ben done i the, had bene showed in Sodome, they had remayned vntyl this day. But I say vnto you that it shal be better with Sodom in the day of iudgemēt, than with the:

Here Jesus mulyng in manner at the inuincible malyce of certaine people, for the feare and example of others, began to rebuke the cities, whiche where as he had shewed many miracles, and healed men, and taughte so many thinges: yet they were not styrred to repētaunce of theyr former lyfe, saying: Wo be to the Chorazin: wo be to the Bethsaida: for yf the wonders whiche haue bene shewed in you, had bene sene in Tyre & Sydon, which cities ye abhorre as heathen and wycked, long ago they being contrite woulde haue done penaunce in heerclothes and asshes. And in the meane tyme ye stāde in your owne conceite, because ye be of the stocke of Israell, because ye sacrifice not vnto Idolles, because ye be not geuen to riot and excesse so opēly and loosely, because ye worshyp one god, because ye be the chyldren of Abraham, because ye haue the lawe and the prophetes: but vnlesse ye repent you, all these thinges shall turne into the heape of your damnacion. For this I assure you, in the daye of goddes iudgement whan euery man shalbe iudged of God, not after opinion and heare saye, but according to his deserte: Tyrus and Sydon shall be more gently handled than you. They shall be the more easely punished because they were not styrred to penaunce as ye be. And thou o Capernaum, whiche now standyng in thyne owne conceite, art in courage as highe as heauen: shalt than be plucked doune to hell. Thou reioycest with thy selfe as though thou were righteous & doest abhorre the dwellers of Sodome whiche in tyme paste were horribly punished for theyr sinnes: but in the daie of iudgement theyr damnacion shalbe more easy than thyne. For yf those miracles had bene wrought in Sodome which haue bene shewed in thee, they would haue satisfyed by penaunce, God that was offended with them, and theyr cities had stande vnto this daye.

Wo be to the Chorazin.

Wo be to the Bethsaida.

But I saye vnto you. &c

The texte. ¶ At that tyme Jesus answered, and sayde: I thanke the o father, o Lorde of heauen & yearth, because thou hast hyd these thynges from the wise and prudent, and haste shewed the vnto babes. Verely father so it was thy good wyll. All thinges are deliuered vnto me of my father. And no man knoweth the sonne, but the father? nor no man knoweth the father, but the sonne, and to whomesoeuer the sonne wyll reuele hym.

And when the disciples were returned vnto Jesus from their preachyng and tolde him cherefully, that the matter came well to passe, he teachyng vs y whatsoeuer we do prayse worthy, ought to be ascribed vnto God, lifting his iyes vp to heauen, saide: I thanke the o father, whiche arte lorde of heauen & yearth, and by whose wysdome all thynges be gouerned, because thou haste hyd this heauenly philosophye from them that be high minded and pufked vp with pryde, throughe an opinion of theyr worldly wisdome and polycy: and haste opened it to the lytill ones, and to the meke, and to foles after the worldes iudgement. Truely so it is father, for so it is thought best vnto thy gentilnes: to teache that thou art not pleased with the stoute, & suche as truste vnto theyr owne iustice and wisedom: and that they be great with the, for the simplicitie of faith, whom the worlde taketh for fooles and abiectes. So it pleased thy godly wisdome to condemne the wisdome of manne, and to drawe vnto thee good men by the humilitie of the doctrine euangelicall. And by and by turnyng to them that stode about him, saide: My father is the author and the cause of all these good thynges, who hath deliuered all vnto me. To knowe him and me, is the very true felicitie. And he doth not bowe hym selfe but to quiet and meke myndes. This is a certayne secrete Philosophye and not knowen vnto the worlde. No man knoweth the sonne but the father: no man knoweth the father but the sonne, and to whome the sonne wil manifest hym: and he doth not manifest him to the proude and high mynded. The doctrine auaileth nothyng, the miracles auaileth nothyng, without the secrete inspiracion.

Verely father so it was. &c.

But

But none be worthy of this, but they whiche distrustyng theyr owne helpes commit them selfe wholy to the goodnes of God. They that thynke them selues wyse, be not worthy for thys wysdome. They that thynke the selfes riche, be not receyued to these ryches. They that thynke them selfes noble and mighty, be not receyued to these priuities. They that thynke them selfes iuste, be not meete to receyue the iustice of God.

Cum vnto me all ye that labour, and are laden. And I wil ease you. Take my yoke vpon you, and lerne of me, for I am meke and lowly in hearte, and ye shall finde reste in your soules. For my yoke is easy, and my burden is lyght. The texte.

Here Jesus consyderyng in his mynd the great mysery and calamitie of mankynde, sum to be oppressed with powertie, agayne sum more greuously to be tormented with care for riches, sum to be greued with diseases, sum with old age, sum to be vexed with loue, and sum more greuously troubled with hatred, many to wander and wauer in sundry mazes of false opinions, many to be afflycted & greued inwardly with the conscience of theyr synnes, and ỹ there was none, whiche played the parte of a faithful & effectuall pastour, where as there were innumerable whiche toke vpon them to be prestes in countenaunce and hawtie behauiour, whiche magnified them selfes by the name of mayster and Rabby, and whiche dyd exacte theyr tythes: moued with pitie and compassion dothe inuite and call vnto hym all menne, promysyng of his owne accorde vnto all menne cumforte and remedy, so that with a syngle and a syncere harte they cumme vnto hym, and shaking of the most miserable and moste greuous yoke of the worlde, take vpon them the yoke of the doctryne euangelycall. Cumme vnto me (sayth he) as many of you as be greued with afflyctions, cares, or with conscience of your synnes, and as many as be oppressed with the burden of aduersytie, I wyll refreshe you, I wyll geue youe solace and comforte agaynst all kyndes of displeasures. Neyther ryches, nor honors, nor pleasures of this worlde bryngeth ỹ true tranquylytie & quietnes of mind: nor ỹ wisdõe of thys worlde, nor ỹ religiõ of ỹ Pharisees deliuereth from greuouse carefulnes. The worlde hathe his yoke, at the fyrste appearaunce pleasaunte, but in dede greuous and sharpe. Fyrste of all shake it of, and runne vnto me gladly, and bowe your neckes cherefully vnder my yoke. Learne of me what thyng onely and truely dothe pacyfye and ease the mynde, and of what fountayne this whole tumulte and trouble of menne dothe spryng. Truly this is the hawte and fyerce mynde trustyng to it selfe, and trustyng lytle to God. Out of this spryngeth Ambytion, desyre of money, luste to reuenge, debate enuy, warre, sedicion, wickednes agaynst God: than the whych thynges what cã be more tumulteous or troublesom? Do ỹ yf ye wyl be once deliuered from all illes, take awaye the foũtayne of these euyls, receyue my doctryne, and folowe my lyfe. Learne of me howe that I am meke and of no hawte herte. I haue declared by myracles what I can doe, and yet I desyre neyther ryches, nor honour, and I am ambitiouse and gredy vtterly vpon nothyng whiche semeth to the worlde great and goodly. I disdayne none be he neuer so vyle or sinfull. I geue not taunt for taunt, I curse not them that wysshe me yll: I stryke not hym agayne, that strykeith me. I depende wholye of the commaundemente of my father. He wyll punysshe the yll doers: he wyll rewarde the good dedes: to hym I render the whole glory: to hym I commit all my care. I obey symplye and playnlie in all thynges, his wyll: and as muche as in me is, I study to do for all men, and to hurte no manne. Yf ye lerne onely this of me, ye shall fele and perceyue these miserable tumultes and troubles to be assuaged, wherewith nowe ye be tossed & turmoyled without any ende, & ye shall get reste and quyetnes to your myndes whiche shall folowe you and be with you, in the

And I wyll ease you.

For I am meke & lowly of herte.

mild tẽpeſtes of aduerſities which trouble you in euery ſyde. A meke & a colde minde is the fountayn of all mannes tranquillitie and quietnes. Onely hauing confidence bowe downe your neckes. There is no cauſe why ye ſhoulde feare my yoke. It ſemeth harde and heuy vnto the vnbeleuers, but vnto them whiche with all theyr hart truſt vnto the goodnes of God, whiche haue receyued the fyer of the euãgelical charytie, my yoke is ſofte and eaſye: and my burden is lyght. For the certen and ſure hope of rewardes, maketh the yoke pleſaunt: and the ineffable loue towardes god maketh the burde lyght. For what is not ſweate and pleaſaunt to hym that hathe a loue to it? Yf the mynde haue a good conſcyence & be voyde of all care: Yf it haue a certeyne truſt of the rewardes of euerlaſtyng lyfe: what ſhall ſpryng or ryſe whiche can trouble or moue ſuche a mynde?

The.xii. Chapiter.

The terte. ¶ At that tyme, Jeſus went on the ſabboth dayes throughe the corne, and his diſciples were an hungred, and began to plucke the eares of the corne, and to eate. But whan the Phariſees ſawe it, they ſayde vnto hym: beholde thy diſciples do that whiche is not lawful to do vpon the ſabboth day. But he ſayd vnto them: haue ye not red what Dauid did whan he was an hungered, and they that were with him? howe he entred in to the houſe of God, and dyd eat the ſhewe breades, whiche were not lawfull for hym to eate, neyther for them whiche were with him, but onely for the prieſtes? Or haue ye not red in the lawe how that on the ſabboth dayes the prieſtes in the temple breake the ſabboth, & are blameleſſe? But I ſaye vnto you: that in this place is one greater than the tẽple. Wherfoore yf ye wyſt what this meaneth, I wyll mercy, and not ſacrifyce: ye woulde not haue condempned innocentes. For the ſonne of man is lorde alſo of the Sabboth daye.

AND vpon a certaine daye as Jeſus wente by the corne, and his Diſciples ſtirred with hunger, and goyng before hym, plucked the eares of the corne, and rubbing them with theyr handes, eate the corne: the Phariſees takyng occaſion on euerye ſyde falſely to blame them, ſayde vnto him: Seeſt thou not what thy Diſciples do breakyng the Sabboth daye? Why than doeſt thou not forbid them, ſyth they doe vpon the Sabboth day, that whiche is not lawfull? Here Jeſus ſo defended his diſciples that they coulde not blame hym, as the aucthour of breakyng of the ſabboth day, & teacheth them with al, ỹ ſuche maner ordinaũces ought to ceaſe as often as neceſſitie or ſum notable profyte chaũceth. For the Sabboth daye, faſtinges, and ſuche lyke conſtitutions were not ordeyned for mannes hurte, and vndoing, but for his preſeruation and health. Therfore he doth obiecte agaynſt the Phariſees beyng ſkylful in the lawe, an example out of the law, and that of a man not of the cõmon ſorte, but of hym whome they coũted chiefly to be an honeſt man & blameleſſe. Why (qͦ he) doe ye falſely blame my diſciples for that they aſſwage theyr hunger with a ſmal thyng, and eaſy to be gotten? Haue ye not red, how that holy Dauid conſtrained by neceſſitie, enterpriſed a greater thing? Who fleing frõ Saule, when he came to the citie of Nobe, dyd eate the holy loaues, whiche they called the loaues ſet furthe to be ſhewed, and not onely he, but alſo his folowers and ſeruauntes? It is vnlawful for any man ſauing onely prieſtes and Leuites to eate of theſe loaues: but when he was in daunger for hunger, neyther the prieſtes feared to ſhewe hym theſe loues, nor Dauid feared not to touche and eate them, as though they had bene prophane and not holy. Yf ye alowe the doing of the prieſte Abimalech: yf ye diſalow not the doing of the prophet Dauid: why doe ye reproue my diſciples for a thyng muche leſſe to be regarded? For what a ſmall worke is this to

Haue ye not red what Dauid did. &c.

pluckе

plucke vp the eares of corne beyng at hand and to eate the corne rubbed out with youre handes: Besydes this the lawe it self commaundeth the sabboth to be broken. For the priestes in the temple killing the beastes on ỹ sabboth daie, and exercysyng the butcherly office, gathering to gether a pile of wood and setting it a fyer, plucking of the skynne, cuttyng them in pieces and sethyng thẽ, breake not they the sabbothe daye: the lawe suffereth no worke to be done, and yet the sacrate priestes doe exercise and vse these fowle wokes in an holy place, vppõ the sabboth day. Ye knowe that these thynges be done, and ye doe allowe thẽ for this, because they make for ỹ vse of the tẽple. If the authorytie of the temple be so great that the worke whiche is bestowed vpon it, doth not breake the sabboth daye, this I saye vnto you: Here is one of greater authoritie than the temple. They that doe seruice vnto hym, ought more to be excused from the blame of breakyng of the sabboth daye. If they breake not the sabboth daye which laboure in the sacrifices of Moyses: muche more oughte they to be excused that serue and waite vpon the ghospell, which is a sacrifice moste acceptable to god. He that dyd ordayne the sabboth daye maye also take awaye the sabbothe, and he that ordeyned the sabboth daye, dyd ordayne it for mannes sake, and contrary wise he made not man because of the sabboth daye. It is mete therfore that the keping of the sabboth daie, geue place to the profyte and commoditie of men, and not man to perysh because of the sabboth daye. If sacrifice be made so muche of, that whoso attendeth vpon it, maye blameleſſe breke the sabboth daye: Why holde ye not hym excused, whiche by a necessary benefyte helpeth his neyghboure vpon the sabboth daye? For God confesseth that he estemeth more this kynde of sacrifice, than if a man offer vp to hym a beast. For he sayeth by hys prophete Osee. I desyre mercy and not sacrifyce: And the knowledge of God, more than brent sacrifyce. Ye take vpon you to be learned in the lawe, & yet this is wrytten in the law, which if ye truly vnderstode, ye wold neuer haue blamed thẽ that be blameleſſe, for a lyght matter, and noysom to no man. For there be certaine ordenaunces not that they be good or yll of themselfes, but that by sum meanes they be profitable towardes godlynes, and do rather sygnifie, than bryng or geue holynes: as be kindes of meate, the coloure or fashion of garmẽtes, or the stuffe that they must be made of, fasting and holy dayes. These thynges we muste not so superstitiously obserue and kepe, that for them we omit and let passe thinges that be of themselfes and euer good, or doe those thynges which be of themselfes and euer yll. Aduoutry, homicide, backbyting and enuy, be euer yll and wycked. And yet they that be of the pharisaicall religion, doe lesse abhorre from these thynges than from the breakyng of the sabboth daye. To helpe thy nedye neyghboure is euer godly and holye, and yet the Pharisei̇s vnder the coloure of keppyng of the sabboth daye, suffer theyr neyghboure to be greued and vexed.

Or haue ye not red in ỹ lawe howe that on the sabbothe dayes. &c.

But I saye vnto you. &c

Wherefore yf ye wyste what this meaneth. &c

¶ But he departed thense, and went into their Synagoge. And beholde there was a mã hauynge a wythered hand. And they asked him, saying: Is it lawful to heale vpon the sabboth dayes? That they myght accuse him. And he sayde vnto then, who emonge you shall haue a shepe, and if it fall in a pitte on ỹ sabboth dayes, will he not take it & lyft it out? Than howe muche better is a man thã a shepe? Wherfore it is leful to do a good dede on the sabboth dayes. Than sayeth he to the man: stretche furth thy hande. And he stretched it furth. And it was restored vnto healthe lyke as the other.

The texte.

This daungerouse superstition, Iesus Chryste studyed clearely to plucke out of the myndes of his disciples. Therefore to the intent he myght beate the same into the myndes of all men by a more manifest example, departyng from this place, he retourned into theyr synagoge, myndyng to take them to witnes whõe he knewe to be chiefly infected with this disease. And behold furthwith

And behold there was a man hauing a withered hand.

there was geuē hym occasyō of a myracle. For there was one in the multitude which had a lame and a withered right hande. Nowe the Phariseis lekyng after an honest quarell to accuse Jesus, marked hym whether he wolde heale the man vpon the sabboth daye, whiche a lytle before defended thapostles, where as they were blamed for breakyng of the sabboth daye. But Jesus myndinge to declare vnto all men, that their accusemēt came not of religion but of enuye, he cōmaunded ỹ man with the lame hand to cum furth before thē, ỹ the faulte myghte appere vnto them all, to thintent they myght be moued with pitie toward the miserable man, whiche had that membre dead and vnprofitable, ỹ is moste necessary for a poore man. But before he healed the man, not ignorant what the Phariseis thought, he demaunded of them this question. Is it lefull to heale a man on the sabboth day? And whether is it more tolerable emong you to do good to a man or to do yl, to saue a man or to destroy hym? For he destroyeth him who whan he maye saue hym, doth not saue hym. But they all holde their peace, least the people should thynke them cruell, yf they shoulde saye, it were not lawfull to helpe & succoure a miserable man on the sabboth daye, or leaste they shoulde lese theyr occasyon to blame Jesus, if they had answered it had bene lawfull.

And they axed him, &c.

They therfore saying nothyng, Jesus hymselfe brynging furth an example leused the knot of the question. Whiche emong you (q he) shall be founde so religiouse and deuout a keper of the sabboth day, that if it chaunce one of his shepe to be in daunger, by fallyng into the dyke on the sabboth daye, wyll he not put to his hande furth wt to plucke her out? If auarice cā do so much with you, ỹ ye had rather breake the sabboth daye, than to diminish your substaūce by one shepe: howe muche more ought charitie to preuayle, and obtayne of you, to helpe your neyghboure on the sabboth daye, whiche is farre better thā a shepe? It is manifest therfore (I reporte me to you) to be lawfull to helpe your neyghbour with a good tourne vpon the sabboth daye. But whan Jesus perceyued that theyr enuy woulde not be mitigated neyther by these wordes, nor by the syght of the miserable man, and that they wolde not be moued by so euident and playne reason, casting his eyes about, taking it greuously, and being sory for suche great blyndnes of theyr heartes, he turned vnto hym that had the drye & withered hande, and sayd: Put furth thyne hande, and at that worde he put furth his hande as plyaunt and nimble, as the other was.

Who emōg you shal haue a shepe.

Than saith he to the mā

The texte. ¶ Than the phariseis went out, and healde a counsayle agaynst hym, howe they myght destroye him. But Jesus whan he knewe it, departed thense, and muche people folowed him, and he healed them all; and charged them that they shoulde not vttēr him: that it might be fulfylled whiche was spoken by Esaye the prophet, who sayeth. Beholde my sonne, whome I haue chosen: my beloued in whome my soule hath much delyght. I wil put my spirit in hym, and he shall shewe iudgement vnto the Gentyles. He shal not striue nor crye, neyther shall any man heare his voyce in the stretes. He shal not breake the brouseed reede, and he shall not quenche the smoking flaxe, till he sende furth iudgement vnto victory, and the gentiles shall trust in his name.

The phariseis driuen into a rage by this so notable an acte, when they perceyued that they had loste an occasion to accuse Jesus, departing out of the synagoge, and leuing the multitude whome they perceyued to beare a good mynde vnto Jesus, consulted secretly with the Herodianes, whiche also had to do with John his disciples, which enuyed ỹ glory of Jesus, by what meanes they myght rydde Jesus out of the way. They had nowe a wyll toward murder, and nothyng lacked but a meete occasion. But Jesus not ignorāt what they intended, withdrewe him selfe from that place, leste he myght seeme to haue geuen sum occasyon of extreme delyng to the ragyng and furyous men. He myght haue spytefully represte them, he myght haue ouerwhelmed them

them with miracles, he myght haue destroyed them also, but mynding to show the euangelycall mekenes, gaue place to theyr rage & furye yf perhappes they woulde relent and repent, and thus farre he gaue place vnto them, that neuertheles in other places he distrybuted his heuenly doctryne vnto the multitude, whiche folowed him thicke and threfolde, and as many sicke men, or otherwise mysserable, as were brought vnto hym, he healed them. For his tyme was not yet cum: the ghospell was not yet sufficiently spred abrode. Wherfore he gaue place to them, not to prouyde for him selfe, but to take from them thoccasion of a wicked dede, and to teache withall, that the wysdom of the ghospell ought not to be defended against the disobedient with threateninges, w chekes or contencions, but with mildenes and mekenes. Therfore he commaunded the multitude that folowed him, that they shoulde not disclose him, lest the rumour spreading abrode, the Pharisees might be stirred more and more. Neyther was this thyng doen by chaunce, but it was prophecied nowe longe before by the Prophete Esay, that it should so cum to passe: In the wrytinges of the whiche prophete the Father doeth discrybe and set furth the victorye of his sonne, obteyned thorowe mekenes, and the saluacyon of the ghospel, translated to the Gentyles, for the pertinacye and stubernesse of the Jewes sufficiently knowen to all men. Beholde (sayeth he) my sonne whome I haue chosen before other: behold my dere beloued, in whome my soule is delited. I wyl geue vnto him my meeke and gentill spirite, by thinspiracion whereof, he shal shewe iudgement, not onely to the people of Israell, but also to all nacyons. He shall not doe this tumultuously or violently. For he shall not chyde nor shall not crye oute agaynste them that be contencyouse. No manne shall heare his voice in the stretes, as they be wonte that warre with the tong. He shall geue place to the inuincible malice, but he shall endeuour to bryng all vnto saluacyon. He shall geue none occasyon to the yll of theyr incurable destruccyon, but he shall saue all, yf by any meanes they can turne them selues vnto the better. He wyll not dispise the weake, he wyll not despise the feable, in whome there shall remayne any good hope: he wyll cherysche them, rather than oppresse them. He wyll not breake the browsed reede, and he wyll not quenche out the smokyng flaxe, vntyl the truth of it selfe, by the processe of time, haue the hyghet hand, & vntyll the madnesse of the wycked thorough theyr owne default, breake out so farre, that all men may percepue, that they be worthely repelled and cast away. Than the gentyles shall enbrace his doctryne, whiche the Jewes dispised, and put theyr truste in him, whome the Jewes refused to truste.

And the people folowed him and he healed the all,

And charged them. &c

That it might be fulfilled whiche was spoken by Esaye. &c.

¶ Than was brought vnto him, a blynde and dumme man, vexed with a deuyll: and he healed him, insomuche that the blynde and dūme, bothe spake and sawe. And all the people were amased, and sayde: Is not this the sonne of Dauid? But whan the pharisees heard it, they sayd: This felowe dryueth not out deuils but by the help of Beelzebub the prince of deuils. But whan Jesus knew theyr thoughtes, he sayd vnto them: Euery kingdome deuided agaynst it selfe, shall be brought to naught. And euery cytie or house deuided against it selfe, shall not stande. And if Sathan cast out Sathan, he is deuided against hym selfe. How than shall his kingdom endure. And if I caste out deuils by the helpe of Beelzebub, by whose helpe do your childrē cast them out? Therfore they shal be your iudges. But if I cast out deuils by the spyrite of God, than is the kingdom of God cum vnto you. Or els how can one enter into a strong mans house and spoyle his iewels except he first binde the strong man, and than spoyle his house.

The texte.

It chaunced in the meane tyme that emong many whome he healed, they offered vnto Jesus, one that was possessed with a deuyll, whiche had taken from the wretched man bothe his yes and his tong. Jesus commaunded the deuil to departe: he departed, & forth with the most miserable man was wholy restored, in suche wyse ỹ bothe he sawe and spake. The multitude was amased,

at that so great a matter, and nowe suspectyng him to be Messias, they spake emong them selues: Is this that sõne of Dauid, whom the prophetes dyd promyse? Whan the pharisees heard this voyce of the people, they sette not vpon Jesus himselfe, of whome alwayes they had the worse, but they endeuoure to with drawe the heartes of the multitude from the honozyng and veneration of him. It can not be (sy they) that this is that sõne of Dauid as ye suppose. For he shall cum borne vp and mayntayned by the power of God. He casteth not out deuils by the helpe of God, sith he is wicked and a breaker of the sabboth daye, a glotton, and a dronkard, & a companyõ of the publycans, but by thelpe of Beelzebub the prynce of deuilles. Now Jesus although he heard not their voyce, yet knowing bothe what they thought, and what they spake to others, turning vnto the Pharysees, so ordereth his answer, that by manifest reason he reproueth their madde railing, and rebuke, and yet he rayleth not on them agayne, but rather prouoketh them louyngly to enbrace theyr health and saluacion. Euery kyngdom (sy he) deuided with inward diuision and discord, must nedes cum to naught. And euery house striuing with it selfe, with inward disagreeing, must nedes fal. And if Sathã dryueth out Sathan, & yf one deuil dryueth out an other, howe shall his kingdom endure? And how is it likely & greable all deuelles beyng ennemyes of men, desiring nothyng but the hurt & destruction of thẽ, whose healthe miserably they doe enuye, ỹ now they fauour so greatly theyr health, ỹ for this cause one deuyll stryueth and fighteth with an other? Now yf I cast out deuilles by ỹ power & healpe of Beelzebub: these my disciples your chyldrẽ, whõ ye know, by whose helpe cast they out deuylles? for they also caste out deuyls, and yet ye reproue not them, but onely me ye falsely blame: & yet they haue myght of me to cast them out. Therfore it cã not be that they shoulde chase awaye deuilles in the power of God, and I in the might of Beelzebub, sith they doe it in my name. And therfore men vnlettered & vnlearned be able to doe so great thynges, because they beleue simply ỹ by the power of god I chase awaye deuilles. Therfore theyr godly beleke shall condẽne your vnbeleke, because you desyre rather vntustly to reproue where as ye myght be godly folowers. And if the thyng it selfe declare ỹ I doe caste out deuilles not by thelpe of ỹ deuill, but by ỹ might of God, ye ought not to doubte any more, but ỹ the sõne of Dauid is cum, & the kingdom of God, sith ye see ỹ the strẽgth of the aduersaryes do vanish away, whan they whiche professe the gholspell cal vpon my name. Therefore like as there is a concord & agreement emong the deuyls thẽselues to destroye all men: so I which am cum to saue all men, haue no concord nor agrement with them, but deadly dissencion & disagrement. Hytherto Beelzebub hath exercised his tyranny vpon sinfull men geuen vnto filthy desyres: I taking away the synnes of men, doe confounde and destroy Beelzebub the Prynce with his hole gard, & I doe restore vnto god through innocẽcy, whom he did possesse thorough vnrighteousnes. The thing is dõe by force, not by any agrement betwene me & the deuils. They feele, & confesse ỹ there is a present power where vnto they be forced to geue place. Or els howe maye it be ỹ any man might enter into the tower of a myghty man, & take away hys stuffe, vnlesse first he ouercum the mighty man, & lay him in bandes? Than he once kepte vnder whiche was able to resist, he wil spoile the whole house, & as it were cary away his pray. The worlde is the house of Beelzebub. In this he claimed to him a certeyne kingdome, because ỹ whole world was geuen to ambiciõ, excesse, filthy lustes, auarice, anger, enuy, & other noysom desyres, by the which he is made mighty. I as a mã of more power & valiantnes haue entred into his kyngdome ouercũming him, haue wun again to ỹ true prince, ỹ which he vniustly did possesse. Therfore there is no agremẽt betwene vs: ỹ princes be diuers,

This felow driueth out deuils. &c.

But whan Jesus knewe their thoughtes. &c.

And if I cast out deuilles. &c.

Therfore they shal be your iudges

Or els howe cã one entre into a stroge mannes house.

diuers, ꝑ kingdōes be diuers, by nobāde or leage to be recōciled & made at one.

¶ He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abrode. Wherfore I saye vnto you, all maner of synne & blaspheme shalbe forgeuen mē, but the blaspheme agaynste the spirite, shall not be forgeuen men. And whosoeuer speaketh a worde agaynst the sonne of man, it shalbe forgeuen him. But whosoeuer speaketh agaynst the holy gost, it shal not be forgeuen him, neyther in this worlde, nor in the world to cum. Eyther make the tree good, and his fruite good, or els make the tree euill, and his fruite euill. For the tree is knowen by his fruyte. O generacion of vipers, howe can ye speake good thinges, whan ye your selfes are euil: for out of the aboundaunce of ꝑ heart, the mouth speaketh: A good man out of the good treasure of the harte, bringeth furthe good thynges. And an euill man out of the ill treasure bringeth furth euill thynges. But I saye vnto you: that of euery ydle worde that men shal haue spoken, they shall geue accounte in the daye of iudgement. For of thy wordes thou shalte be iustifyed, and of thy wordes thou shalt be condemned. The texte.

He that will be grafte in the kyngdome of god, must withdrawe him self from the kyngdome of Beelzebub, and must fight against him in my tentes. No man can be at peace with god, vnlesse he be at war with the deuyll. I take goddes parte, & not Beelzebubs. Therfore who so is not in my tentes, is my enemy, & aduersarie. And who so healpeth not me in gatheryng together, is agaynst me in scateryng abrode. See that ye ioyne your self to the better parte. It is better to obteyne health in the kyngdome of God, than euerlastyng death in the kyngdome of the deuil. Cease from seruing of sinne, and the deuil shall haue no power ouer you. God wyll receyue the to his kyngdome that run from him, and wyll not impute the synnes of ꝑ former life be they neuer so outragiouse vnto suche as be penitent. Thys onely is to be obserued, that no man blynded with enuy, & peruerted wyth malice withstande the glorye of god agaynst hys owne conscience: and where as he seeth with his iyes the diuine power by manifest signes and wonders to be opened to the worlde, that he attribute it not to the spirite of Beelzebub. Wherfore this I assure you. what so euer is done by worde or dede, shall be remitted vnto men, so that they repent them. God doeth easyly forgeue that whiche by any meanes is veniall & pardonable by the reason of frayltie of mans nature. But yf any man speake blaspheny against the spirite of God whose manyfest power he seeth of his playne werkes, he shall scarcely finde pardon and forgeuenes. And whoso speaketh blaspheny agaynst the sonne of man, whome he despyseth for the weakenes of his flesshe, he shal be pardoned, because errour and ignoraunce mixte wyth his doyng, doth exclude peruerse and set malice. But who so speaketh blaspheme against the holy gost shall vneth obteyne pardon and forgeuenes, eyther in this worlde, or in the worlde, to cum. This thyng spake Iesus to thintēt he would feare the Phariseis from theyr obstinate frowardnes, because whan they sawe and perceyued that those thynges whyche he dyd could not be don but by the spirite and the myght of God, yet they moued wᵗ enuy resisted the glory of god, and ascrybed his myracles vnto Beelzebub, whose spirite they sayd wrought in Christ. Whan after common reason (sayth he) the tree is knowen of the fruite, why do ye blame the tree sith ye cannot but allowe & cōmend the fruite? The miracles whiche I worke, ease and releue the miseries of men they hurt no man: they be not done for vayne ostentacion & glory, or for gayne & lucre but to do good, & to healpe. No man can deny but this is good freely to do for the that be in affliction. Wherfore I saye vnto you. Eyther make ꝑ tree good & hys fruite good &c.

Why therfore saye ye that that whiche is good of it selfe, cummeth from Beelzebub, who by your owne iudgement is all naught? If ye wyll hyde the blindenes of your myndes ye must speake thinges that maye stand together nowe the thinges whiche ye speake, agree not together after the cōmon iudgement of men. Therfore eyther make the tree good and his fruite good, or els make the tree ill & his fruite ill. Eyther graūt that I am mo-

ued

ued with a good spirite, whereas ye graunt that my workes be good: or els say that my workes be ill, that your saying maye appere probable, where ye say that I haue the spirite of wicked Beelzebub. And yf my doinges be such that ye must nedes confesse that they be good, ascribe not good thinges to an ill authour. Ye kinred of vipers, yll men spryngyng of il parentes, coiecture and iudge ye by your selues: Do ye not speake euen as ye be? and do not your weorkes declare what spirite ye haue? Ye enuye the glorye of god, and falsely blame hys spirite. From whence cummeth so pestilente fruite, but of an euil tree? For as it can not be that a wilde tree should bring furth gentill fruit, & that a tree of poysoned iuyce should bring furth holsom appulles: euen so how can ye speake well sith ye be ill? For as the fruit taketh his taste and verdoure of the iuyce of the roote: so communicacion ryseth of that whiche is hyd in the harte. Lyke as a good manne bryngeth furthe good thinges out of the good tresure of his harte: so the yll manne bryngeth furth yll thinges out of the euill tresure of his harte. Whose hart is replenished with godlines & charitie, they speake wordes whiche sauour of that that is in the harte. Whose harte is replenished with enuie, pryde, and auarice, they vse suche communicacion, whiche by the mouth doeth vtter the affection of the harte. Men shal be estemed before god not onely of theyr deedes, but also of theyr wordes. An ill thought is pestiferouse and noysom onely vnto the thynker: but yll talkyng doeth powre out the poyson of the hart emongest many. The tonge therfore must be refrayned, not onely from outragious blasphemyes, from skolding, chiding & backbiting & vncleanly communicacion but vtterly frō all thynges wherof cummeth none honest profit or commoditie. Yea I saye vnto you that man shal render a counte in the day of iudgement not onely for fylthy talkyng, but also for euerie vayne, idle, & vnprofitable worde that they shal speake. For theyr wordes also shalbe taken & accoūted for dedes. Of thy wordes eyther thou shalt be iudged good, yf good woordes issue out of a good harte, or thou shalt be condemned as vniust, yf yll wordes issue out of an yll harte. And here vnderstande ye the perfect iustice of the kingdō of heauen, far passyng the iustice of Moyses lawe. For that lawe punisheth onely the manyfest blasphemy against god: here shal be punished also any reuiling or taunte agaynst thy neyghbour, and not only the noysom & perilouse saying, but also the idle and vayne worde. For that whyche is vnprofitable on the tree, is the burden of the tree and not the fruyte: and therfore it is noysom, because it occupieth the time and the eares of the hearer without any fruite or profytte, wheras the tonge is geuen for this intente, that therwith we should profyt our selues and our neyghboure, and that w̄ this member we should celebrate and magnifie the glorye of god.

For out of abundaūce of the herte the mouthe speaketh.

For of thy woordes þ shalthe iustified, &c.

The texte. ¶ Than certayne of the Scribes and phariseis asked hym saying: master we wyll see a signe of the: but he answered and sayed vnto them: The euyl and aduouterouse generacion seketh a signe, and there shall no signe be geuen to them, but the signe of the prophete Jonas. For as Jonas was three dayes and three nyghtes in the whales belly: so shall the sonne of man be three dayes and three nyghtes in the harte of the yearth. The men of Niniue shall arise in the iudgement with this nacion, & condemne it, because they amended at the preachyng of Jonas: Beholde here is one greater than Jonas. The quene of the sowth shall rise in the iudgement with this generacion: and shall condemne it. For she came from the vtmost partes of the worlde, to heare the wisdome of Salomō. And beholde in this place is one greater than Salomon.

Certayne of the scribes & phariseis whan they had heard these thinges dissemblyng the rage of theyr myndes, goe vnto Jesus with more gentyll wordes, as though they would now beleue him, if for theyr sake he woulde showe sum miracle, worthy and meete for them and also for him, who challenged to him the spirite of god, and had alwayes in hys mouthe the heauen

uenly father. Master (q they) we whiche be not of the common sort, but lerned men desire of you to see sum notable signe from heauen, whyche may declare that ye be derely beloued of god, and that ye doe that thing whyche ye dooe by his power & myght. But Jesus knowyng theyr subtill thought and obstinate malice, whiche requyreth a signe for none other intent, but to take a newe occasion hereby falsely to accuse him, chyefly sithe it is more easie to pycke a quarell at those thynges whiche be showed from heauen, than at those thynges whiche appere before the iyes, be heard wyth eares, and touched with handes: not bearyng so greate frowardnes, but in maner turning from them, & takyng it angerly (as it were) with himself, made answere, saying: O naughty and counterfayte nation, whiche doeth glorye that they haue god to their father, whiche doeth crake of her progenitoure Abraham, where as it foloweth rather them whiche forsakyng God, worshipped the golden calfe: whiche styrred sedicion agaynst Moyses: whiche murmured in the deserte, whiche kylled the Prophetes: where as it declareth that it hath Belzebub to her father, with whose spirite beyng replenyshed, it doeth rebel agaynst the spirite of God.

The euill and aduoutrous. &c.

But it shall haue no signe geuen from heauen, whiche it may calumniate and reproue, and whiche it is vnworthye to haue, for as muche as it is wholy sette and geuen to the yearth, but once there shall be a sygne geuen to it out of the yearth, whereby it maye be ouercum and vtterly perysh, yf it wyl not conuerte. This nacion meruayled at the myracle of the prophet Jonas, whiche swallowed vp of a beaste in the sea, was restored agayne alyue after three dayes. This shalbe a sufficient signe for them, yf they maye see him reuiue agayne by the diuyne power, whome by theyr malyce they haue slayne. This myracle shortely shalbe shewed vnto them, whiche they wyll falsly slaunder. For lyke as Jonas wyllyngly delyuered hymselfe to death, & was receyued of the beast of the sea, & was in her belly three dayes, and three nyghtes, and beyng past hope of all meine, by and by through the healpe of god was restored alyue: so the sonne of man shal be dead in the harte of the yearth three dayes and three nyghtes. By this figure and darke example, Jesus signifyed his death and buryall, and furthwith his rysing from death. And he added: As Jonas was to the Niniuites: so am I to you. He tolde them that the vengeaunce of god, and the destruction of theyr citie was at hande vnlesse they would repent: I declare thesame vnto you al. But the Niniuites whome ye despise as heathen & ydolatres in comparison of you, shall ryse in the iudgement of God, and shall declare you worthylye to be dampned in comparison of them. For they although they were synful, yet beyng a fearde at the threatenynges of the prophete, humbled them selues vnto penaunce. And beholde: here is one greater than Jonas, whiche preacheth to you in vayne.

For as Jonas was three dayes. &c.

The men of Niniue shall arise. &c.

Because they amended at the preachyng of Jonas. &c.

The Niniuites were people farre from the worshyppyng of God, Jonas vnknowen and symple and meke came vnto them. No manne commended him, or tolde before of his cumming, he shewed no miracles, he allured vnto him no body with benefite, he promised no greate thyng. Onely he threatened vndoyng and destruction, and he preached no lengar than three dayes. I beyng promised by thoracles of the Prophetes, so often comended by the testimonye of Jhon, by the testimonye of the father, beyng your countreyman, being cum also of the same parentes of whome ye glory and crake: haue taught you now so long tyme, testifiyng by so many miracles, that my doctryne is not vayne: haue holpe so many with my free benefites, and do not thunder sore threteninges, but of myne owne accord promyse forgeuenes of all synnes: I offer euerlastyng felicitie of the heauenly

uenly kingdome: yet it is sayed that I haue the spirite of Beelzebub: I am layed at with deadly deceytes, so farre ye be from bending and bowyng to true penaunce. Furthermore the quene of Saba shal rise in the iudgemēt to the reproche and condemnacion of this generacion, because that she by the reason of tidinges brought far of, leuyng her kyngdom & her contreye, toke a long iourney vnto Salomō, not moued by any feare, but only for ỹ desire of wisdō. And she did not only cum to Salomō, but also she brought with her great gyftes. And beholde, there is one in this place greater than Salomō. For what lyke thing did Salomon to the thinges, whiche ye see me do? or what lyke thyng taught Salomon? And yet ye put me to all kynde of rebukes, whiche of myne owne accorde bryng vnto you the doctrine of the gospel, wherby ye may be saued: furthermore also, ye go about to do me more greuose displeasures whiche am beneficiall vnto you. But the greater the wonders & benefites be, whereby ye be prouoked vnto penaunce: the greuouser shal your punishment be, vnlesse ye repent in tyme.

The quene of the south shal rise. &c.

The texte. ¶ Whā the vnclene spirite is gone out of a man, he walketh through dry places seking rest, and fyndeth none. Than he sayth: I wil returne into my house, from whence I cam. And whan he is cum he fyndeth it empty, and swept, and garnished. Than he goeth and taketh vnto him seuen other spirites worse than himself, and so entereth in, and dwelleth there. And the ende of that manne is worse than the beginnyng. So shall it be also vnto this frowarde generacion.

Further what thing should chaunce vnto them, and into what blindenes the people of Israel should cum, and how miserably it should be handeled of the princes of Rome, and howe it shoulde be banished through out the worlde, reiected and dispised of al nacions: Jesus had rather to signifye by a certayne darke example, than to declare it manifestly. And he taketh a similitude of a man whiche was possessed of a deuil, who whereas he was once deliuered & restored to his right mynde, afterwarde by his owne defaulte receyuing the deuil againe, was more greuously vexed, than he was before. Whan an vncleane spirite (sayth he) goeth out from a man, beyng banished from his olde hospital, he walketh in dry & baren places seking rest & findeth none. Than sayth he with himselfe, I wil retourne into the house from whence I went, where whē he cummeth, he findeth it decked & cleled, but without any geest. Than he seyng that there is a place and not occupied of any other, not beyng content to returne thyther hymselfe alone, he taketh vnto him seuen other spirites worse than hymselfe, whiche entryng into the house together, make theyr dwelling there. And it cūmeth to passe, that the man is more greuously vexed than he was before. So shal it happen to this vngracious nacion. By this similitude Jesus noted the obstinate and wilfull malice of the people of Israell, fallyng backe oftentymes to theyr olde maners. In tymes paste they serued and folowed the deuilish vyces and desyres. It was sūmwhat delyuered by the lawe and the Prophetes, but returned often agayne to her owne manner and disposicion. It retourned to Idolles, it dyd sacrifice in the woodes, it killed the Prophetes. It was redressed and amended through afflictions by Pharao in Egypt, by Nabuchodonoser in Babilon, and by diuerse other calamities & miseries. Finally prouoked of the sonne of god so many wayes, hathe not onely renewed, but also farre exceded all the wickednes of her forefathers, not onlye arayng the harmeless and the well doer wyth al kynde of spytefulnes, but also dryuyng him vnto the crosse and passyon with false accusementes. Whereof a certayne monstruouse blyndenes and seuen tymes more miserable than the blyndenes of theyr fathers, hath possessed theyr hartes, and therfore they shall be more cruelly handled and destroyed than they haue bene hitherto.

So shall it be also vnto this frowarde generacion.

¶ And when he yet talked to the people, behold his mother and brethren stoode without desyring to speake with him. And one sayed vnto him, Behold, thy mother and thy brethrē stand without, desyryng to speake with the. But he answered & sayed vnto him that had told him, Who is my mother, or who be my brethren? and he put furth his hande towarde his disciples, saying: Beholde my mother and my brethren. For who so doeth the wyl of my father whiche is in heauen, the same is my brother and syster and mother. The terte.

As Jesus spake these thynges to the people, there came the mother of Jesus with certayne of his cosens whiche desyred to speake with him. But when they coulde not cum vnto him for the multitude beeyng so thycke, and standyng aboute the doores of the house, a voyce passyng ouer from one to a nother, a certayne man interrupted the communication of Jesus, and tolde him that his mother and his brethren were at the doore whyche desyred to speake with him. But Jesus offended with this importunitie & troublesumnes, and wyllyng also to teache that suche affections shoulde be passed litle vpon, as often as the matter of the gholpel is in hande, and that the kinred of the myndes ought more to be regarded than the kinred of the bodies, whiche is gotten by vertue & not by the nerenes of bloud, the whiche also is more large than ỹ other, he answereth him whiche interrupted him: Who is my mother, & who are my brethrē? J being occupyed about the heauēly busines knowledge no mother nor brethren, ioyned by cranall affinitie: wherof sum be far of perchaunce in hartes. And holdyng out his hande towardes his disciples, whiche syttyng nere receyued gredely in sylence his wholsome doctrine: yf ye wyl knowe (q he) my verye true kynsfolkes whiche be most dere vnto me: these be my mother, my sisters, and my brethren. Here is no dyfference of kinde or of age, no respect of kinred. Who soeuer doth obey the wil of my father whiche is in heauen he is my mother, he is my sister, he is my brother. J esteme highely the spirituall and not the bodily affinitie. This affinitie euery man maye come by. Euerīman like as he is moste obedient vnto my fathers wyl: so he is moste neere and moste deere vnto me. And he put forthe hys hande. &c

¶ The. xiii. Chapiter.

¶ The same daye Jesus went out of the house, and sat by the sea syde, and muche people were gathered vnto him, insomuche that he went and sat in a shyp, & the people stoode on the shoore. And he spake many thynges to them by simplitudes saying: Beholde the sowyer went furth to sowe. And as he sowed, sum seades fell by the wayes syde, and the foules came and deuoured them vp. And sum fell vpon stony places, where they had not muche yearth, & anon they sprong vp, because they had no depnes of yearth. And whan the sunne was vp they caught heate, and because they had no rote they wythered away. Agayne sum fel emong the thornes, and the thornes sprong vp & choked them But some fell into good grounde, and brought furth fruyte, sum an hundreth folde, sum sixty fold, and some thirtie folde. Whosoeuer hath eares to heare, let him heare. The terte.

AT the same tyme whan Jesus sawe that ỹ place was not able to receyue suche a multitude, he went out of the house to the waters syde. And whā he came thyther, he sat vpon the banke, teaching the people whiche gaped after his doctrine insaciablye. Further when he saw the multitude so great and thicke, that they thrust him, and pressed him: and to thintente he might be at more libertye frō the people, he entred into a shyp, & spake out of that as out of a pulpit, to the people standyng vpon the banke. For so he myght be both better sene & better heard of many, because the sande of the bancke and the bryncke of the bancke, made as though it were a rounde auditory. And becaule in that multitude euery man had not one mynde, he shewed and sette furthe many thynges vnto them by darke simplitudes, eyther because thys maner of speakyng is familiar and commonlye vsed of the prophetes: or because And he spake to the many thynges in simlitudes.

cauſe it is moſt meete & conueniente for to teache and to moue the myndes of the people, becauſe that cõpariſon taken of thynges that be well knowẽ and perceyued alſo of them that be vnlearned, by and by toucheth and moueth euery one: or becauſe by this feate and pleaſaunt maner of ſpeakyng, thinges that be ſpoken both crepeth into mennes myndes more pleaſauntlye and ſticketh more ſurely: or els becauſe that this manner of monicyon ſlaunderyng no manne, but ſecretly by ſimilitude touchyng euery mannes conſcience, is wonte commonly leſſe to offende. And fyrſte of all he ſetteth fourth a parable ſignifyng that many on euery ſyde come running to the preachyng of the ghoſpell, and yet frute ſpringeth not in them al: whiche chaunceth not by the faulte of the teacher, but by the faulte of the hearers. Morlyke frute ſpryngeth not in all the hearers, but accordyng as euerye man bryngeth a mynde voyde from worldlye cares and deſyres: ſo is the frute of the worde that is hearde of him greateſt. Therfore exhortyng to geue audience he putteth furthe this parable, ſaying: The ſowyer went furth to ſowe his ſede & as he caſted his ſede abrode certayne cornes fel by the wayes ſyde, and becauſe they were bare & vncouered, the byrdes came flyng and eate thẽ vp. Agayne other ſum fel in the roughe and ſtonye places, whiche when they were not depely couered with yearth, becauſe of ſtones that letted them, nor could not take roote depely ynough, they ſprang vp ſhortely and before theyr tyme, throughe the warmnes of the ſunne, becauſe there was not muche yearth to kepe thẽ couered vnto theyr time, nor no deepe roote to miniſter humoure & moiſture. Agayne other ſum fell into the thornye grounde, and by the reaſon of increaſe of thornes, they were kepte downe & choked and could not ryſe nor ſpryng vp at theyr libertye. Further other ſum fel vpon a good and a fruitful grounde, and ſpryngyng vp luckely brought furth fruit, yet not al a like but according to the goodnes of the grounde: ſum an hundreth fold, ſum thre ſcore folde, ſome thyrty folde as muche: ſo that of one ſede ſprang an eare that bare an hundrethe cornes: of another that bare thre ſcore, of another that bare thyrty. Jeſus ſpeaking theſe thinges dyd not as than explicat and declare the darke riddel and ſimilitude, but leaueth it to euerye manne to coniecture and thinke vpon in his minde. Onely he made an exhortacion that they that had meete eares ſhould heare the parable diligently.

The texte. ¶ And the diſciples came and ſayed vnto him: Why ſpeakeſt thou to them by parables? he aunſwerynge, ſayed vnto thẽ: It is geuen vnto you to knowe the miſteries of the kyngdome of heauen, but vnto them it is nor geuen. For whoſoeuer hath, to him ſhalbe geuen, and he ſhalbe made more aboundaunte. But whoſoeuer hath not, from him ſhal be taken, that alſo whiche he hath.

But an other tyme when the diſciples had Jeſus alone, they went vnto him, & aſked him why he ſpake vnto the people by darke & obſcure ſimplitudes. Vnto whome Jeſus aunſwered on this wyſe: becauſe as yet they yelde not thẽſelues mete to haue the truthe opened vnto thẽ, by the whiche certayne of thẽ emong the multitude be not onely not the better, but alſo be pricked & ſtyrred to be the worſe. Wherfore I vtter vnto thẽ like manner of preachyng as they bryng hartes to heare. They wil not vnderſtãd thinges that be moſt manifeſt, I do inuolue & wrappe my language wyth darknes, that by ſuche meanes I maye prouoke them to the deſyre of learnyng and ſearchyng. But ye whiche receyue ſymplye and deſirouſlye the thyng that is geuen, ye are worthye to be partakers of the more ſecrete thynges concernyng the wyſedom of the ghoſpel. For vnto him ẏ hath, it ſhall be geuen, that he maye haue aboundantlye, but vnto hym that hath nothing, nothyng ſhall be added, inſomuche ẏ he ſhal be alſo ſpoyled of that whiche he ſemed for to haue. In other thynges it is a cruell thyng to ſpoyle hym that is nedy: Here becauſe pouertie cummeth through the defaulte of the

nedye.

nedy, it is mete and right to take away from the vnkynde man. We bring & offer freely certayne principles of heauenly Philosophy, and that accordyng to the capacitie and simplicitie of the myndes, as castynge certayne seedes, which who so receyueth desirously, truly he prouoketh vs to commit mo thinges vnto hym. Contrarywyse who so despiseth and reiecteth that whiche is geuen freely, and turneth it to occasion of moze yl, is he not wozthy to be spoyled of that whiche he had vnwozthily?

¶ Therfore speake I to thē by similitudes. because they seyng, se not, and they hearyng, heare not: and vnderstande not. And ỹ Prophecie of Esay is fulfylled in thē, which sayeth: Ye shall heare with your eares, & shall not vnderstand: & seynge ye shal see, & shall not see. The texte.
For ỹ harte of this people is wered grosse, & their eares be dull of hearyng, and they haue shutte their yes, least at any tyme they should see with their yes. and heare with their eares, and vnderstande with their harte, and be conuerted, and I heale them.

For this cause I speake to theim in darke parables, because they wil heare the manifest truth either with no profite, or els to their owne hurt. For it cōmeth to passe through their frowardenes, that where as they haue yes and se manifest tokens, yet beynge blynded with enuy, they se not that whiche they see: And where as they haue eares and heare the truthe that can not be confuted, yet they heare not that, that they heare, nor vnderstande not that whiche they heare, although they vnderstande. Truely the saying of Esaye is fulfylled in these men: Ye shall heare with your eares and not vnderstande, and ye shall se with your eyes, and yet not see. For the hart of this people is hardened, and they be dull of hearynge, and they haue closed their yes, least they might see with their yes, and heare with their eares, and vnderstād with their harte, and at laste turne vnto me, and I make them whole. Truly these men therfore be infortunate, but not to be pityed though they be very miserable, which wittyngly & wyllyngly seke their owne destruction, and reiect their owne health.

But blessed be your yes, for they see: and your eares, for they heare. For verily I say vnto you, that many Prophetes, & righteouse men desired to se those thinges which ye see, and they haue not seene: and to heare those thynges which ye heare, and they haue not heard. The texte.

Contrarywyse your eyes are blessed, because they see the thynges that we do: youre eares are blessed, because they heare the thinges ỹ we speake: Your hartes are blessed, because they vnderstande the will of my father. This is no meane nor common felicitie, truly many prophetes, and manye iust and holy men haue desired to see the thinges which ye see, and happened not to see thē: and to heare the thynges which ye heare, & it they had not the gyfte to heare them. And they trulye as in a dreame, gessed at the thyng that should cum, whiche ye see before you, and also heare.

Heare ye therfore the similitude of the sowyer. Whā one heareth the worde of the kyngdom, & vnderstādeth it not, than cummeth that euil one and taketh away that whiche was sowē in his hart, this is he which was sowē by the wayes syde. But he ỹ receyued the sede, which was cast in stony places, the same is he that heareth the word, & anon with ioye receyueth it, yet hath he no roote in hym selfe, but dureth for a season: for whan tribulation or persecution happeth, because of the worde, by and by he falleth. He also that receyueth sede into the thornes: is he that heareth the worde, and the care of this world, and deceitfulnes of ritches choke vp the worde, and so is he made vnfruitful. But he that receiueth sede into the good ground, is he that heareth the worde and vnderstandeth it, whiche also beareth fruyte & bringeth furth, sū a hundreth folde, sum sixty folde, sum thirty folde. The texte.

Therfore because your simplicitie and desire of knowledge, deserueth this, harkē ye what ỹ parable doth meane, which I put furth of ỹ sowier sowing his sede. There be thre sortes of men, in whom the sede of the word of the gospel either bringeth furth no fruyte, or els bringeth not to perfection, the fruyt that is sprong vp. And the first is moste baren of all. These be they whiche lyghtly & negligētly heare the wordes of the heauenly doctrine and suffer thē not to entre into their myndes, nor fasten them in their remembrauce, to thintēt they maye be rooted there: but their myndes beyng cōpassed & fenced with

no desire nor care, beynge armed with no purpoles against the assaultes of vaine thoughtes, at euery light occasion they suffre that that is sowen, to be spurned at & troden downe. That perceyuyng the yll and naughty one, which lieth in wayte and enuyeth good beginninges, by and by sendeth into the minde, certaine fleyng and waueryng cares, whiche maye destroye the sede before that it spring vp in grasse, or haue any roote, that they be no better thā yf they had not heard at all. These be signified by the sede that fell by the hye waye, where go bothe men and beastes, that is to saye, all maner of cares, affectiōs of kynred and of affinitie, care for common offices, loue, hatred suspicion, and suche other. These thinges chase awaye the worde of the gospel out of the mynde, welnere before it be receiued. Agayne there is an other, whiche receyueth as it wer seede, the worde of the gospell with his eares, and gredely putteth it into his harte, recordyng and deuysyng with hymselfe, to frame his life after the rule therof: but because he printeth it not vtterlye in the inwardes of his minde, but after the fashiō of men he doth that he doth lightly, with a certayne affection for a time, he nourysheth the seade that he hath taken, vntyll it be growen vp to a grasse, and showeth a certayne hope of euangelicall godlines, abstaynynge from great sinnes, and florysshing with meane vertues. But if any storme of persecution begyn to ryse, and yf for the gospell sake banishment be offred, or prison, punishment, death, & suche other, whiche require a stedfast strength of the minde, than as at the vehement heate of the sunne, they wyther awaye, and vtterly faynte and decay. A figure of this was the stonie grounde, which receyued the sede, and brought it forth in to grasse, but it was not able to succour and defend it with humour against the heate of the sunne, for throughe the stones it can haue no depe nor sure roote. Againe there is an other which gredely heareth the worde of the gospell, and setteth it depe ynoughe in hys mynde, and kepeth it long, but his minde being intangled and choked with troublesum cares of this worlde, and especial of riches as it were with certayne thycke thornes he cā not frely folow that he loueth. Because he wil not suffre these thornes which cleaue together and be intāgled one with another emong themselues to be cut awaye, ỹ fruyte of the sede that is sowen doth vtterly perish. This was signified by the similitude of the sede whiche was receyued in the grounde full of thornes and breers. Further the sede that was receyued in the good grounde, signifieth thē, which both heare the worde of the gospell and recorde it with them selues, and fasten it surely in their remembraunce, and so do powre it in to thaffections of theyr mynde, that they wyll not swarue from it to dye therfore, who also do ryd and deliuer them selues from affections and filthy cares of ryches, whiche suffre not the mynde to be free and at libertie, but geue themselues wholy to the heauēly inspiracion. The sede of the doctrine of the gospell is not vnprofitable to suche mindes. But like as one kynde of wheate brigeth not forth like frute in all groundes, but it springeth with lesse or more increase accordyng to the goodnes of the ground: So after the godly desire and capacitie of them that heare the worde, the fruite of godlines cummeth forth more aboundantely.

By this parable Jesus taughte vs, with what studie and desire the heauenly doctrine ought to be receyued, if we desire that frute should spring of it. These thynges Jesus dyd interprete and declare vnto his disciples a parte.

But he that receiued the sede. &c.

He also ỹ receiued. &c

Whiche also beareth. &c.

The texte.

¶ Another similitude put he furth vnto them saying: The kyngdome of heauen is likened vnto a man, whiche sowed good seede in his fyelde. But while men slepte, his ennemye came and sowed tares emong the wheate, and went his waye. But whan the blade was sprong vp and had brought furth fruite, then appered the tares also. And the seruauntes of the housholder came and sayd vnto him: Syr dyddest not thou sow good sede in thy fielde? From whence then hath it tares? he sayd vnto them: The enuyous man hath done this. The seruauntes sayd vnto hym. Wylt thou than that we go and wede them vp, but he sayd: nay,

nay, least whyle ye gather vp the tares, ye plucke vp also the wheat with them: Let both growe together vntil the harueſt: and in tyme of haruest, I wyll saye to the repers, gather ye first the tares, and bynde them together in sheues to be brent, but gather the wheate into my barne. The texte.

But let vs retourne vnto thorder of our former cõmunicatiõ. The Lord Jesus proposed vnto them another parable, to shewe them also that there was an other poison and mischief to be taken hede of, yf a man wil lay vp pure and fine corne in his barne. For the other yiles do onely hurte the seed lately sowẽ, or springyng into grasse. This doth corrupte the corne nowe spronge vp and well growen. This poyson is, whan Sathan whiche coulde not choke & destroy the seede of the euangelicall doctrine with frying, wauerynge, and ydle thoughtes, nor with troublesome persecutiõs, nor with carefulnes of riches, honours and like thinges, wherwith mannes life is entãgled, goeth aboute to infecte it by false Apostles & wicked Bysshoppes and Heretikes, whyche worketh & worpeth by subtyll interpretacion, the heauenly doctrine after their lustes and desires, and myngle true thynges with false, and sincere and pure thynges with vicious and fawtie. The parable is after this sorte. The kyngdome of heauen (sayd he) is like vnto an husband man, which beyng a good husbãd, sowed good seede in his felde. But his seruaũtes being aslepe there came priuily a certayne aduersary, whiche bare the husbande man no good will, & because he coulde not in the nyghte take awaye the seede whiche was nowe laied safely in the grounde: he vseth crafte and deceite to hurte it. He scattereth and mengeleth with the wheate that was sowen, the vnprofitable seede of cockelles, and this doen he went away. First no man perceyued this deceite. But whan the seede was nowe sprong vp into grasse, and the stalkes were laden and burdened with eares: than at length the cockelles growynge vp together, (their vnlykenes vtteryng or shewyng them,) began to appere. Than the seruauntes marueylyng how this shoulde cum to passe, go vnto ỹ husbande man. Master (sayd they) dyddeste not thou sowe good sede in the felde, howe is it than that cockelles be mengled with them? But the master suspectyng who was auctour of the shreude turne, sayth: Myne aduersary did this, whiche beareth me so euyl will, that he hath a pleasure to hurte me, though he haue no profit himselfe therby. Thẽ spake the seruauntes: wil ye than that we go and gather the cockelles and cleanse the corne? The mayster sayeth: In no case, least peraduenture as ye plucke vp the cockels vnaduisedly, ye plucke vp also therwith the wheat that groweth nere by. Suffer ỹ wheate to grow together with the cockelles vnto haruest tyme. Thã wyl I commit this matter to the haruest folkes, that before they mowe and cut downe, they shal first gather the cockelles and bynde them together a parte in bundels for to fede the fyer, and afterwarde lay vp and couche the cleane wheate in my barne. But whils mẽ slepte. &c.

¶ Another parable put he furth vnto them, saiynge: The kyngdom of heauen is like to a grayne of mustarde seade, whyche a man toke and sowed in hys felde, whyche is the least of all sedes. But whan it is growen, it is the greatest emong herbes, and is a tree, so that the birdes of the ayer cum and make their nestes in the braunches therof. The texte.

Agayne Jesus minding to showe by a similitude how that the Philosophy of the gospell first in apperaunce abiecte and homly through the ignominy, and slaunder of the crosse, being as it were planted by a fewe vnlearned men, should by litle and litle through the strength of the truth, grow to suche might and power, that it should go ouer all the worlde, and should embrace all kynde of mẽ: proposed this riddel and similitude: The kingdome of heauen (sayd he) is lyke vnto a musterde seede, whiche a certayne man toke and sowed in his felde, whiche of it selfe is lest emong al puise. But whã it is growne vp, it is greater thã al kyndes of herbes, and riseth vp as bigge as a tree, insomuch that the birdes make their nestes in the bowes therof.

The texte. ¶ Another similitude spake he vnto them: The kyngdome of heauen is like vnto leuen, whiche a woman taketh, and hydeth in three peckes of meale till all be leuened. All these thynges spake Jesus vnto the people by similitudes, & without a parable spake he nothyng vnto thē, ꝓ it myght be fulfilled which was spoken by the prophet that sayeth: I wyll open my mouthe in parables, I wil speake furth thinges hydden frō the begynnyng of the worlde.

Agayne Jesus did inculcate and beate on the selfe same thyng, doing them to vnderstande by what meanes the strength and might of the doctrine of the gospell secretely crepyng in, and dispersed and set abrode by a fewe apostles, should altre and trāsforme all the worlde into her nature: and whan it shall seme most to be consumed and extinct, than chiefly it shall set forthe and shewe strength. The kingdome of heauen (qꝯ he) is lyke vnto leuen, which being but a litil quantitie, the woman put in three measures of meale, and there left it vntill the litill piece of leuen had chaunged by litill and litil the whole quantitie of the meale, and turned it in to her owne nature. All these thinges Jesꝰ declared vnto the people in riddelles, & cloudes of parables, & spake nothyng vnto them than, without a parable, to thintent that he might both excite and stirre their mindes with darke speking, and make them desirouse to learne, & yet geue them no holde though they sought occasion busilye, vniustly to reproue him. And the soothe saying of the Prophete tolde of this before in tyme past, I wyll open my mouthe in parables, I wil showe furth thinges which hath ben hid hitherto, sith the worlde was made.

The texte. ¶ Whan the people were sent awaye, Jesus came into the house, & his disciples came vnto hym saying: Expounde vnto vs the parable of the tares of the fielde. He answered and said vnto them: He that soweth the good seede, is the sonne of man. The felde is the worlde. And the children of the kyngdom, they are the good seede. The tares are the children of that naughty ones: The enemy that soweth thē is ꝓ Deuell. The harueste is the end of the worlde. The reapers be the Aungels. As the tares therefore are gathered and brēt in the fier: so shal it be in the end of this worlde. The sonne of man shal sende forthe his Aungelles, and they shall gather out of his kingdome all thynges that offende, and them which do iniquitie, and shall cast them into a furnace of fier. There shalbe wayling and gnashyng of teth. Than shall the righteouse shine as the sunne in the kyngdome of their father. Whosoeuer hath eares to heare, let hym heare.

Than Jesus departyng from the multitude went home, and they folowed not, for that they vnderstode not what he ment, and that none occasion was geuē of false reprofe. Further whan he was at home alone, his familiar disciples came vnto hym requiryng him to expound them the parable of the cockels mengled with wheate. For the parable of the seed diuersly sowen once declared, they gessed wel of them selues what he ment by the musterd seede, and the leuen put in the meale. Jesꝰ without any griefe declared it playnely.

He answered & sayde vnto thē. &c The good husband (qꝯ he) whiche sowed the good seede is the heuenly father: the felde in whiche he sowed, is the whole worlde, and not only Jewry. Further: the good wheat that sprang vp of the good seede be they, whiche by the doctrine of the gospel behaue them selfe worthily for the kyngdome of heauē, agreing to their profession in life and dedes. The naughty cockels springing of the yll sede mengled with these, be yll men whyche profesſe not purely nor sincerely the doctryne of the gospel. And the aduersary whyche mengled hys sede prpuely in the nyghte, wherof springeth peruerse and yll doctrine, is the deuil. The seruante whiche would gather the cockel before the time, be they whiche thinke that the false apostelles and chiefe heretikes shoulde be rydde out of the way with swerde and death, where as the good man of the howse willeth not that they should be killed, but suffered, yf happe be that they repent, and be turned from cockelles in to wheate. And that if they repent not, they should be kepte and preserued to their iudge, of whom once they shal be punyshed. The tyme of harueste is the ende of the worlde. The harueste folkes be the angels. In the meane season therfore the ill mengled with the good muste be suffered, when they be suffered with lesse daūger & peril, than they be takē away. Further whā the last time shal cum, whā the good shal be seuered

from

from the ill, when rewardes shall be geuen to euery man for hys dedes: than the sonne of man the iudge ouer all, shall sende furth hys angels to clense hys kyngdome, and they shall suffer none offence to remayne there, for thã neyther the good can profite the ill: nor the ill shall be suffered any more to trouble the good: but who so euer liuyng emong the good had rather molest and trouble them, than to be made better by theyr cumpany, he shal gather them together and shede them from the others, and deliuer thẽ to the fier of hell. There shall they be punished worlde without end: for their shorte and false lustes & pleasures remoued from the floore of the churche and cast in to a darke den of hel, that is to say in to the kyngdom of their father: where as now ouer late and vnprofitable penaunce shal force those miserable people to wepe and to wail, and to gnashe with their teeth. Further they that cum and syng furthe of the good seede and perseuer & continue vnto thende, although in the meane tyme they appere here vile and abiecte, and be afflicted of the ill sorte: than all vilenes of mortalitie set aparte, they shall shyne like the bright sunne in their fathers kingdom. These thynges because they be greate and weyghty thinges, of both partes ought not to be heard negligently. They perteine eyther to the euerlasting felicitie, or to the euerlasting destruction of all men. Wherfore who so euer hath an eare neyther deaf nor stopped with the desires of the worlde, let hym heare, that he may auoide euerlasting punishementes, and obteine the life euerlasting.

Then shall the righteous shine as the sunne. &c

Whosoeuer hath eares to heare. &c,

¶ Agayne the kingdom of heauẽ is like vnto a treasure hyd in the felde whiche a man hath found and hid, and for ioye therof goeth and selleth al that he hath, and byeth the felde.

The texte.

Beside these, to thintent he might the more kindle and stirre the myndes of them that were his, to the desire of theuangelicall godlines, he addeth two other similitudes, whereby he teacheth that the profession of the gospell, is a thing not to be desired lightly, or after the common maner, but that thys onely thynge ought to be laboured for with greate study, all other thynges set a parte, and that this excellent good thyng must be purchased and obtayued by the losse of all our goodes. Which thyng though it chaunce not easily to euery manne, yet whan it is once found, it hath high felicitie: And although in the meane season it be hyd emong men, and setteth not forth it selfe, yet he that hath it, reioyceth secretly with hym selfe, lokyng sakely for that daye, in the which the felicitie that is nowe obscure and darke, shal after be made manifest and open. The kingdom of heauẽ (sayth he) is like to a treasure hyd in the fyelde, whiche yf a man perchaunce do get, he blabbeth it not abrode to others, lest any take it from him, but ioyng secretlye and reioysyng to him selfe, he goeth to the Lord of the grounde, and sellyng al that he hath, and makyng as muche money as he can, byeth the fyelde, in the whiche he knoweth the great or precious treasure is hid, and thinketh him selfe happye to lose all his meane possessiõs, for to be enryched with one notable ground, although he know it not.

The kyngdom of heuẽ is.&c.

Agayn the kyngdom of heauen is like vnto a marchaut man seekyng goodly perles, whych (whan he founde one precious pearle) went and solde all that he had, and bought it.

The texte.

Agayne the kyngdome of heauen (sayth he) is lyke vnto a marchaunte man whiche delyteth in goodly Margarites. And whẽ he had gotte a notable good one, by and by he solde all that he had, and bought it. And he thought not him selfe the poorer, because he had nowe lefte hym nothyng of his olde ryches. May than at ỳ length he thought him self riche, because he was priuy to hym selfe, that he had in secret possession a precious Margarite, which thoughe it were but lyttel, yet it passed the price and value of all the other possessions.

Agayne the kyngdome of heauen is lyke vnto a nette that is cast in to the sea, and gathereth of al kynde of fyshes, whiche when it was ful, men drue it to lande, and sat downe and gathered the good into vessels, but cast the bad away. So shal it be at the ende of the worlde. The angels shall cum and seuer the bad from among the good, and shall cast them in to a fornace of fyer, there shalbe wayling and gnasshing of teeth.

The texte.

Vnto these he added also an other parable, not vnlyke to the parable of ỹ wheat and cockelles, exhortyng his disciples, whom of fyshers he made apostles, that is to say fishers of men, that they shoulde study & endeuor to allure and draw many to the profession of the gospel, & that they should not by & by cast away and destroy the ill myngled with the good, but saue thẽ & kepe thẽ to be punished of theyr iudge, yf after ỹ al thynges were proued, they would not repent. Againe the kingdome of heauẽ (q̃ he) is like a net cast into ỹ sea, whiche beyng spred abrode, doth take and embrace all kynde of fishe. Whiche when they nowe perceyue to be ful, than they drawe it to the banke, and now sittyng vpon the drye lande, chose the good fishes & put them in their vesselles, the yll and vnprofitable fishes they cast away. So shal it be in thende of the world. Thangels shall go furth & loke about what the net of the gospell doth take & draw. They shal not suffer the good to be mingled with ỹ yll any more in one net, but they shal esteme euery mã by his merites, not by his professiõ. They shal separate the yl frõ the cũpany of the good, & shal lay vp ỹ one safely for their master, thother they shal cast into a burnig fornace: there shalbe intollerable torment which shalbe testified by weping and gnashyng of teeth.

The texte. ¶ Jesus sayeth vnto them, haue ye vnderstand all these thinges? They saye vnto hym, yea lorde. Then sayd he vnto them: Therfore euery Scribe whiche is taught vnto the kingdome of heauẽ, is lyke vnto a man that is an housholder. Whiche bryngeth furth out of his treasure thynges newe and olde.

Jesus to thintent he might the more surely fasten these sayinges in the myndes of his disciples: he asked of them, whether they vnderstode these thynges well. When they made aunswere that they vnderstode them, he added yet an other parable, wherby he monished them that these and many suche ought to be learned, and surely remembred, to thintẽt that by and by vpon euery occasion, they might redily take them furth: whether the hearer should be allured with rewardes, or elles put in feare, by the feare of punishement. For the brest of the euangelicall preacher ought to be (as it were) a certayne store house and a riche, and a plentiful treasure, from whence they may easely take out diuers thynges, sumtyme out of the bokes of the olde testament, sumtime out of the euangelical Philosophy, as shalbe most expedient for theyr hearers. For one thyng must not be spoken at all tymes, nor after one fashion, nor all men be not moued with al thinges. Therfore they haue nede of a certayne riche treasure furnished with all kynde of learnyng. The parable is thus. The Scribes of the Jewes (q̃ he) when they be consulted, make aunswere out of their bokes. But whosoeuer wil be a cunning Scribe in the kyngdom of heauen, it is not sufficient for hym to bryng furth olde thinges, vnles he bringe furth newe also, lyke a certayne riche housholder whiche hath all thynges in hys treasure: whether a man desire newe thinges, or whether he would haue olde thinges, to satisfie and content all men.

Therfore euery Scribes. &c.

¶ And it came to passe that when Jesus had finished these similitudes he departed thence. And when he came in to his owne contrey, he taught them in theyr synagoges, in somuche

The texte. that they were astonied, and sayde: whence commeth this wisedome and power vnto him? Is not this the carpenters sonne? Is not his mother called Mary? and his brethren, James and Joseph, and Simon, and Judas, and are not all hys sisters with vs? Whẽce hath he all these thynges? And they were offended at hym. Jesus sayde vnto them: A prophet is not without honor saue in hys owne contrey, and in his owne house. And he did not many miracles there: because of theyr vnbeleefe.

When that Jesus had taught sufficiently with these diuers parables, bothe the people and hys disciples, he went into his countrey, that is to Nazareth, that by often chaunginge of the place, the doctrine of the gospell myght be the farther spred abrode. In the whiche cuntrey of his, he beganne not hys prechyng, lest he shoulde seme any thing to folowe mannes affection, and yet he woulde not passe it ouer, to teache that we ought to do good vnto all.

Jesus

Jesus therfore intering into their congregatiō, began to teache thē as he had taught other. Here that thing hindred the matter of the ghospell, whyche ought to haue furdered it, because the common sorte of men had rather to enuy thinges that be knowē and familiar, than fauour them, wheras they make muche of straunge thinges fondely and folishely, esteming a thyng therfore to be goodly because it cummeth far of. Therfore whā Jesus was knowen here of certayne whiche knewe the lownes and simplenes of his stocke, & the pouertie of his parentes, and also the arte wherby Joseph (cōmonly thought to be his father) founde and nourished his wyfe & her sōne, knowyng also that Jesus was of the same art, & wher as they neuer heard say, that he was brought vp in learning, thus they mutter and murmur among thēselues: howe hath he this notable wisedome: or fro whence hath he power to showe myracles: Is not this Jesus the carpenter, Joseph the carpenters sonne: Is not his mother poore and a meane woman amonge vs, whiche is called Marie: Be not his cosens with vs, James, Joseph, Simon, and Judas: Do not as many as be his next kinsfolkes dwel here with vs: Howe is it thā that he sodenly beyng made another man, returneth vnto vs preaching, & mighty in miracles: Doth he thinke that he is vnknowē vnto vs: So the kinred & ỳ poore estate of Jesus, did offend thē, and made them to stumble thinking as yet nothyng of him but as of a mā, & one of the common sorte of people, & for the olde poorenes and lownes of his lyfe enuying the new renoune and honour. But Jesus rebuking their grosse and ouer rude iudgement, estemyng a man not for his vertues, but for fortune and nobilitie of birthe, sayth vnto them: A prophete is no where lesse set by than in his owne countrey and in his owne familye, and among his owne kinsfolkes. And where in other places he was redely beleued, & showed many miracles, here he did worke none, but that with laying on his handes, he healed a fewe that were sicke. Not because his power was straighted or diminished, or his will chaunged, but because their vnbeleue did let it. For like as a phisicion cannot profit the sicke yf he reiecte hys medicine: not because the arte of the physician is not effectual, but because the sicke man is in faulte: so because it is the fayth vnto the whiche myracles be geuen, and vnbelefe is a let to him to showe them furth, whiche lacketh neyther power nor might, but that he was letted by the defaulte of others. Therfore Jesus reprouing them for so greate malice, sayed: This is no newe thyng that ye nowe do vnto me. The same chaunced in times past to the holy prophetes Hely and Helisee, whose tumbes ye haue nowe in veneracion. For whan it rayned not thre yeres and a halfe, & therfore a greate famyn was throughout all that countrey: Helyas beeyng in daunger for hunger, was commaunded to go to no nother wedowe, wheras there were many in Jewry, but vnto ỳ straunger in Sarepta, in ỳ cuntrey of ỳ Sidonians. Of this woman onely was he receyued, and founde fayth and wrought a miracle. Further in the time of Hilisee, there were manye lazares in the nacion of Israel, and yet for al this there was none healed but onely Namā a Sirian, whose fayth in a manier forced the Prophete to showe a miracle.

& Prophete is not without fauour saue in hys owne countrey.

The.xiiii.chapter.

The texte. AT that tyme Herod the tetrarche heard of the fame of Jesu: and sayde vnto his seruauntes: This is John the baptiste, he is risen from the dead, and therefore are miracles wrought by hym. For Herod had taken John and bounde hym, and put hym in prison because of Herodias hys brother Philips wife. For John sayd vnto hym: It is not lawful for the to haue her. And when he would haue put him to death, he feared the people, because they counted him as a prophet. But when Herodes birth day was kept, the daughter of Herodias daunsed before him, and pleased Herode. Wherfore he promised with an othe that he would geue her what she woulde aske. And she being instructe of her mother before, sayd: geue me here John Baptist hed in a platter. And the king was sory, neuertheless for the othes sake, and them whiche sate also at the table, he commaunded it to be geuen her, and sent tormentours, and beheaded John in the prison, and his head was brought in a platter, and geuen to the damsell, and she brought it to her mother.

IN the mean time Herod ꝑ Tetrarche of Galile, ꝑ sone of him whiche had slayne the chyldren of Bethlehem, hearde the rumour and fame of the doctryne and miracles and wonders of Jesus: Of whom whē the multitude had diuerse opinions, sū saying that he was Helie, sum that he was Hieremy, & sum that he was one of thold prophets, and there were that sayde that he was John, who restored agayn to life, was becum now more mighty: Herode laughing them to skorne, sayd: I did cut of Johns head, & how thinke ye that he is alyue, and not onely alyue, but also to be mighty with miracles? Furthwith whē he was certified by dyuers, of so many and so notable wonders, that the rumor now coulde not appere false, he sayde vnto hys seruauntes. He of whom they tell suche greate wonders is not Jesus, whiche of late was killed of my father in the number of the chyldren of Bethleem, but it is John whiche is rysen from death: and therfore he is now becum more diuine and godly, and is notable by miracles. For Herod had layed hādes vpō John Baptist, and cast hym into prison: although he had the man in estimacion, and did many thinges after his aduyse and councel. But this fauour of the tirāt was turned into hatred, for the vnchast woman, whose fauour and loue obteyned by fylthy seruice coulde do more with the kyng, than the authoritie of John. For he had taken vnto hym for displeasure of hys brother that was alyue, Herodias hys brother Philippes wyfe: by whom also Philippe had a doughter. John monished the kyng frankly and freely, and tolde hym that the mariage was vnlawful, bothe because his brother was alyue, and there was a doughter alyue also whiche his brother had by her. Further Moyses law bad that the brother should mary the wife of the brother departed, yf it chaūced hym to dye withoute chyldren. Herod louing the woman the more outragiously, the lesse it was lawfull for hym to loue her, was greately offended with this libertie, insomuch that he would haue slayne hym, but that he feared the styrring of the people, with whom he knewe that John was greatly in fauoure, because both he baptised many, and had many disciples, and was thought of many to be Messias. Truly euery man thought him to be a man indued with the spirite of prophecy and of great holynes. But afterwardes excesse and ryot, and vnreasonable loue towarde the mayde hys nece, shaked of thys feare. For whan after the maner of the heathens, he dyd solempnise at the day of his birth, vpon the which there was al maner of voluptuous pleasures vsed, Herodias doughter daunsed at the kynges table, with wanton gesture, and pleased Herod whiche was nowe warme with wine, that he swore that he wolde geue vnto the mayden what so euer she asked, yea yf she wolde aske halfe of his kingdome. The wenche, lest she shoulde leese so greate opportunitie, and by and by to abuse this filthy lust of the kynges harte, she counselled with her mother what was to be asked. She fearyng lest the kynges minde beyng reconciled agayne to John, might breake of the incest mariage, counselled her doughter to aske nothyng, but that furthwith she might haue

For Herode had taken John. &c.

And whē he would haue put him to deathe. &c.

the

the head of Jhon Baptiste geuen vnto her in a dishe. The wenche by the counsell of her vngracious mother came into the feast & euery mā lokyng what she would wish & desyre: she asked forthwith that she might haue geuen vnto her the head of John in a dishe, as though her mother woulde esteme & make more of this dishe than of halfe the kingdom. Whan they heard this otherwyse than they loked for, the king counterfeiteth heuines in his countenaunce, & allegeth for a cloke of his cruelte, the feare he had to breake his othe, chiefly because he made it before so many gestes, & lest he shoulde seme light or periured, he commaunded that the thing whiche the wenche desyred, should be done. By and by the executours of death wer sent into the prison, & the head of the innocent man was cut of, & was brought in a dishe, & geuē to ỹ wenche, ỹ wenche gaue it to her mother whiche was ỹ chief deuiser & doer of al this matter. And thus luckely was ỹ byrth day of Herode celebrated. This reward was geuē vnto him ỹ moued & called to honest thinges. With this sight wer the iyes of the gestes fed whō ỹ king did vouchsafe to set at his table. Therfore the vnchast womā had Johns head.

¶ And his disciples came & toke vp the body, & buried it, and went & told Jesus. Whan Jesus heard of it, he departed thence in a shyp vnto a deserte place out of the waye. And when the people had hearde therof, they folowed him on foote, and lefte the cities. And Jesus went furth and sawe muche people, and was moued with mercy towarde them, and he healed of them those that were sicke. And whan euen drewe on, his disciples cam to him, saying: This is a deserte place: and the houre is now paste, let the people depart, that they maye goe into the townes, and bye theym vitayles. But Jesus sayed vnto them: they haue no nede to go away. Geue ye them to eate. They sayed vnto him: we haue here but fyue loues and two fysshes. He sayed: Bryng them hyther to me. And he cōmaunded the people to syt downe on the grasse, and he toke the fyue loaues and two fysshes, & lyfte vp his iyes towarde heauen, and blessed. And when he had broken them he gaue the loues to the disciples and the disciples gaue to the people, and they dyd all eate and wer fylled. And they gathered vp the fragmentes that remayned, twelue baskettes full. And they that dyd eate were about fyue thousand men besyde women and chyldren. The texte.

But the disciples of John caried awaye his body and buried it. Whan Jesus by the telling of Johns disciples knewe of this so cruell a dede (for as mā he suffered it to be tolde vnto him as though he knew it not, wheras he knewe it before it was doen) departed into a shyp, that beyng separate from the multitude he myght go into sum desert & secrete place, shewing a certayn apperaunce of manly feare, but in dede cutting of occasion from ỹ wicked kyng, that he should not heape murder vpon murder: Chefely sithe the time of Jesus was not yet cum, and therwith also teaching vs to geue place sumtyme to the furies of prynces least they beyng prouoked & chafed with wel doynges both hurte the innocentes, & they themselues be made the worse. It is lawful to shūne the wicked, ready to do vngratiously, that we may profite & helpe the good men. And this goyng asyde declareth the notable fayth of certayn. For assone as it was heard ỹ Jesus had lefte the cyties, & was abyding in desert for feare of Herode as they thought, they wēt out of ỹ cities into wildernes to him, whiche hyd himself in secrete places: & because they could not go to him by bote or by wagon & suche like for the coūbrouse places, they folowed him a foote: neyther feared nor discouraged by the hardnesse of the way, nor by the daungier of lacke of foode. So gredely now they began to hunger for ỹ doctryne of the gospel. Jesus perceyuing ỹ, cūmeth out of the darke corners & came to mete them that were desierouse of him, like as he withdrewe himself frō the wicked. And whan he sawe a great multitude of men flockyng thither, whiche brought with them many encumbred with diuerse diseases, he moued with pitie, and considerying and perceyuing their fayth by the difficultie & hardenes of the waye, of his owne accorde he healed all that were diseased. And so great was the

feruencye

feruencie of the multitude, that where as they brought with them into wyl-
dernes sicke folkes, childzen, & many women, yet they brought no vitail with
them. Therefore when the nighte nowe drewe nere, & their stomackes were
pricked with hunger, the disciples whiche had seen so many miracles, hauing
not yet throughly a perfect opinion of Jesus (for so it was thought good vn-
to the diuine wisdome to frame them by littell & littell vnto perfeccion, to the
entent the faith of thinges that were done, myghte be the more firme & sure, &
to teache thē withal, by what meanes they should heale & helpe the infirmitie
of others) put their master in remēbraūce that night was at hande, & the mul-
titude was greate, & that it was high tyme than to take meate, & to sende thē
away, that they myghte go into the next villages, and euery man to prouide
him of vitayles. But Jesus to the intent the miracle mighte bee the more evi-
Geue ye thē to eate. &c. dent & open, he aunswered: They nede not to go any whyther, rather geue ye
thē to eate. But the disciples as thoughe they had forgotten all that they had
seene, nothing awaked at this saiyng, aūswered very grosly: But so that their
wekenes set furth the greatnes of the miracle: shal we (q they) geue a supper
to so many? where as we be but thirtene in number, we haue very littell vi-
taile, truely nothing els but fiue barley loues, & two fyshes. In case they des-
pyse not, nor lothe not this supper, how shal it suffise them whiche wil scarce
suffyse vs few? Than Jesus commaunded whatsoeuer thy had to be brought
vnto hym. The disciples obeiyng symply not disputing the matter thus: than
And he cō- ye bil vs with hungar yf ye geue them this littel that we haue, they brought
maūded the their whole vitayles. Here Jesus exhibiting an euangelicall feast, where lyke
people to sit as it behoueth to be none excesse, so it is mete there should be an equalitie of al
downe. &c. thinges: He cōmaunded them all to sytte downe vpon the grasse, so that fyf-
ties shoulde sit together, that the number of geastes myghte better appeare.
And also he folowed the maner of them whiche makyng a feast or geuyng a
dole to many, deuide the multitude into cumpanies, that no man should lacke
and no man haue to muche. Thys done, Jesus than at lengthe takyng vpon
hym to be a feaster and a feader of the bodies also, which came to fede the sou-
les, & to teache in dede his disciples that they should neuer lacke foode, which
beyng geuen vnto the gospell, regarded littel theyr vitail: toke in his handes
the fiue barley loues, & two fishes: first declaring vnto all men with what ma-
ner of vitayle the Apostolical ambassadours ought to be content: furthermore
shewyng plainly before the iye, ỹ sincere fayth of the multitude, whiche seyng
howe littel vitaile there was, and was not ignorant howe many thousand
men there were, commaunded to sitte downe: sate downe. Therfore Jesꝰ the
feastmaker, holding in his handes the breade and the meate, lifted vp his iyes
into heauen, shewynge that whatsoeuer is nedefull to the vse of man, it cum-
meth from the heuenly father, and whan he had praysed his bountifulnes &
liberalitie, he breake the brade and fishes, & so deliuered them vnto his disci-
ples, that they should sette thē before the people, puttyng them in remēbraūce
as it wer by a darke figure, of what sort the doctours ought to be, which fede
with ỹ worde the mindes of the simple. For as Christ loking vp into heauen,
declared that he taughte nothing, but that came from the heauenly father, so
the Apostolical mē as often as they see the people to depend of their mouthe,
with a plaine and a simple fayth, they shoulde deliuer nothyng vnto them,
whiche they had not receiued of Christ: nor should not propose vnto them fū-
dry deinties out of the shoppes of worldly philosophie: neither bring out vn-
to them humaine doctrine after theyr owne affections, but shoulde distribute
vnto thē ỹ simple & playne euāgelical doctrine, as they had receyued it of their
maister: nor should not otherwise cut it & minse it than he had broken it with
his handes, for by suche maner of preparacion both many be refreshed, &

the

the glory redoundeth to Christe, and not to the distributor. Wouldest thou know thende of this feaste? The disciples doubtyng nothyng: made distribution: & they doubtyng nothing fell to theyr meate on al hãdes, not to excesse, but to sufficiency. And the feast of suche a numbre lacked nothyng, in so muche that whan supper was done, the scrappes furthermore that were gathered vp fylled twelue baskettes. And the numbre of menne was fyue thousande besyde women and childzen.

¶ And streyghtway Jesus made his disciples to get vp into a shyppe, and to go before him vnto the other side while he sent the people awaye. And when the people wer sent awaye, he went vp into a mountaine to praye alone, and whan night was come he was ther alone. But the shippe was nowe in the middest of the sea, and was tost of the waues, for it was a contrary wynd, And in the fourth watche of the night, Jesus went vnto them walkyng on the sea. And whã the disciples sawe him walkyng on the sea they were troubled, saying: It is sum spirite, and they cryed out for feare. But streightwaye Jesus spake vnto theim, saying: be of good chere, it is I, be not afrayed. Peter aunswered, and sayed: Lorde yf it be thou, byd me cum vnto the on the water. And he sayed cum. And whan Peter was cum downe out of the shippe, he walked on the water to cum to Jesus. But whan he sawe a myghty winde he was afrayde: And whan he beganne to sincke, he cryed, saying, Lorde saue me. And immediatly Jesus stretched furth his hande, and caught him, and sayed vnto him: O thou of lyttel fayth wherfore diddest thou doubte? The texte.

These thynges done, Jesus desiryng to teache, that after that the necessitie of the body was satisfyed, we ought not to go vnto wantonnes or slepe, but vnto prayer: vnto whiche prayer solitarines is most mete: he forced his disciples (for it greued them to departe frõ theyr dere Lord) to go to the mere and to rowe ouer the water before, & he would cum after, whã he had sent awaye the people. But they although they departed from him agaynst theyr wil, yet they murmour not, they make not theyr excuse, that ỹ night was at hande, they aske not whan he woulde folowe, but they obey simply his cõmaundemẽtes. Therfore whan they wer gon, Jesus sending away ỹ multitude, whom he had satisfyed by al meanes, went vp to a hil to praye there alone. For so he taught his disciples to pray. Therfore in ỹ top of the hill, Jesus was alone a good parte of the night. And the disciples in the meane tyme theyr lorde being absent, as they rowed in the water were in peril. For as they entred vpon the water, by and by there arose a contrary winde, & the ship was tossed, not without perill of the swellyng waues of the water. The night made theyr feare double. What should they do? They were in daunger, and he was not there whose helpe they myght call vpon. Jesus lefte his disciples in this perill, almost al the whole night, to harden them by litel and litel against all feares, and to teache them that ỹ helpe of God shall neuer lacke to them that be in perill, although it come sumwhat late. Therfore at length aboute the fourth watche of the nyght, they almoste beyng in dispeyre, and now sore amased in theyr minde, & ready to geue ouer out of hande: Jesus came, not in a bote, but walking vpon the waters. They when they sawe one walking in the darke, and knew not Jesus well, they were more afearde and sayed among them selues, it is a goost that we see, and not a man. And the common sort of shipmẽ thinketh that suche maner of sightes, doe signifye vtter distruction to theim that rowe on the water. Therfore they were so sore aferde, that beyng almoste beside them selues they cryed out for feare. But Jesus suffred them not to be in daunger any longer, but by and by spake vnto them that they might know him by his speche, whom in the darke they could not see. Be of good chere (q he:) it is I, feare not. At this woorde by and by theyr mynde was comforted. But Peter whiche alwaye had a singuler loue towarde Jesus, thinkyng nothyng at al harde that he would commaunde, sayed: Lorde yf thou be he, commaunde me to cum vnto the vpõ the water. For he merueyled not that Jesus walked vpon the water, but he thought that he himself might do so likewise, yf Jesus would. But Jesus framing and fashioning Peter aunswered and sayed. &.

his

his weakenes by all meanes vnto the strengthe of perfecte fayth, bad hym cū. At the whiche worde Peter nothyng lyngering, leaped downe out of ỹ bote, and began to haste to Jesus, walkyng vpon the water. And as long as his faythe nothyng wauered, the moyst element serued hym. But whā he cast his yes a lytle frō Jesus, and began to looke about hym, & to consider the boysterousnes of the wynde, the hurlyng of the waues, & his owne feblenes, he was afrayde agayne: and begā to sincke downe & be in daūger of drowning. Feare came of the boystiousnes of ỹ windes, peril came of feare, & feare of distruste. And agayne the greatnesse of perill rayled vp the sparke of fayth, and nowe beyng almost ouerwhelmed with waues cryed oute: Lord saue me, I perysh. But Jesus puttyng his disciple in remembraunce, that the perill whiche he feared came not of the waues or windes, which before serued his tourne, but of the weakenes of faith: reachyng out his hand catched him and lifte him vp, saiyng: O thou that yet hast littel trusted me, why diddest thou wauer? For it is not inough to haue a strong faith for the tyme, but it must be continual and constant: nor thou must not loke how great the peril is, or what thy strength is able to beare, but what I am able to do to hym that doeth trust and beleue in me. Therefore furthwith as he entered into the shippe, the wynde ceased. And they that were in the shyppe seyng suche a meruailouse wonder, perceyuyng that there was sumwhat in hym more thā man, fell downe at his feete and worshipped hym, saying: Thou arte the very sōne of God. And whē they came to the banke, he wente into the contrey of Genezareth, wher he had shewed many miracles before: They after that they had knowledge that he whō they had sene before, was cum agayne, they sent through out all the countrey to tell that Jes⁹ was present, that if they had any sicke folke, they should bring them. For now theyr fayth began to encrease, by the miracles that were done before. Therfore flockynge together on euery syde, they offer vnto Jesus as many as were diseased, desiring hym, that at the least they might touche the hem of his garmente. if it were to paynefull for hym to touche thē one by one, or to speake vnto them. So strong was theyr fayth, and theyr fayth deceyued them not: for as many as touched hym, were healed.

O thou of litle faithe. &c.

The. xv. Chapiter.

The texte. Then came to Jesus Scribes and Pharisees, which wer cum from Hierusalem, saying. Wherfore do thy disciples transgresse the tradition of the elders? for they washe not their handes whan they eate breade. But he answered, and sayd vnto thē: Why do ye transgresse also the commaundement of god, because of your owne tradicion?

TO the more glory of God these thinges were done, the more the Pharisees were fret with enuye, seyng theyr glory to be darkened thereby, by the which glory hitherto they had magnified thē selues among thē. They hunted in euery corner for a quarel, but the more they go against Jesus, the more they blase abrode their owne blyndnes, beyng so manifest and open that the people also spyed it. Therfore certayne Pharisees of Hierusalē (for there were they most arrogāt and proude) go together vnto Jes⁹, that the numbre might make theyr false accusation to be beleued. And where as Moyses forbad that any thynge shoulde be taken awaye or put to the wordes of the lawe, the Pharisees that they might seme to be, not onely therpounders of the lawes, but also the makers, they added certayne trifeling thynges, as be those: That no man should take meate with vnpure hādes, which they called vnwashed, as who shoulde saye the handes did defile the meate or the man, or as who should saye, the licour of the water should washe awaye the filthynes of the mynde.

Againe

Againe that no man returnyng frō the market and had bene amongst the common people, shoulde eate meate, but he had firste washed his body: as who should saye the touchyng of men, fyled man, or as who should saye, he is pure and cleane whiche is washed. Agayne, that their flagōs, pottes, brasse, stooles beddes and other stuffe whiche was dayly occupied, shoulde be often washed. With these and many like superfluouse and trifelyng thinges, they burdened the simple people, whiche thynges they would haue so muche made of and honoured, that for these preceptes they neglected oftentymes the commaundemētes of God. Therfore when they could no waies leye to the disciples charge, ỹ transgression of Moses lawe, they finde faulte with their maister, because he suffered his disciples to neglect mannes constitutions: not that they dispised them, although they were worthy to be dispised, but that beyng geuen to seriouse and earnest matters, sumtymes they passed litle vpon them. Therfore they speake vnto Jesus and saye: Why doe not thy disciples kepe the constitutions of theyr forefathers? For they washe not theyr handes whan they go to meate. Christ not suffering so malicious rebukyng, for a thyng of nothyng: payeth them home with a more sharpe rebuke. Naye with what face do ye whiche picke quarels for these trifles, make so muche of mannes constitutiōs, whiche can bryng nothyng elles but paynefull superstition, and yet for them, ye sticke not to breake the greatest commaundemente of God. Wherfore do thy disciples, &c.

For God commaundeth, saying: Honour father and mother. And he that shall curse father or mother, let hym dye the death. But ye saye: euery one shall saye to his father & mother: What gifte so euer thoulde haue cum from me, the same is turned vnto thy profyt. And so shall he not honour his father or his mother. And thus haue ye made the commaundemēt of God of none effecte, because of your owne tradition. The texte.

For God confirming the lawe of nature, commaunded earnestly that euery man should honoure and succour his father and mother, promising long like, and felicitie of this lyfe vnto ỹ doer hereof: threatnyng death to him that doeth the contrarie. But you folowyng your auarice, that ye maye turne that to your owne gayne and aduauntage, whiche shoulde haue bene bestowed in helpyng of your parentes: do teache, that it is holyer and better for men to enriche the temple with gyftes, than to helpe theyr nedye parentes: and ye haue shewed a cast, how the children maye mocke theyr parentes, asking helpe and succour of them: that is, to saye thus to the father or mother: the gift that I offer to the temple, thincke it bestowed vpon you. For that, that is offred to God the high parent, is rightly bestowed, and the godlines of the sōne shall profit the parentes: and by this crafte, vnder the colour of false godlines, against the commaundement of God the father is forsaken, that the priestes maye be better at ease. The thyng cummeth to you, to the helpe and succoure of the parentes nothyng cummeth but wordes. And ye colour a wicked dede, vnder the pretense of godlynes. What can be more arrogant than to preferre your constitutions before the commaundementes of God, and vnder the pretense of them, to hynder and breake the holy commaundement of God? It is a wicked dede to burden the people with suche maner of constitutions, which is ouer burdened with the burden of the lawe. But it is intollerable wickednes vtterly to abolyshe goddes lawe agreable vnto the lawe of nature, throughe your owne inuencions.

O Hypocrites: full well did Esaye prophecie of you, saying: This people draweth nygh vnto me with theyr mouth, and honoureth me with lippes, but theyr harte is farre frō me: in vayne do they worshyp me, teachyng the doctrines, mannes preceptes. But he calleth the people vnto hym. and sayde vnto them: heare and vnderstand. That whiche goeth into the mouth defileth not the man, but that whiche cummeth out of the mouth defileth man. The texte.

This is your counterfeyte religion, whiche is nothyng lesse than as it appereth. O Hipocrites, Esay worthely prophecied of you, saying: This people

honoureth me with theyr lyppes, but theyr harte is far frō me. And they wurshyp me in vayne, teachyng doctrines, which be ỳ preceptes of mē. Jesus whē he had spoken these, as though he had turned awaye frō the pharisees, whiche hūted for nothyng, but for occasiō of false accusyng: cōmaūded the multitude to cum nere, saying: Heare and vnderstande howe triflyng thynges they be, whiche the pharisees prescribe vnto you, carefull in litle thynges, neglecting great thynges. They with aukewarde iudgemente, put the chiefe poynte of godlynes in outwarde thinges, as in choise of meates, and neglect those thinges that be of the soule. They abhorre vnwashed cuppes, and neglect vnclean soules: they washe theyr handes and their skynnes oftentimes, but they suffer theyr minde to be defiled with all maner of vices. That whiche entreth into ỳ mouthe maketh not man vncleane, but that whiche goeth out of the mouthe maketh man vncleane. For it is no matter what meate a man eateth, but with what mynde he eateth it.

The texte. ¶ Than came his disciples, and sayed vnto him: Knowest thou not that the Pharisees were offended at this saying: But he answered and sayde: Euery plante whiche my heauēly father hath not planted, shalbe plucked vp by the rootes. Let them alone, they be blynde guydes of the blynde. And if the blynde leade the blynde both shall fall into the dyche.

Jesus semed by these wordes to haue geuen vnto the pharisees a iust occasion to reproue him, because he toke awaye the choise of meates, which gods lawe prescribed. In whiche thyng also his disciples did not disagre from the pharisees, thinking it a wicked thynge to eate common and vncleane meates, whiche truly Christ did not yet condemne, but declared ỳ they of theyr owne nature were neither good nor yll, but of incident causes, & therfore lesse to be estemed than those thynges, which alwaye & of their owne nature be godly or vngodly, & declareth also ỳ suche maner of preceptes of the lawe, whiche were ordeyned for a tyme, & do not so muche bring holynes as signify it, begin now to be obscured & darkened, & shortly shal banishe away & perishe at ỳ clere light of the gospell. The disciples not yet vnderstandyng this thyng, go vnto theyr lorde, & monishe hym secretely of the daunger, saying: knowe ye that the pharisees although they dissemble the matter, be offended with this cōmunicacion of yours, ỳ meat defileth no man? But Jesus mindyng to teache that thoffēce of yll men, which riseth of thinges of nothyng, and the doers of it also, ought māfully to be despised: chiefly whan in obeing of them, none other good riseth of it, but increasyng and norishyng of their malice: not without ỳ vndoing of the simple people, whiche trustyng to suche maner of obseruaciōs, neglect the deuocio of true godlynes, answered thus vnto his disciples whiche were sumwhat offēded also. Euery graffe that my heauēly father hath not grafted, shal be plucked vp by the rootes: euery ordinaūce ỳ mē hath inuented of thēselues for their owne glory, & not for true godlines shall perishe, and cum to naught. These thinges sauour of the yearth, & be carnal, made & geuē for a time, to represse & kepe vnder the excesse & outrage of grosse folke. The lawe of the gospell is spirituall & heauēly, nor resteth in these visible thynges, but in thaffections of the mynde. These therfore ought chiefly to be regarded: For without these, thother profit nothing but to vayne ostentacion. Seing therfore ye haue begū to professe this heuēly philosophy, ye haue nothyng to do wt the coūterfeityng and dissemblyng Pharisees, who promise perfect holynes through suche obseruacions in whiche is no godlines, or surely very litle. They show and bost themselues to be doctours and captaines to true religion, wheras they know not in what thinges true religion standeth. Therfore they be blynde, and leaders of the blinde. And if the blynde leade the blynde on the waye, what shall happen? bothe together shall fall in the dyke. They knowe not what they teache, and they take vnto them foliche and grosse disciples. Therfore let the foliche Pharisees go, with theyr folyche and vnprofitable constitucions.

Euery plāt whiche my heauēly father hathe not planted &c.

Regarde

Regarde and care for those thynges, whiche make man cleane or vncleane that is to saye, for those thynges whiche do defile or cleanse the minde, rather than the bodye.

¶ Then answered Peter, and sayde vnto hym, declare this parable. And Jesus sayde: The texte.
Are ye also yet without vnderstanding? Do not ye yet vnderstande that whatsoeuer entreth into the mouth, goeth into the belly, & is caste out into the priue? But those thynges whiche go out of the mouthe, cum furth from the harte, and they defile the man. For out of the hart cum yll thoughtes, murders, aduoutries, whoredomes, thektes, false witnelles, and sklodinges. These be the thynges whiche defile man. But to take meate with vnwashen handes doeth not defyle man.

To these Peter made answere, not yet persuaded, because of the superstition whiche he had depely receyued of his forefathers, that these constitucions could not be neglected without daūger: wheras he durst not resiste any more the sayinges of Jesus, required him gentilly that he would vouchesake to declare playnly the thyng whiche he had spoken darkely to the people, concernyng thynges that goeth in and cummeth out of the mouth. Jesus mindyng to sharpen the desyre of his disciples with a litle chidyng, whiche should haue bene now more cunnyng in vnderstandyng of parables, and out of one to haue diuined and gessed another, sayde: Be ye also yet without vnderstandyng? vnderstand ye not that meate whiche receyued and taken with handes, washed or vnwashed, entreth into the mouth, goeth downe into the stomake, and afterwarde the grosser parte of it is cast out by the belly into the priue? These be bodily thynges, and affect and touche nothing but the body. As for ỹ soule they neyther help nor hurt, vnlesse a man misuse them. And to misuse them is not the faulte of the meates, but of the misuser. But the thynges which go out of the mouthe be the thynges whiche men do speake. Talkyng cummeth not from the belly but from the harte. And that is in mannes harte, that in dede is pure and cleane, or els vnpure & vncleane. For from that foūtaine do spring noysum thoughtes, wherwith men go about to lye in wayt to hurt theyr brother, from thence do spring murdre, adultry, rape, theft, fraude, deceyte, enuye, arrogancie, strife, false witnes and blasphemy. These thinges though they go not out by the mouth, yet they make men vncleane and abhominable in the sight of God. If they burst out in maner of a pestilent breath out of a filthy sege lyke as they declare man to be vncleane, so with theyr infeccion and blastyng they do defile others also. But whether thou take thy meate with hādes washed or vnwashed, so thou take it to the vse of nature, maketh not man vncleane. Neither drinke taken out of an vncleane cup defileth not man, so thou take it measurably for ỹ vse and not for the excesse. Likewise to sit vpō an vnwashed seat, doeth not defile the minde of man, lyke as the washed seat, doth not make pure and cleane hym that sitteth in it. Therfore where as the Pharisie is teache and obserue superstitiously these folyshe tryfles, yet they do not abhorre those thynges, wherby the mynd is defyled in dede. They lye in wayt for hym that doeth thē good, they do suborne & prepare false witnes, they do backebite ỹ fame of theyr neighbour, & so seke for theyr own glory, ỹ they enuy ỹ glory of god, falsly reprouyng the workes which be done by his spirite, & ascribyng thē to Beelzebub. They should abhorre these thinges, if they would seme cleane in dede. But what awkwarde kynde of holynes is this, to haue washed and clean handes, and to haue both mynde and tong defiled with so many mischeuous vices.

¶ And Jesus goyng thence, departed into the coast of Tyre and Sydon. And behold a The texte.
woman of Canaan whiche came from the same coast, cryed vnto him, saying: Haue mercye vpon me lorde the soune of Dauid, my daughter is miserably vexed with a deuill. But he answered her no thyng at all. And his disciples came and besought hym, saying: send her away, for she cryeth after vs. But he answered and sayde: I am not sent but vnto the lost

shepe of the house of Israell. Than came she and worshypped hym, saying: Lorde helpe me. But he aunswered and sayde: It is not mete to take the childrens breade, and to caste it to dogges. She answered and sayed: Truthe lorde, for the dogges eate of the crumes whiche fall from theyr masters table. Than Jesus answered, and sayd vnto her: O woman great is thy fayth, be it vnto the as thou wilt. And her doughter was made whole from that time.

After ỹ Jesus had spoken these thynges, he left ỹ countrey, & went into the coastes of Tyrus & Sidon, in maner prophecyng wt that dede, ỹ the Jewes through the superstition of their law, should expell the doctrine of the gospell, which the gētiles through sincerite of fayth should take vnto thē. For Tyrus and Sidon were inhabited of Idolaters. Jesus wēt thither not to preache as he dyd in Jewry, for the tyme was not yet cū, but to be secrete and hyd there, for he entred into a house desiryng to be secrete, but the fame did vtter hym. This was done for the inuincible malice of the Jewes, least they might complayne that the wicked & prophane Gentiles were preferred before thē. Therfore he would that ỹ myracle ỹ he shewed there, should not seme to be sought after or done of purpose, but offered by chaunce, & in maner extorted & obteyned of hym by force. Therfore when ỹ rumour was spred abrode, that Jesus was present whose fame increasing by litill & litill went beyonde the coastes of the Jewes: a certayne womā of Canaā cumming out of her coastes, durst not cum nere to Jesus least she beyng vnclean might seme to defile him which was cleane, but a far of called vpon hym wt a miserable crye: haue mercy vpō me the sonne of Dauid, tellyng hym ỹ she had a daughter at home miserably vexed with a deuil. This Jesus so mercifull & easie to be entreated, whiche was wont to be prompt & ready vnto all men: to thintent both that he might make open vnto all men the very constant fayth of the woman, & also leye vnto the Jewes charge, their very stiffe and obstinate vnbeleefe, and to teache vs with all, of what efficacie and power importune and earnest prayers powred out of an humble harte, be with god: he dispiseth the peticioner whiche cryed out for sorowe of her harte, insomuche that he would not vouchesafe to make her answere: showing therby a certaine fashion of the Jewes arrogancye, because the Jewes coūted the Cananees their olde ennemies, & worshippers of Idolles, to be abhominable, and that they be defiled yf they do but talke with them. And the apostles at that tyme wer yet of the same affeccion and mynde. But the womā ceased not, although she were repelled. Sorowe and fayth made her importune, she folowety at his backe, and cryeth lamentably: haue mercy vpon me lorde, the sonne of Dauid. The disciples not yet vnderstandyng what was in doing, moued with shame rather than with pitie, because of the importune cryng of the woman, of a straunge countrey, speake vnto Jesus: not desiring hym to haue mercy of the wretched woman, but because of her importunitie to sende her awaye with sum answere. Therfore Jesus made an answere more sore & hard, than the former repulse and shadyng of, to the intent he might make the constancye and coldenes of the straunge woman more maruelous: and also by the example to charge the Jewes with theyr pryde and arrogācy. I am not sent (qͦ he) but vnto the lost shepe of the house of Israell. For the Jewes stode meruelously in theyr owne conceyte, because of this titell, that they were the stocke of Israell. The woman was not wery ed with so many repulses and denials, insomuche that she durst yet drawe nere vnto Jesus, and falling downe at his knees, sayed: Lorde succour me. She dyd not confute the saying of Jesus, but with often repeting of her prayers she went about to wery hym. She layed not for her, right and iustice, she requireth nothyng but mercy. Jesus not content with this, goeth on still, to trye the sobre importunitie of the woman. It is not meete (qͦ he) to take the chyldrens bread, & cast it to the dogges, calling the fruite of the gospell which

And behold a womā of Canaan:

But he answered and said.

is by

is by fayth, bread: calling the chyldren the Jewes, whiche did glory ỹ they had god to their father: calling the dogges, straungers, & aliens frō the religiō & worshipping of God. Whiche of the Jewes would not haue bene stired and angered with suche a rebuke: but the womā not refusing the name of a dog, enuieth not the Jewes the honourable title of the chyldren, but calleth them also lordes whō Jesus called childrē. She embraceth the aunswere rebukeful in apperaunce, and taketh occasion of it not to be repelled, wherwith it appered that she was vtterly repelled. I denye not (qᵗ she) that the Israelites be the chyldren, and we the dogges, and therfore I am not vtterly to be repelled. I take not awaye from them their fyne and delicate breade, whiche they eate sitting at their fathers table: This onely I require, whiche maisters are not wont to denye to theyr dogges. The table is ryche and plentyful of suche thinges, it suffiseth me yf I chaunce to haue the crummes whiche fall from their tables. Than Jesus maruayling at the infatigable and great constancie of the straunge woman, in maner ouercum, sayd: O woman I can no longer resiste thy prayers: greate is thy fayth, wherwith thou constraynest me. Wherfore be it vnto the after thy desyre. And by and by euē at the same tyme it was proued, that her doughter was deliuered from the deuyll. O woman great is thy fayth.

¶ And Jesus goyng from thence, came nighe vnto the sea of Galile, and went vp into a mountayne and sate downe there. And muche people came vnto hym bryngyng with them thoke that were lame, blinde, deffe, maymed, and other manye, and caste them downe at Jesus feete. And he healed theym, insomuche that the people maruayled whan they sawe the dum speake, the maymed to be whole, the lame to walke, and the blynde to see. And they glorifyed the god of Israell. The texte.

Whan Jesus in maner constrayned had wrought this one myracle in the borders of the Sidoniās & the Syrians, to prouoke & styre vp his owne people he went agayne into Jewry, to declare howe more ready he was towardes his owne coūtrey men, thē to straungers: if they mighte haue bene ouercum and wunne with benefites. And he came vnto a meere whiche is called the sea of Galile, and there goyng vp vpon an hyll, sate downe, that by goyng aside and by the difficultie of the place, he myght a lytell and a lytell plucke vp the fayth of his disciples and make it firm and stable. Anon there flocked aboute hym many flockes of men, bryngyng with them dum, blynd, lame, weake, and diuerse other vexed with diuerse diseases: of whom there was so great a multitude, that they cast them at the feete of Jesus. He well perceyuing theyr fayth by the harde and cumbrouse tourney, healed them all: and so spedely healed so many, that the multitude whiche came vnto hym was much amased, seyng howe sodeinly the blynde receyued theyr sight, the dum spake, the lame walked, the feble was whole of lymmes. And they glorifyed the god of the people of Israell, whiche did voucheſake to bestowe so great benefites vpon his people.

¶ Than Jesus called his dysciples vnto hym, and sayed: I haue compassion on the people, because they continewe with me nowe thre dayes, and haue nothing to eate, and I will not let them depart fastyng, lest they faynte in the waye. And his disciples sayeth vnto him, whence should we get vs so muche bread in wildernes wherwith we myght suffice so great a multitude? And Jesus sayth vnto them. How many loaues haue ye? & they sayed vnto him: seuen and a fewe lityl fysches. And he commaunded the people to sit downe on the grounde, and tooke the seuen loaues and the fysches, And after that he had geuen thankes, he brake them, and gaue to his disciples, and the disciples gaue them to the people. And they al dyd eate, and were sufficed. And they tooke vp of the broken meate that was lefte seuen baskettes full. And yet they that dyd eate, were fower thousande men, besyde women & chyldren. And he sent awaye the people & toke ship, & cam into the coastes of Magdala. The texte.

This kyndnes of the people caused hym to heape benefite vpon benefite of his owne accord. For whan Jesus knewe that the multitude taried and bid by hym thre dayes (suche was theyr feruency towardes Jesus) and knew also

if they had brought any vyttayle with them, it was consumed and spent a good whyle before: and that many were in feare dye for hunger: Furthermore that the iorney was longe, and that there were no villages nor tounes nere: he calleth his disciples vnto him & sayde. I haue pitie on this multitude. For now it is thre dayes, that they haue taried with me in desert, nor they haue nothing to eate, and I will not send them awaye fasting, least they faint in the waie, being longer than they be able to go fasting.

With these sayinges he put his disciples in remembraunce of the former myracle, when he fed certeyne thousandes of men. But they yet rude and forgetting those former thynges, being carefull and doubtfull as though they hadde ben commaunded to feade suche a great multitude of men, do make answere: Where than can we get suche a deale of breed that maye suffyse suche a great multytude? This simplycitie and forgetfulnes of the disciples, dyd sette further the greatnes of the miracle. They therfore being in dispayre, Chryste taketh in hand the matter of ỹ miracle. He asketh them howe many loues they had. They answered, seuen, and a fewe fishes. And further with he commaunded theym to syt downe vpon the grounde. And taking the seuen loaues and the meate in his handes, after that he had lyfted vp his yes vnto heauen, and geuen thankes vnto his father, he brake them, and deliuered them to his disciples, and they distributed them to the people. Euery man did eate his fyll: and there was nothyng lacking, in somuche that seuen baskettes were fylled of the gatherynges of scrappes, whiche remayned. And there were of them that did eate, in number foure thousande, beside children and wemen. But Jesus, so many miracles shewed in the mount, least he should stirre the people ouer muche to haue him in veneracion and honoure: chiefly when these bodely benefites be applyed and geuen for no nother intent, but to obtayne authoritie to the doctrine of the ghospell, whereby the soules be healed and fed: after that he had sent awaye the multitude, he went by bote into the lande of Magedan.

And he commaunded ỹ people to sit doune on ỹ ground.

¶ The.xvi. Chapter.

¶ And the Phariseis with the Saduceis came and tempted him, and required of him to show them a signe from heauen But he answered, and sayde vnto them: whan the euentide begynneth to drawe nere, ye say: It wyll be fayre wether, for the skye is red. And in the morning: It wyll be troubulsome weather: for the skye is glowming red O ye Hypocrytes ye can discerne the face of heauen, but can ye not discerne the signes of the tymes? The froward and aduouterouse nacion requireth a signe, and there shall no signe be geuē vnto it, but the sygne of the Prophete Jonas.

The texte.

Jesus beyng here, there came vnto hym againe certayne Phariseis and Saduceis being of a cōtrary secte, notwithstandyng of one consent and agreement to lye in wayte for Jesus. And craftely they requyre him to shew summe token from heauen, as thoughe here after yf he would haue so donne, they would haue beleued in him, where as they went about nothyng els, but to seke occasyon to reproue him. But Jesus when he perceiued that after so manye miracles they remayned yet in their malice, mourned in the spirit and sayed: Ye hypocrytes vttering one thyng with your mouthe, and cloking another in your hart, in lesse thinges when ye marke heauen, ye can tell before what weather shall folowe the daye after.

For

For whan ye see the sone go to glade, ye saye: to morowe shalbe fayre wether, for the ayre is cleare and bright. Agayne when ye see the sonne rise in the morning, by and by ye geue sentence, that that shalbe a foule and a boystuous day, because the lowring ayer is red. Whan ye see the fashion and countenaunce of heauen, ye can gesse whither the tyme will be mete for tourneing, rowing, sowing, or mowyng, or for any other thinges apperteyning to the vse of the body: And are ye so dull & negligent in knowledge of the tyme, that maketh for your soules helth? Ye haue the scriptures, ye see what thinges be done, ye see howe the worlde is renewed, and vnderstande ye not yet, that the time spoken of before by the Prophetes, and loked for so long tyme, is nowe at hande? Of one signe ye geue sentence, of fayre or foule wether: of so manye signes whiche ye see dayly do ye not perceyue the thyng that is present? If ye would haue bene made better by wonders and miracles, ye would haue beleued me long agon. Nowe ye requyre a signe and a token to be the worse therby. O naughty and adulterous generacion, whiche goeth farre out of kinde from her forefathers, of whose tytles she magnifieth herselfe. She seketh craftely for a wondre out of heauen, to pycke a quarell and to reproue it: but in tyme to cum she shall haue a sygne that she shall feare and not reproue. In the meane time she shall haue no signe nor wondre but out of the yearth, whiche shal frustrate and disapoynt all theyr endeuours, when they shall see hym alyue agayne, whome they thoughte to be deade and buried. It semeth a monstreous thyng vnto them whiche chaunced to the Prophete Jonas: they shall haue a lyke monster, but more wondrefull. By this riddell and darke figure, the Lorde Jesus signifyed that he should be fyrst slayne, and buryed of thē, whom they thought to be nothyng els but man, and furthwith should ryse agayne, throughe the power of god. O ye Hypocrites. &c.

¶ And he left them and departed. And whan his disciples were cum to the other syde of the water, they had forgotten to take bread with them. Than Jesus saide vnto thē. Take hede & beware of the leauen of the Pharisees, & the Saducees. But they thought in themselues saying: we haue taken no bread with vs. Whiche when Jesus vnderstode he sayd vnto thē: O ye of lytle fayth, why take ye thought within your selues because ye haue brought no bread? Do ye not perceyue nor remembre the .v. loues when there wer fiue thousande mē, and how many basketes toke ye awaye? Nether the .vii. loaues when there were .iiii. thousande men, and how many basketes toke ye awaye? Howe happeneth it that ye do not vnderstande that I spake it not to you concernyng breade that ye should beware of the leauen of the Pharisees and Saducees. Than vnderstoode they howe that he bad them not beware of the leauen of breade, but of the doctrine of the Pharisees and of the Saducees. The texte.

Jesus therfore leauing them with their blindnes, went ouer the water by shyp, & the disciples had forgottē to prouide thēselues of breade before thei entred into the shippe. For they had but one lofe in the shippe. Jesus therfore to put them in remembraunce, sayde: take diligent hede and beware of the leauē of the Pharisees and the Saducees: notyng & touchyng darkely their Jewishe superstitiō, because they thought it a great matter to eate these meates or those meates, whereas they were taught before, that man was not defiled with the thynges that entered into the mouthe. The disciples althoughe they vnderstoode not what it ment, were yet monyshed with this saying, that thei had forgotten to put vitayle in theyr shyppe. Jesus therfore chydeth them beyng carefull for this thing, blaming theyr dulnesse: whiche taughte so often both with sayinges & doyinges, vtterly to caste out of theyr mynde carefulnesse for vitayle, yet were incumbred with carke and care for suche maner of thynges: O (sayth he) ye that so lytell truste to me, why do ye vexe youre mynde with this carefulnesse, that ye haue forgotten breade, as who sayth: we shall lacke anye thyng, althoughe ye prouide not for it? Wydde not I teache you that fyrst of all the kyngdome of god muste be soughte for, and that these thynges shalbe caste vnto you? Haue ye not sene nowe twyse that O ye of lytell fayth. &c.

ſuche a great multitude lacked not meat? So manye wayes taught and monyſhed, vnderſtand ye not yet? remembre ye not yet? Is your hart yet blynded with ſuche maner of cares? and ſee ye not after the Pharyſees ſalhyon, that whiche ye ſee with your eyes? and that whiche ye heare with your eares, is it as thoughe ye hearde it not? haue ye forgot that, whiche was lately done, your ſelues beyng not only wytneſſes but alſo miniſters? When that fyue thouſande men were fully fed with. v. barlye loaues and two fyſhes, the nũbre of geaſtes beyng ſo great, the preparacyon ſo ſmall, howe many baſkettes dyd ye fyll of the ſcrappes, whiche remayned of the feaſte? They anſwere hym: twelue. And agayne when fower thouſande men were fylled with ſeuen loaues and a fewe fyſſhes, ye beyng the diſtributoures, howe many baſkettes fylled ye with the ſcrappes? They anſwere, ſeuen: Why doe ye not yet vnderſtande the maner of my ſpeakyng, whiche ye turne to the care of bodely thynges: where as my talkyng ſtudieth and proupdeth for the myndes, rather then the bodyes? Nowe ye ſhoulde of your ſelues haue conjecturd what my ryddel ment when I ſayd: beware of the leauen of the Pharyſeis and Saduces. I had nowe taught you, that it lytell ſkylled what kynde of meate we eate. I had nowe diuerſly declared and beaten vpon it, that they whiche haue in hand the matter of the gholpell ſhoulde vtterly caſte awaye ſuche vyle cares.

The diſciples being more attent and diligent by this lytell chyding, vnderſtode that Jeſus ment that they ſhould take hede diligently, and beware of the doctryne of the Pharyſeis, whiche had nothyng that was ſincere and cleane but was corrupte with ambicion, auarice, enuye, and other vices: Where as the doctryne of the gholpell tasted of no ſuche thyng. For theyr doctryne doth rather infecte man, than feede hym, and therfore it muſt be taken hede of dilygently, becauſe they be wonte for to decepue vnware and ſymple men by the falſe cloke of godlyneſſe, whiche is the very poyſon of true godlynes.

The texte. ¶ Whan Jeſus cã into the coaſtes of the cytie which is called Ceſarea Philippi, he aſked his diſciples, ſaying: Whom do men ſaye that I the ſonne of manne am? they ſayd: ſum ſaye that thou arte John the Baptyſt, ſum Helias, ſum Hieremyas, or one of the nũbre of the Prophetes. He ſayeth vnto them: but whõe ſay ye that I am? Simon Peter anſwered: Thou arte Chryſt the ſonne of the lyuyng God. And Jeſus anſwered and ſayed vnto hym: happy arte thou Symon the ſonne of Jonas, for fleſhe and bloude hath not opened that vnto the, but my father whyche is in heauen. And I ſaye vnto the, that thou arte Peter, and vpon this rocke I wyll buylde my churche, and the gates of hel ſhall not preuaile agaynſt it. And I wyll geue vnto thee, the keyes of the kyngdom of heauen, and whatſoeuer thou byndeſte in earthe ſhal be bounde in heauen, and whatſoeuer thou looſeſte in earthe, ſhalbe looſed in heauen.

Here when Jeſus came into the coaſtes of the citie called Ceſarea whiche Phylyppe the Tetrarche ſo named in the honour of Ceſar, folowyng his brother Herode, whiche chaunged the name, and called that Ceſarea, whiche before was named the tower of Straton, he thoughte to proue howe muche his ſcholers had profyted by hearyng ſomuche communycacion, and by ſeing ſo many miracles: and whether they had anye higher or better opynyon of hym, than the vulgare ſort. Therefore he demaundeth of them ſaying: whome doe men talke that the ſonne of man is? They ſaye: Sum ſaye that he is John the baptiſt. For ſo the Herodyans dyd ſuſpect. Sum ſay that he is Helyas, becauſe he was taken vp: and they ſuſpecte ỹ he dothe appere nowe accordyng to the prophecy of Malachy. Sum ſaye that he is Hieremy, becauſe he was a fygure of Chryſt, and that it was ſayed of hym: Beholde I haue ſet the this day ouer nacyons and kinges to plucke vp and to deſtroye, & to plante: which he ſayth in dede ſhould be fulfylled in Chryſt. Jeſus hearyng theſe, to thintẽt he would vnto the. &c get out ſum more certayne and hygher profeſſion, ſayeth: ye (ỹ he) whiche ſhoulde know me better, who ſaye ye that I am? Here Symon Peter as he loued Jeſus beſt, as the chyef of the Apoſtolicall order, anſwered for them all:

Thou

Thou art very Christ the sonne of God alyue, not speakyng of suspicion, but professyng certainly and vndoubtedly that he was Messias promised of the Prophetes, and the sonne of God after a certayne singuler maner. Jesus delightyng with this cherefull and substancial profession, sayed: blessed art thou Simon the sonne of John. The affeccion of man taught thee not this word, but the heauenly father put it in thy mynde by a secret inspiracion. For no mā hath a worthie opinion of the sonne, but by the inspiracio of the father, which onely knoweth the sonne. And I again, least thou shouldest adourne me thāk-lesse with suche a noble testimonie, assure thee of this, that thou arte verye Peter, that is to saye a sound and a sure stone, not wauerynge hither or thither w sundrie opinions of the vulgare sorte: and vpon this stone of thy professiō wil I buyld my churche, that is to saye, my house and my palace: whiche beyng set vpon a sure foundacion, I wyll so fortifye, that no power or strength of the kyngdome of hell shalbe able to beate it downe. Sathan will cum vpon you with many engins: he wyll rayse a cumpany of wicked spirites againste you, but through my defence my buildyng shall stande impregnable, onelye let this sure and sounde profession abyde. The kyngdome of heauen is the churche, the kyngdome of the deuyll is the world. Of this no man nede to be afeard, so that he be Peter, that is to saye lyke vnto thee. And the keyes of this heauenly kyngdome I wyll delyuer vnto thee. For it is meete that there he be fyrst in auctoritie whiche is fyrste in the profession of the faith, and in charitie. And truely this kyngdom of heauen is in earthe, but it hath to do w heauen, wherof it doth depende. Wherfore he that is entangled with sinnes, doeth belong to the kyngdome of hell, nor cannot enter into the kyngdome of heauen. But he shall entre yf he profesle that whiche thou doest professe, and be losed frō his synnes by baptisme, and so through thy leadyng and thy openyng of the gates, he shall enter into the kyngdome of heauen. This is my peculyar and propre power, to forgeue synnes: but this power I will geue vnto the after a maner, that that whiche thou shalte loose with my keyes, receyued of me vpon earth before men, shall be losed also in heauen before God. On the other side, that whiche thou shalt bynde in earth, shalbe bound also in heauen, for God wyll allowe thy iudgement cummyng from his spirite.

And I will geue vnto thee. &c.

Than charged he his disciples that they shoulde tell no man that he was Jesus Christ. From that tyme forth, began Jesus to shewe vnto his disciples howe that he muste go vnto Hierusalem, and suffer many thynges of the elders and hye priestes and Scribes, and muste be kylled & raised vp agayne the third daye. And whan Peter had taken hym aside he began to rebuke hym sayyng: Master fauour thy selfe, this shall not happen vnto the. But he turneth hym about, and sayd vnto Peter: go after me Sathan, thou hyndrest me, for thou sauerest not the thynges that be of God, but those that be of men,

The texte.

Whan Jesus had spoken these thynges, he commaunded his disciples ỹ they should as yet kepe this godly opinion of hym, secrete with thēselues: nor open it to others, that he was Messias. For fyrst the sacrifice of ỹ crosse must be accomplyshed, and the veritie of his manly nature declared, and further by his resurrection, and the holy ghost, his diuinitie muste be declared. For although the voyce and sentēce of Peter was praysed of Christ, as the sentence of them whiche now began to profyt and spryng vp by litle & litle, vnto thynges of more perfection: yet they dreamed of a certayne kyngdō not vtterly vnlyke a worldly kyngdō. And therfore Jesus darkely and as in a riddle promised vnto Peter the right of ỹ keyes, but he deliuered thē not by & by. For as yet he was not mete to vse thē, as yet he was not sufficiently taughte with the instruccion of the holye spirite. And therfore Jesus calleth them backe to the misterie of the crosse and of his deathe, by the whiche misterye that kyngdome muste be prepared, the deuil once ouercum, and sinnes abolished, ỹ they might be the lesse troubled in their myndes whan they shoulde see thynges chaunce

whiche,

whiche they knewe ſhould cum to paſſe a litle after. They deſyred rather to glozy in ỹ mighty & high ſonne of the liuing God: but no man can truely glory in hym but he whiche is not offẽded with his humilitie & lowne. Jeſus therfoze began to pzepare his diſciples to this ſtozme whiche was at hand, ſhewyng them that he muſt firſte go to Jeruſalem, & that he ſhoulde haue many griefes and diſpleaſures of the Scrybes and Phariſeis, and alſo of the chiefe pzieſtes, and fynally that he ſhould be kylled, but on the thirde daie riſe again. Whan the diſciples beyng yet carnall vnderſtoode not fully this communication, becauſe they iudged theſe thynges vnmeete and vnwozthy foz him, who thzough ſo many myzacles declared hymſelf to be the ſonne of God: yet they durſt not demaund of their maiſter, what it mẽt to dye and ryſe againe. Therfoze Peter, who foz the ſpeciall loue that he had to his maiſter was bolder thẽ the other, taketh him aſyde frõ the other of the Apoſtles, as though he would tell hym a thyng moze familiarly: and chidyng hym, and abhozryng the ſpeakyng of death and afflictions, ſayde: Lozde be good to your ſelfe. Theſe thinges ſhall not happen vnto you. Foz it is in you, that they cum not to paſſe: Foz although Peter pzonounced hym to be the ſonne of God alyue, rather by the inſtigacion of the father thã by his owne reaſon oz wit: yet he was farre from the vnderſtanding of that miſtery, that Jeſus by his death ſhould redeme mãkynde, & by his reſurreccion declare vnto the wozld ỹ might of his diuine power. Therfoze Jeſus to reſourme the affeccion in his diſciples, turned vnto thẽ and beheldе thẽ, whom he knewe to haue lyke mynde and affeccion (albeit only Peter durſte blame the Lozde) ſayd vnto Peter: Cum behynd me Sathã. Be not agaynſt the wyl of my father: it is thy parte to folowe me, not to go befoze. Nowe thou dooeſt withſtande, & endeuour to let that thyng, which both my father willeth to be doen, and alſo it behoueth me to do, foz the health and ſaluacion of man kynde. Thou deſireſt to be a felowe of the kyngdom, and thou arte agaynſt me, makyng ſpede vnto the croſſe of myne owne accozde, to thentent I maye wyn and get this kyngdome to my father: what waye ye ſee me go, the ſame ye muſt go alſo to the kyngdome of heauen. But thou ſaoureſt not yet the thynges whiche be of God, but led by mannes affeccions, repineſt againſt the wyll of God. Reſiſte not therfoze thou vnprofitable counſeloure, but folow after me, becum rather a ſcholler then a maiſter.

The texte. Than ſayde Jeſus vnto his diſciples, If any man wyll folowe me, let hym forſake himſelf, & take vp his croſſe & folow me. Foz who ſo wyll ſaue his life ſhall loſe it. Agayn who ſo loſeth his life foz my ſake, ſhal find it. Foz what doth it pzofit a mã if he win al ỹ whole wozld, & loſe his owne ſoule. Foz what ſhall a mã geue to redeme his ſoule again wal. Foz the ſõne of man ſhall cum in the glozy of his father with his angels, & then ſhall he reward euery man accozdyng to his dedes. Verely I ſay vnto you, there be ſum ſtandyng here whiche ſhall not taſte of death, tyll they ſee the ſonne of man cum in his kyngdome.

When that with theſe ſayinges Jeſus had cut the combe of Peter foz his impoztune frowardnes: turnyng to all his diſciples began to declare at large what it was that he ſayde to Peter: cum behynde me. Whoſoeuer (ſy he) wyll be my diſciple and partaker of the kyngdome of heauen, lette hym folowe my ſteppes: And lyke as he ſeeth me deſpyſyng all the gooddes of this wozld, to beſtowe my lyfe alſo willyngly foz the ſaluacion of men and glozye of my father: So muſt he alſo refuſe and caſt of all humain affeccions, readye to all kyndes of death foz the goſpels ſake: and take his croſſe and folow me, which am goyng to the croſſe. So to ſuffre is a bleſſed thyng: ſo to be rebuked is a glozioufe thyng: ſo to be kylled is a wynning of life. I know there is nothing moze dere thẽ lyfe: but ſo euery mã muſt leſe his lyfe yf he wyl ſaue it: & except he loſe it, he ſhal loſe it in dede. He loſeth it foz aduauntage that loſeth it foz the Goſpels ſake.

he looseth it in deede whiche forsakyng the ghospel, prouideth for this temporal life, and loseth the lyfe euerlastyng. There is no man so folyshe that would winne this whole worlde with the losse of this corporall & shorte life. To what purpose serue rychesse, yf the owner perysshe? So it is a madde mannes parte to make so muche of his affections, of richesse, orels of his body, whiche within shorte tyme should perysshe, yea thoughe no man kyll it: that for mennes pleasure he wyll leese the lyfe euerlasting, whiche who so hath not, hath all the other in vayne. Therfore nothyng ought to be so dere vnto any man, the gain wherof he would chaunge with the losse of his soule. For the losse of other thynges may sum wayes be recompensed, the losse of the soule canne not be recouered. He that loseth his lyfe for my sake doeth not lose it, but committeth it to me for auauntage, and shall receyue it agayne with lucre whan the Maiestie of the kyngdome of God shall appere. Nor ye ought not to be discouraged in your minde, because I haue shewed you that ye must suffer muche aduersitie for the ghospell. They shall haue an ende shortely, and euerlasting glorye shal folow the temporal ignominie and rebuke. For the sonne of man whome ye shall see oppressed and troden downe of all men, and counted for a worme: shall cũ once in an other lykenesse, and shall shewe vnto all men the maiestie and glory of his father, beyng garded and accoumpanied with his aungels. Than he that was iudged here and condẽpned with a shamefull deathe, shall be the iudge of all men bothe quicke and deade, and shall yelde a rewarde vnto euery man accordyng to his dedes. Than shall they be appoynted to euerlastyng deathe, which here regarded more theyr lyfe than me: and they shall be rewarded with immortal lyfe, which for my sake dispised the lyfe of the body for a tyme. Nowe is the tyme of stryfe and trauayle, hereafter shalbe the tyme of rewardes. And truely this felicitie shall than be made absolute and perfecte, when it shall be seene good vnto the father. For it belongeth not vnto you to knowe the tyme. And yet in ỹ meane season there shalbe geuen to you a certayne tast of his glory. For be ye assured of this: there be sum here standyng whiche shall not taste of deathe before that they see the sonne of mã shewyng the maiestie of his kingdome, as it may be seene with bodely yies. Surely before death they shall see the kyngdome of God shewe furth his power: and nowe by litle and lytle, vãquisshe and ouercum the whole power of this worlde.

For what doth it profyt a man if he winne al ỹ worlde. &c.

For ỹ sonne of man shal cumme. &c.

Verely I say vnto you.

¶ The. xvii. Chapter.

¶ And after syxe dayes Jesus taketh Peter and James and John his brother, and bringeth them vp into a high mountaine out of the way, and he was tranfigured before them, and his face dyd shyne as the sunne, & his clothes were as whyte as the lyght. And behold there appeared vnto thẽ Moses and Helyas talkyng with hym. Than answered Peter, and sayde vnto Jesus: Lord here is good being for vs. If thou wylt, let vs make here thre tabernacles, one for thee, and one for Moses, & one for Helyas. As he yet was speakyng, beholde, a bryght cloude shadowed them. And beholde, there cam a voyce out of the cloud, saying: this is my welbeloued sonne in whom I delyght muche, heare hym. And whã the disciples had hearde these thynges, they fell on theyr faces, and were sore afrayed. And Jesus came and touched them, and sayde: Aryse, and be not afrayed. And when they had lyfte vp theyr yies, they sawe no man saue Jesus onely.

The texte.

After syxe dayes Jesus willig by sum meanes as it were by a dreame, to shew vnto his disciples, ỹ light & apperaũce in ỹ which once he shall cũ to be iudge of ỹ worlde: he chose out three of the number of his disciples, Peter, James, & John his brother: & whã he had brought thẽ vp into a very hie hil, far frõ ỹ light of mẽ, he was trãsfygured before thẽ. And his face shined like ỹ sũne, & his garmẽtes wer bryghte w whitenesse as white as snowe,

and

and as no fuller can make vpon the earth, & there appered also to them, Moses and Helias talking with him, of the glory of his death, whiche he should suffer at Jerusalem. This was thought good to Chryste that thapostles shoulde be confirmed by those auctors, whome all the Jewes magnified moste: and that they should not suspecte that he woulde abolyshe the lawe, sith Moyses stoode with him: nor the prophetes, sith Helias was present: neyther that they shoulde abhorre his death as a shamful thing, which so great men set forth, and shewed it to be gloryouse. These thynges were seene to the apostles as to men newely waked from slepe: for theyr yes were heuy and grieued. For mortall feblenesse was not of capacitie to receiue ỹ greatnesse of the visiõ. The disciples therfore beeing afeарde and amased with suche a wonderfull and incredible sight, Peter not yet fully well aduised, but rauished wholly with the pleasure and maiestye of the sight: whiche semed to be farre from mencion of death, sayd: Lorde let vs builde here three tentes or pauillions, one for the, another for Moyses, and the third for Helias. This was thought vnto Peter more wisdome than to be slayne at Jerusalem. Peter had not yet ended his cõmunicacion, but behold, a bryght and pleasaũt cloude ouershadowed thapostles, leste they should be abshorpte and ouercummed with the highnesse of the syght. And beholde the voice of the father sounded out of the cloude, witnessyng of his soonne with the same wordes, with the whiche he witnessed of him, when he was baptised in Jordãe: This is my onely beloued sonne, in whom my mynde hath delyght, heare him. Whan the disciples heard this voice, full of diuine maiestie, & not to be borne of mannes eares, they fell downe groueling vpon theyr faces and were more afeard. For they were afeard of theyr lyfe, because they had learned that God sayde thus: manne shall not see me and liue. But Jesus receyuyng agayne his former shape, touched them with his handes, leste they should suppose that he were a goost, and with his accustomed and knowen voyce he comforted them, saying: Aryse and feare nothyng. Further when they were cum to theymselfes and lifted vp theyr yes, they sawe no man there but Jesus alone, euen lyke as he cam vnto the hyll.

The texte. ¶ And whan they came downe from the mountayn, Jesus charged them, saying: Shewe the vision to no man vntyll the sonne of man be rysen agayne from the dead. And his disciples asked him, saying: why than say the Scribes that Helias must firste cum? And Jesus aunswered, and sayde: Truely Helias shall first cum and restore all thynges. But I say vnto you, that Helias is cum already. And they knewe hym not, but haue doen vnto hym whatsoeuer they lysted. In likewyse shall the sonne of man also suffer of them. Than the disciples vnderstoode that he spake vnto them of John Baptiste.

And when they came downe from the hyll, before they cam to the cumpany of the other disciples, he commaunded them to tel no man of these thynges that they had seene, vntyl the sõne of man were rysen from deth. For vntyll that time the tale should be vnprofitable, and not beleued. And the disciples kepte it to themselues, and conferred betwene theym selues what it might meane, that Jesus sayd: after that he be rysen agayn from death. Theyr hart was so wrapt & entangled, that that worde so often hearde, could not enter into theyr harte. But a certeyne doubt rose in theyr myndes of that ỹ they saw Helias standing with Jesus, this doubte they propose vnto him in the waye. What meaneth it than (q they) that the Scribes teachyng and telling of the cumming of Messias, be wount to saye out of the auctoritie of Malachie, that before the cummyng of Messias, Helyas Thesbites shall cum. And he went not before thy cummyng, but this daye was seene in the hyll. Vnto whome Jesus making aunswere, sayde: Truely Helyas shall cum like as Malachyas sayde: and according to his Prophecie shall goe before my cumming, and shall restore all

thinges,

thynges, the residew of the people of Iewes beyng cõuerted vnto the Gospell, least the whole nation shoulde be cõdempned. But this cũmyng shall be in tyme to come, when I shall be here agayn with the maiestie of my father, rendryng rewarde vnto euery man accordyng vnto his deedes. And yet a certayne Helyas went before this my cummynge also, whome the Iewes dispysed, euen as they dyd me, and dyd vnto him not after his desertes, but whatsoeuer it pleased them. And the sonne of man shall be handeled of theym with lyke mekenesse. Then the Disciples vnderstode that he called Iohan Baptiste Helyas, for the lykenesse of lyfe, and freenesse in reprouyng of kynges.

Helias is come already. &c.

¶ And when they were come to the people, there came to hym a certayn man kneelyng downe, and sayde: Lorde, haue mercy on my sonne, for he is lunatike and sore vexed: for often tymes he falleth into the fyer, and ofte into the water: And I brought hym vnto thy Disciples, and they coulde not heale hym. Iesus answered, and sayde: O faythlesse and crooked nacion, how longe shall I be with you? how long shall I suffer you? bryng hym hyther. And Iesus rebuked the Deuyll, and he went out of hym. And the chylde was healed from that tyme.

The texte.

But now when Iesus went vnto his Disciples, he sawe a great multitude of men about theym, and the Scribes disputyng with theym. The people mervey-lyng whyther Iesus was gone, ran vnto him and saluted him. He demaunded of theym what the matter was that they disputed among them selues.
Then one of the multitude made aunswere: Maister, I brought my sonne to thee, which is miserably vexed of an vncleane spirite: which, as often as he taketh him, the chylde is beaten agaynst the grounde: sometyme he is driuen into the fyer, sometyme into the water: he fometh, he gnashyth with his teeth, and con-sumeth away. And because I coulde not haue you, I desyred your Disciples to cast out the deuyll, and they coulde not. But Iesus, to heale the vnbeleefe of all men, cryeth out in maner angerly: O nacyon vnbeleuynge and without faythe, howe longe shall I be amonge you in vayne, howe longe shall I suffre your vn-tractable and frowarde maners? I haue doone so many miracles and profitte nothyng: and therewith commaunded the chylde to be brought, because the my-racle myght be the more euident and notable to all men. Whiche when he was brought and seene of Iesus, furthwith euen there before them all, the spirite toke hym, and the chylde was hurled vpon the grounde, and tumbled, and fomed, a miserable syght to see. Then Iesus, the more to declare the greatnesse of the disease, asked the father howe longe it was syth the chylde beganne to be vexed with this disease. The father made aunswere and sayde: from his infancie, and not without daunger of his lyfe: for oftentymes he droue him into the fyer, sum-tyme into the water to distroye hym. I know that it is a sore disease, yet if thou canst doo any thyng, haue mercy vpon vs and helpe vs. Iesus hearyng (if thou canst) sumwhat reprouyng the weakenesse of his fayth, as who sayth any dis-ease were of greatter myght then the power of God, sayeth vnto hym: Aske not what I am able to doo, but looke what thou art able to beleue. For if thou trust fully, nothyng is so harde but it may come to passe to him that doeth beleue and truste: At this woorde the father conceiuyng a trust, and a more sure hope, with plentifull teares cryeng out, made aunswere: Lorde, I beleue, and if any thyng want in my trust and beleefe, supplye thou it of thy goodnesse, and helpe my vn-beleefe. In the meane tyme when Iesus espyed the multitude of people runnyng to gase, desyrous to see whether the thynge that came not to passe to the Disci-ples should come to passe to Iesus: He threatened the vncleane spirite, sayeng: thou deafe and dumme spirite, I cõmaunde the to goo out from hym, & tourne not agayne vnto him hereafter. But the spirite went from the chylde with how-lynge, yet fyrst he tore hym and vexed hym so vehemently that he laye for deade, and many warranted that he was dead: so stronge and toughe was the violence of the disease. But Iesus takyng the chylde by the hande, lyfted him vp: and he

O faythles and croked nacion. &c.

And Iesus rebuked the Deuyll. &c.

aroſe. Lyke as the father dyd hardely beleue: ſo his ſonne was hardely healed.

The texte. ¶ When came the Diſciples aparte to Jeſus and ſayde: Why coulde not we caſt hym out? Jeſus ſayde vnto them: Becauſe of your vnbeleefe. For verely I ſaye vnto you: If you haue fayth as a grayne of muſtarde ſeede, you ſhall ſay vnto this mountayne: Remoue from hence to yonder place, and it ſhall remoue: and nothyng ſhal be vnpoſſyble to you. Albeit, this kynde gooeth not out, but by prayer and faſtyng.

Why could not we caſte hym out?

In the meane ſeaſon the Diſciples were heauy in their myndes, fearynge leſt throughe their defaulte they had loſt the power of dooyng myracles, where as before they had gloried, that Deuylles alſo were obedient to their woorde: before the multitude they keepe ſylence for ſhame. But when Jeſus was come into the houſe, they gote vnto their maiſter and demaunded of hym, why coulde not wee caſt out this deuyll, ſyth this power was once delyuered vnto vs from thee? Jeſus to confirme the fayth and truſt of his Diſciples, which ought to be ſo great that ſometyme it myght helpe the diſtruſt of others, ſayth: The weakeneſſe of your fayth partely was the cauſe. For the violence of the diſeaſe was behement, and the fathers fayth weake and wauerynge, and your fayth was not ſo mightye, that it was equall and able agaynſt bothe theſe difficulties. For it is somewhat weryſhe with mannes affections, and faultye by the reaſon of the leauen of vayne glorie. And ye had fayth lyke the ſeede of muſtarde, whiche beynge vyle and lytell, yet when it is bruſed, it ſheweth a ſharpe quickeneſſe of her nature, and ſowed in the grounde ſpryngeth vp into a large tree: nothynge ſhoulde be ſo harde, but with a woorde it ſhoulde be brought to paſſe out of hande. Yea, if ye ſhould ſay to the hyll: Remoue from hence, & go into an other place, it would doo it foorthwith as it was commaunded. But this kynde of deuylles wherewith the chylde was poſſeſſed, is not caſte out, vnleſſe fayth be confirmed & ſtrengthned by prayer and faſtyng. The violence of the diſeaſe was ſtronge and toughe, and by continuaunce of tyme, it was tourned into nature.

If ye haue fayth as a grayne of muſtarde ſeede, &c.

Agaynſt ſuche maner of faultes wee muſt fyght with faſtynges, whiche doo ſubdew the body beyng brought lowe vnto the ſpirite, and alſo with prayer which obtayneth the helpe of God. By this communication Jeſus taught that greeuouſe, behement, and moche accuſtomed diſeaſes of the mynde, muſt be driuen away with ſtronge and behement remedies.

The texte. ¶ And when they were in Galyle, Jeſus ſayde vnto theim: It wyll come to paſſe, that the ſonne of man ſhall be delyuered into the handes of men, and they ſhall kylle hym, & the thirde day he ſhall ryſe agayne. And they were exceedyng ſorye.

But now Jeſus when he was in Galyle, to thintent he myght fortifie and make ſtronge the myndes of his Diſciples, leſt they ſhoulde be ouer moche troubled with his death: Agayne, he dooeth iterate and beate it into theym, that the ſonne of man muſt be delyuered into the handes of men, and kylled of theym, and that the thyrde daye he ſhoulde ryſe agayne from death. This ſaying dyd greeue the myndes of the diſciples aboue meaſure, whiche ſo loued their Lorde (albeit their affection and loue was yet carnall) that their eares coulde not ſuffre anye mention of death. For they coulde not vnderſtande that Moyſes and Helyas called the death of Jeſus a glorie and renoune, and that that death ſhoulde bringe healthe and ſaluation to the whole worlde. And although, lyke as they were heauy and ſadde at the mencion of death, ſo they ought to haue ben cherefull and glad at the mencion of the reſurrection: yet their mynde abhorred ſo moche from the remembraūce of death, that ſurely they vnderſtoode not what it ment to dye, and the thyrde daye to ryſe agayne. For they thought it better vtterly not to dye, ſeyng that he was able to doo that, which was able to reuiue again from death.

¶ And

¶ And whan they were cum to the cytye of Capernaum, they that vſe to receyue tribute money called a didramme, cam to Peter, and ſayd: Doth your maiſter paye a didrãme? he ſayth, yea. And whan he was cum into the houſe, Jeſus preuented hym, ſaying. What thynkeſte thou Simon? Of whome dothe the kynges of the earth take trybute or toll, of theyr chyldren, or of ſtrangers? Peter ſayeth vnto hym, of ſtrangers. Jeſus ſaid vnto hym: than the chyldren be free. Notwithſtandyng leſt we ſhould offende them go to the ſea and caſt an hooke, and take the fiſche that cummeth fyrſt vp, and whan thou haſt opened his mouthe, thou ſhalte finde a ſtater: take it, and geue it vnto them for the and me. The texte.

After that he came to the citie of Capharnaum, they that demaunded tribute in Ceſars name, being afrayed to ſpeake to Jeſus, becauſe of his authorytie, whiche he had gotten hym nowe by myracles: they went to Peter whom they ſawe in maner next about him: Dothe your maiſter (ꝙ they) pay a Didram for trybute? Peter, where as he had no money, and would not offend the gatherers of trybute, made aunſwere that he payeth. For Jeſus hytherto had payed ſuch maner trybutes. And whan they were nowe entred into the houſe (for Jeſus had an houſe there) Peter being perplexed, thought in his mynde to ſpeak to Jeſus, as touching payment of the trybute: for he had promyſed, and had not to pate. Then Jeſus not ignorant what Peter had in his hart, preuented his queſtion. Simon (ꝙ he) what thynkeſt thou? Of whome be kinges wont to take tribute or ſubſidie, of theyr chyldren or of ſtrangers? Of ſtraũgers ꝙ Peter. Then (ꝙ Jeſus) the chyldren be free: ſignifieng thereby though ſomwhat darkely, that he being lorde of the lande and the ſea, and of all thynges, oweth tribute or ſubſidie to no mortall Prynce, and that his diſciples as the chyldrẽ of the kyngdome be not bounde: but yet minding to teache that in ſuche thynges which make nothyng agaynſt godlynes, obedience ought to be geuẽ to this kynde of men, leſt beyng prouoked they offend more greuouſly, he added: yet (ꝙ he) leſte we offende them, go to the ſea and take the fyſh which cummeth out fyrſt, open his mouthe, and thou ſhalt fynd a piece of coyne called a Statere, which is fower drammes. Take it, and geue it, for me and the. With this dede Jeſus both ſhewed his power, whereby he was ſubiect to no man, and his modeſtie, whereby he would geue place vnto them whome it is not mete to ſtyrre or prouoke for a thyng of lytle value, and to be ſet nothyng by. For he that cã geue after that ſorte, is greater than he that ought to geue: and yet whẽ he geueth that he ought not, he teacheth that it is better ſumtyme for to geue ouer thy ryght than to ſtryue for thy ryght with them that be frowarde: chiefly in thoſe thynges whiche diminiſhe thy ſubſtaunce, but hurte nothyng godlynes. The worlde hath his ordre which muſt not be troubled in no caſe, by occaſyon of libertie of the gholpell.

The.xviii. Chapter.

¶ At the ſame tyme came the diſciples vnto Jeſus, ſaying. Who is the greateſt in the kyngdome of heauen? Jeſus called a childe vnto hym, and ſet him in the middeſt of them ſaying: Verely I ſaye vnto you, excepte ye turne, and becum as chyldren, ye ſhall not entre into the kyngdom of heauen. Whoſoeuer therfore humbleth hym ſelfe as this chylde, the ſame is the greateſt in the kyngdome of heauen. And who ſo receyueth ſuch a chyld in my name, receiueth me. But who ſo offendeth one of theſe lytle ones whych beleue on me, it were better for hym that a milſtone were hanged about his neck, & that he were drowned in the depe of the ſea. Woe vnto the worlde becauſe of offences. Neceſſary it is that offences cum, but woe vnto the man by whome the offence cummeth. The texte.

After that theſe thynges were thus doen, there entered into the myndes of thapoſtles, a certeyne worldly affectiõ, and a pricke of enuye and ambycyon. They hearde of the kyngdome of heauen, they ſaw thre apoſtles led aparte into the mountayne, they heard that the kayes of the kyngdome of heauen were delyuered vnto Peter, and that it was ſayde vnto hym: bleſſed arte thou Simon

Barjona & vpon this stone I wil buylde my church, they saw hym talkig with they ꝛ mayster of certeyne thynges bothe familiarly and boldly, and euen nowe they sawe hym preferred before thother apostles in payment of trybute, and in maner made equall vnto Chryste, therfore they sum what enuied Peter, vnto whome the pryncipalitie of the kyngdom of heauen seemed to be appoynted, wher as he was yonger in yeares. Therfore they go vnto Jesus, and demaũde who should be chief in ỹ kyngdome of heauen. For yet they dreamed vpon suche certeyne dignities, as we see in prices courtes. But Jesꝰ to pluck this affection vtterly out of theyr mides, called to him a certeine childe, & set him in ỹ middes of his disciples, a litel one, & yet far frõ all affectiõs of ambiciõ & enuy, simple, pure, & truly after ỹ onely courle of nature. Be ye sure of this (qꝺ he) vnles a mã be wholy chaũged, & cast away vtterly al such affecciõs, & be trãsformed into ỹ factiõ & simplicitie of this child, he shal not once be receiued into ỹ kigdõ of heauẽ. So ỹ in no wise preeminẽce & soueraitie ought ambiciously to be desired. Wherfore whoso doth submit hi selfe, & becũ like vnto this babe, in ỹ he hũbleth him selfe to be as ỹ lest of all, he shal be greatest in ỹ kingdõ of heauẽ. For who so through modesty & sobrenes, maketh him selfe as least, the same is ỹ greatest in vertue. Princes loue thẽ ỹ be like vnto thẽ, & among them he is most estemed ỹ preferreth him selfe before others. I delight ī my like. In courtes of this world ỹ prince thinketh it to redounde vnto his rebuke, if a mã vse any of his nobles cõtumeliously: & he taketh ỹ gentilnes to be bestowed vpon him selfe, which is bestowed vpõ thẽ. But ỹ fauour of trew, symple & hũble mẽ is so great w̃ me, ỹ whosoeuer receiueth any one of these for my sake, I would it should be coũted as done to my selfe, euẽ as though he receiued me. Cõtrariwise, whoso hurteth or offẽdeth any one of these litill ones, which trust in me, & depẽde wholy vpõ me, he shall be more greuously punished, than if he should be drowned in the deape sea with a milstone at his necke. For what is more wicked thã to offẽd thẽ, which beare to no man il wil, whiche enuie no mã, whiche prefer thẽ selfe aboue no mã, which loue all mẽ indifferẽtly. But alas, woe be to ỹ worlde for offẽding & greuig of like litell ones. The frowardnes of mẽ is ỹ cause ỹ offences must nedes chaũce. There shall be mẽ, which stirred vp w̃ enuy & hatred, will prosecute them ỹ do for thẽ, will say yll by thẽ ỹ wish thẽ wel, will kill them ỹ bring euerlastig health. And truely these offẽces & griefes shal prokyt them ỹ shall sufferthẽ, yea they shall be prokytable to all ỹ worlde. But yet it shal turne him to displesure, thorough whose defaute this offẽce shal rise.

Except ye turne and becum as childrẽ. &c

And who so receiueth suche. &c.

Wo vnto ỹ world because of offences. &c.

But woe vn to the mã &c

The texte.

¶ Wherfore if thy hãd or thy foote hinder ỹ cut him of, & cast it frõ the. It is better for the to enter into life halte or maimed, rather than ỹ shouldest hauing two hãdes or two feet, be cast into euerlasting fyre. And yf thyne ye offẽd the, pluck it out, & cast it from the. It is better for the to enter into into lyfe with one, ye rather then hauing two yes to be caste into hell fyre. Take hede that ye dispise not one of these litel ones. For I say vnto you that in heauen theyr angels do alwayes behold the face of my father, whiche is in heauen.

Therfore they that desyre to enter into ỹ kingdom yf heauẽ, let thẽ diligẽtly auoyd ỹ offẽces & griefes of litil ones, but rather let thẽ helpe one another. And it is not inough to beware that a mã offẽd not an other, but also to take hede ỹ he offẽde not him selfe. For thẽ they be offẽces in deede, whã a man is an offẽce vnto him selfe. Therfore let not affecciõ be so dere vnto any mã, but ỹ forthw̃ it be cut of yf it be an offẽce & a let to him ỹ hasteth to ỹ kingdõ of heauẽ. In so much ỹ if thi hãd or thy fote, ỹ is to say a mẽbre most necessary, be offẽsiue vnto ỹ, it must be cut of & cast away. For it is better for ỹ to be receiued into ỹ like euerlastig maimed or lame, thã w̃ pfite hãdes & fete to be cast into euerlastig fire. The ye is not only a necessary mẽbre to be vsed, but also very pleasaũt vnto man. And yet in case it offẽde the, plucke it out, & cast it away. It is better for ỹ to be receyued into euerlastig life w̃ one ye, thã to be cast headlõg into hel fire w̃ both yes, perfect & whole. But Jesꝰ speaking thus, meãt not ỹ any mẽbre

of the

of ỹ body ſhoulde be cut of, but ỹ all affections ſhould be cut of, which withdrawe vs frō the care of euerlaſting ſaluaciō. For a frēd whō ỹ cāſt vnneth forbeare, is as it were a mānes hād. Thy father vpō whome ỹ ſtayeſt, is thy foote: thy wife or thy chylde whom ỹ louelt tēderly, is thy ye. Therfore as there is nothig ỹ ought to be ſo precious, & nothing that ought ſo hyghly to be eſtemed of mā wherby he ought to be withdrawen from the kingdō of heauē, ſo no mā be he neuer ſo poore, ſo baſe, and hūble, ought to be diſpiſed, but holpen rather to cum forward to better & better. Ye haue an exāple. Se therfore ỹ ye diſpiſe none of theſe litil ones. Although with the worlde they be abiectes, yet with God they be greatly regarded. For this I tell you certeynely, angels whiche as their miniſters haue charge of them, do continually beholde the face of the father whiche is in heauen. Hereof ye maye eſteme howe muche they beregarded with god ſith he hath appoynted thē ſuche kepers and guides. They be yet rude and rawe, they may fal, they maye be deceiued, but theyr ſimplicitie is worthy helpe and not puniſhment. And if thine ye hinder the pluck it out. &c.

¶ For the ſonne of man is cum to ſaue that whiche was loſte. What thike ye yf a man hath a hūdred ſheepe, and one of them be gōne aſtray, doth he not leue nynty & nine in the mountaines and goeth and ſeketh it ỹ was gone aſtraye? And yf he chaunce to fynd it, verely I ſaye vnto you: he reioyceth more of that ſheepe, than of nintie and nine whiche went not aſtraye. Euen ſo it is not the wyll of your father in heuen, that one of theſe litell ones ſhould periſhe. The texte.

For the ſonne of man cāe not into the perth to deſtroye any mā, but what in hym is to ſaue all men. But many will not be ſaued, & perſecute him which is willing to ſaue. Theſe be they whome ỹ worlde hathe in great veneraciō. They be hygh in auctoryte, they be mighty with riches, they ſeme to excell in learnig, they be cōmēded & ſetforth with a certeine meruelous coūterfeitig & colour of falſe holines. Truly ſuche muſt not be puoked willigly, but muſt be diſpiſed ſtowtely, yf they fearig leſt theyr own power decaye, oppreſſe the power of god: yf they ſekig theyr owne glory, enuy the glory of the gholpell: yf they folowig theyr lucre be againſt ỹ prokytes of all mē: yf they boſting their vayne learnig, do corrupte the doctrine of ỹ golpel, if vnder ỹ pretēce of falſe religiō, they go about to extinct true religiō yf they were fierſe, & cruell by benefites & good turnes: Theſe maner of mē muſte hāk thē ſelues for theyr owne diſtrucciō. But this ought to be our ſtudy & endeuoure, ỹ we ſuffre none to periſh of theſe lytel & weake ones which ſo do erre that they be in ỹ way of recouery, beig more lyke to ſhepe thā woulues. Cōiecture by your ſelues what great care ỹ father (which is naturally good) doth take, leaſt any mā ſhould periſh, whō he made to ỹ intēt they ſhould be bleſſed. For yf there be a true & a faythfull ſhepherd, lord ouer an hūdred ſhepe, & one ſhould be loſt of ſo great a nūber, would he not leaue ỹ nitie & nine in ỹ hilles & ſeke her which is wāndered frō ỹ flocke? & is ſo greued wt the lake of one loſte ſheepe ỹ he would put the hole flocke beſyde in daūger. And if he ſhould chaūce to fide her, certeynely I ſay vnto you ỹ he wyll reioyce more for ỹ one gottē again, thā for al the other whiche were not loſte. Wherfore if a mā beig a ſheperd beare ſuche affection toward his flocke which he dothe poſſeſſe onely, but created not: how muche more is it my fathers wyll whych is in heauen ỹ none of thyſe litell ones whome he hath created, ſhoulde perych: whome he regardeth ſo that he hathe appoynted his aungelles to the keping of them, and hath beſtowed his onely ſonne to call them to ſaluacion. What thik ye? yf a mā haue an hūdred ſhepe of his owne &c,

Moreouer if thy brother treſpaſſe againſt the, go & tel hym his fault betwene him & the alone. If he heare ỹ, ỹ haſt wōne thy brother. but if he heare the not take wt the one or two, ỹ in the mouthe of two or thre wytneſſes euery matter may be eſtabliſhed. If ye heare not thē, tell it vnto ỹ congregaciō. If he heare not the cōgregaciō let him be to the as an heathē man, & as a publica. Verely I ſay vnto you: whatſoeuer ye bīde in earthe, ſhalbe bōūd in heauē, & whatſoeuer ye loſe on earth, ſhalbe loſed in heue. Agai I ſay vnto you ỹ if two of you agre in earth vpō any maner of thyng, whatſoeuer they deſyre, they ſhall haue it of my father whiche is in heauē. For where two or thre are gathered together in my nāe, ther am I in ỹ middeſt of thē. Therefore away with offēces frō your cōpany, which breake brotherly peace, but let there be mutuall charitie, whereby ye may louyngly helpe & heale others faultes if any chaūce: & the way to heal ſhal be this. If thy brother do any thig againſt the which is worthy to be loked vpō, leape not out forthwith to vēgeaūce: neither agayne ſuffer him not by thy nēce to be loſt, whiles ỹ he ſynneth frely & at large, drūken with his owne affectiōs: but firſt try him with a very gētyl remedy which The texte.

shal not so much as put hi to any shame. Go vnto him alone, & debate the matter betwixe you none other beig by. If he do not acknowlege his faulte, reproue him & lay it before his yes how much he hath erred frō ỹ dewty of brotherly charitie. And let thy moniciō be suche ỹ it may declare ỹ to seke nothig els, but his health, & the restorig of old amitie. And if he be so curable, ỹ he cōmeth to him selfe at this secrete moniciō, there is no cause why ỹ shouldest reuēge or put him to opē blāe: it is inough for the, that ỹ hast wōne thy brother. And in the meane season ỹ hast gayned by it. For ỹ shouldest haue lost a soule. But if ỹ disease be so greuouse ỹ it cānot be healed wt this light medicine, yet ỹ must not vtterly dispaire, nor furthwt rū to ỹ extreme remedies. But if ỹ he wil not heare ỹ alone, go to him agaie, takig with ỹ one or two, eyther ỹ he may be amēded with sū litel shame which shalbe no inkamp vnto hi, or els ỹ he may be cōfuted & ouercū by ỹ testimony of two or thre. But if he be so vntractable ỹ he wyll not be moued neyther with shame, nor with feare of iudgemēt, brig ỹ matter to ỹ cōgregaciō ỹ he may be reformed either by ỹ consēt of the multitude, or by the auctorite of thē which be rulers ouer the multytude. But if he be so farre past cure, ỹ he will not be corrected, neither by secrete & brotherly moniciō, neyther by the knowledge & consēt of two or thre, neyther by ỹ shame of his faulte vttered & disclosed, neyther by the auctorytye of ỹ chief rulers: leue him to his disease. Let him be cut of frō the cōgregacyon, & takē in none other wyse but as an Heathē or Publican. Let this be the greuouseste punishmēt emōgest you, which notwtstandig is vsed for nonother purpose, but ỹ the brother eyther should cū vnto him selfe by shame cōsidering ỹ he is shūned & fled of al mē or els lest he being mingled in the flocke, shoulde hurte other with his infection.

Yf he heare the thou hast wōne thy brother

If he heare not the congregaciō. &c

Whatsoeuer ye bind in yerth. &c

No man ought to say vnto me, the iudgemētes of thy kingdō be but weriche and weake, nay they be very seuere & sore, yf a mā will cōtemne thē obstinately. For mānes lawes whē they punish a greuouse offence wt death, they do nothig but kil ỹ body, & sūtime they kill him whōe god doth not condēpne, & they kill onely, and they amēd him not, for he is not aliue to be amēded. But this cōdēnaciō, although it procedeth leasurely to punishmēt, yet for this cause it is very seuere & sore ỹ he ỹ is condēpned, vnlesse he doth repēt, is punished wt euerlastig payne, whiche by no meanes he can escape. Whome Ceaser doth condēpne, God sūtime doth assoyle: & whōe the prince doth assoyle, god sūtyme doth condēpne. The price whōe he doth assoyle, leueth in ỹ cōpany of mē, to make other like him selfe: whō he killeth he taketh frō the cōpany of men not onely not healig him, but makig him in case ỹ he cā not be healed. These be mānes iudgemētes, rather necessary thē praise worthy. But your sētence so remoueth a mā ỹ is vncurable, ỹ he cā not infect thē ỹ be good: & yet he is in case ỹ he may repent: because ỹ ye haue power to saue and not to destroy. And yet they shall not fine vnpunished, whō ye suffre to haue their life. He shall be punished eternally, God beyng his iudge, whose sētence shall approue & confirme your sētence, vnlesse ỹ cōdēpned persō do repēt. For he ỹ seketh not reuengig, but the amēdemēt of his brother, he ỹ is ready to forgeue ỹ iniury done agaynst hym: he ỹ willigly cūmeth vnto the sicke to heale hi beig offēded him selfe: he ỹ once or twyce repelled, yet ceaseth not to help & heale, he ỹ trusteth not to his owne iudgmēt: but taketh one or two vnto hi not to reuēge but to heale: this mānes sentēce because it cūmeth frō an euāgelicall mind, god wil allowe, & neuer wyll breake it vnlesse ỹ cōdēpned persō will condēpne ỹ that he hath dō. Although therfore your iudgemēt, hath not in apperaunce suche seueritie & sharpnes as the iudgemētes of prices hath, yet it is more to be feared thā theyr sentēce, wherwith oftētimes the best be cōdempned and the most sinful assoiled. It is a terrible thig to be condempned of God: And he is condempned of hym whosoeuer is condemned of you, agreing together with a sincere minde. For that ỹ ye iudge by ỹ spirite of god, is not your iudgement, but his by you. But if ye cōdēpne a mā by the spirit of mā than it is mannes iudgement & not goddes: & he that by your iudgmēt is cast oute of your company, is not furthwith banished from the company

of

of heauen. Therfore the strength of your authorytye resteth in affections, whiche onely god doth beholde and see. Trulye these be the keyes, whiche I wil geue vnto Peter professing me: wherwith that, that shalbe bounde in yearth shal be bounde also in heauen: and that, that shalbe loosed in yearth, shall be losed also in heauen. This power although it be specially meete for the heades and chiefe, yet I wyll geue it vnto all menne, yf so that they haue a consente and agreement among them, not of manne but in my name. Yea and moreouer I will saye vnto you, your consente shall not haue authoritie onely in pardonyng and condempnyng offences, yf ye with me and among your selues do agree: but also yf any two be founde in yearth whiche do truly agree in my spirite that is to saye: not moued with the affection of man, but ioyntly louyng the thinges that be of God; whatsoeuer they aske, they shall obteyne it of my father whiche is in heauen. Such loue hath ỹ father toward the euangelicall and holye concorde. Therfore for asmuche as ye maye doe so muche with the pryncе that is almighty, ye nede not to repente you of youre power and authoritye: although before men ye appeare feble and weake. That that is asked of Ceasar, is not furthwyth obteyned, nor he is not able to perfourme whatsoeuer is asked of him. For he can not put away the agew, or make the dumme to speake agayne. But there is nothyng so harde or incredible whiche my father wyll not geue you, yf ye aske of hym with one cõsente and agreement.

THan came Peter vnto hym, and sayed: Lorde how oft shall I forgeue my brother yf he synne agaynst me, vntil seuen tymes? Jesus sayeth vnto him: I saye not vnto the vntill seuẽ tymes, but seuenty tymes seuen times. Therfore the kingdom of heauẽ is lykened vnto a certayne mã that was a king, whiche wold take accompte of his seruaunts. And whan he had begun to recken, one was brought vnto him whiche ought him ten thousãd talentes, but for asmuche as he was not able to paye his lorde cõmaunded him to be solde, and all that he had, and payment to be made. The seruaunt fell downe & besought him, saying: Syr haue pacience with me, and I will paye the all hõ. had the lorde pitie on the seruaunte, and loked him, and forgaue him the det. The somme.

After that Peter had heard these thynges diligently, supposyng ỹ all that Jesus had reasoned of condẽpning & assoyling, pertayned chiefly vnto hym: he conceyued in his minde a certayne doubt, because ỹ Jesꝰ saying (after the thyrde rebuking let him be vnto ỹ as an Heathen or a Publycan,) semed to appoynt a certayn numbre: whiche whoso passed, although he ỹ had offended did repent, yet he should not be receyued vnto grace. Therfore to be more exactly taught in this thig he wẽt vnto Jesꝰ: Lord (sayd he) how oftẽ shal I pardõ my brother if he offẽd me, & after what nũbre of faultes shal he be repulsed frõ pardon: After the seuenth faulte? This numbre Peter dyd propose as greate ynough, wheras Jesus made mencion, but onely of ỹ thyrd rebuke. Thã Jesus showing ỹ in these thinges whiche be done against vs we must be verye gentel & easie in forgiuenes: I do not say (sayd he) that ye muste forgeue vnto ỹ seuenth faute, but vnto ỹ seuenty times seuẽ: showing ỹ no nũbre ought to be prescribed to a christiã forgeuing: but as oftẽ as he ỹ hath offẽded doth repẽt, so oftẽ euen vnto the harte his offẽce is to be forgeuẽ: vtterly pluckyng out frõ a christẽ minde al desire to reuẽge. And least ỹ any mã should thincke it harde & vniust, Jesꝰ teacheth it to be very equal & iust by a similitude. For this is not so much a clemẽcy as a recompense. For whan we offẽd sumtime agaynst our neyghboure: but much more both oftener and more greuously againste God, whom as oftẽ as we offend, the more greuously we synne, the greater that he is against whom we sinne. And ỹ greater benefites ỹ we receyue of hym, the more vnworthy we be to obteyn pardone eyther of our neyghbour or of God (who doth pardon him ỹ sinneth a thousand times, yf ỹ he repẽt) yf we thynke it muche to pardõ our brother offẽding much lesse: chiefly syth god doth forgeue vs our trespasses on this condiciõ, ỹ we moued by his example, shoulde be gentil & easy to be intreated towardes our neyghbour. Therfore (sayd he) the kingdõ of heauẽ is like a ryche & a mighty man: who hauyng agreate famile,

Than came Peter vnto him. &c.

thought

thought to take a counte of his seruaũtes. And whan he began to counte, he found one ꝙ ought him ten thousand talẽtes. And whan ꝑ sum was greater than ꝑ detter was able to pay the lord cõmaũded both him & his wyfe & chyldren & al ꝑ he had to be sold, that ꝑ creditour might be cõtented with the money ꝑ was made. But the seruaunt falling downe vꝑ mekc suyte at the lordes knees: I praye the (ꝙ he) to graunt me sum respyte and in processe of tyme I will pay thee al. And the lord hauyng compassion of ꝑ seruant whiche hũbled himselfe before him graunted more than he desired. For he dyd not onely not bryng him into the lawe, but forgaue him the whole summe.

The texte. ¶ The same seruaunt wẽt out, and founde one of his felowes, whiche ought him an hundreth denaries, and he layed hand on him, and wrythyng his necke, threwe him, & sayd: paye that thou owest. And his felow fell downe, & besought him, saying: haue patience with me, & I wil payt the al. And he would not, but wẽt and caste him into prysõ, tyl he should pay the det. So vꝑ hẽ his felowes saw what was done, they wer very sory, and cam, & told vnto their Lorde euery thyng ꝑ was done. Than his Lord called him, and sayd vnto him: O thou vngracious seruaunt, I forgaue the al that det whã thou desyredst me, shouldest not thou also haue had cõpassion of thy felow, as I had pitie on the? And his lorde was wrothe, & deliuered him to the tormẽtours tyl he payed al ꝑ was due vnto him. So lykewise shal my heauely father do also vnto you: if ye from your hartes forgeue not euery one his brother their trespasses.

But that seruaũt beyng nowe free & at libertie whan he was gone out of his maisters syght by chaunce met with one of his felowe seruauntes, whiche owed him a lytle money, that is an hundreth denaries: he forgettyng hys maisters clemency towardes him, furthwith layed hand vpõ him & began to plucke the miserable man, saying: pay thy det. This felowe seruaunt fallyng downe at the knees of his felow seruaũt, beseched him, with as many wordes as thother besought his lord & master: deale pacíently wꝑ me, & I will paye you all. But the creditour would not be intreated, but repelled the humble sutour, & plucked him into prisõ, tyl he had payed his det. Now ꝑ other felow seruaũtes whiche had seen ꝑ meruaylous clemẽcie of their master toward the seruaunt, whã they saw so great crueltie of their felow seruaunt, moued wꝑ great griefe & sorow. declared vnto their master al the matter toward his felow. Than the master styrred wꝑ anger called vnto him his seruaũt whõ he had pardoned al. Thou naughty seruaũt (ꝙ he) dyd not I beyng thy master forgeue the suche a great sũ, for none other cause but ꝑ thou madest hũble suyt vnto me? was it not mete therfore ꝑ thou beyng a seruaunte, shouldest forgeue thy felowe seruaunt a litle money, & haue cõpassion vpõ the hũble sutour, lyke as I had cõpassion of the? surely so great gentylnes of myne towarde the ought to teache the gentylnes towarde thy felow seruaunt. And now the master beyng sore angrye. deliuered him to the turmentours to be kept in prison vntil he repayed the whole sum that was forgeuen before. After this example your heauely father wil deale wꝑ you. Euery of you is in det vnto him much more, whom euerye man often doth offende. Men also do trespasse against mẽ, but yet farre lesse. But vnlesse euerye man forgeue his brother and that with all his harte lyghter offences done agaynst him: the father will not only not forgeue you the greater trespasses done agaynst him, but also will reuoke and call backe those whiche he had forgeuen. ¶ The .xix. Chapiter.

The texte. ¶ And it came to passe that whan Jesus had finished these sayinges, he departed from Galile: and came into the coastes of Jewrye beyonde Jordane, and muche people folowed hym: and he healed them there.

After that Jesus with this cõmunicacion had instructed & framed hys disciples vnto wel doing towardes the simple, & vnto gentilnes toward the offenders, he left Galile and went ouer Jordane, in to the coastes of Jewry, as going towardes his death to cum. whiche the Pharisees secretly wẽt about. And thither also folowed many flockes of people bearyng with them diuerse sicke and diseased: and he healed them there.

¶ And the Pharisees came vnto him, and tempted him, and sayed vnto hym: Is it lawfull for a manne to make a diuorcement with his wyfe for anye maner of cause? he answered and sayed vnto theim: haue ye not red howe that he whiche made manne at the begynning, made theim man and woman? and sayed: For this cause shall a man leue father

and

and mother, and shall cleaue vnto his wife, and they twayne shalbe one flesche. Wherfore now they are not twayne, but one flesh. Let no man therfore separate, that god hath coupled together. They sayd vnto him: why did Moyses than cõmaund to geue a testimoniall of diuorcement, and to put her awaye? He sayed vnto them: Moyses because of the hardenes of your hartes, suffered you to put awaye your wyues, but from the beginning it was not so. I saye vnto you: who so euer putteth awaye his wyfe, except it be for fornicacion, and marieth another, he committeth aduoutrye. The texte.

And a gayne the Pharisees seyng so many wonders, and the loue of the multytude towarde Jesus, began to renewe theyr enuy agayne. Who craftilye and subtylye came vnto hym, takyng occasion of the communicacion wherwith he taught before that the wyfe ought not to be repudiate and cast of. Therfore they propose a question wt two pykes: whether it wer lawful for a man to caste of his wyfe for euery cause. And yf he had answered: it is lawfull, he should seme contrarye to himselfe, where as he taught that diuorce is not lawful: yf he had denyed it, he should seme to haue been agaynst Moyses lawe, whiche doth permit for euery cause to geue a booke of diuorce, and to sende her awaye. But Jesus so doth tempre and ordre the answere, that he hurteth not thautorite of Moyses, nor recanteth not hys doctrine, and stoppeth the mouthe of the Pharisees, whiche were skylful in the lawe, by thautorite of the lawe. Haue ye not red (q he) that whan God made mankynde he ordered the first matrimony so, that one was coupled vnto one with a knot that coulde not be broken? For he made both man & woman of one piece, that by thimbracing of these, mankynde should spring further. And by and by expressing the indissoluble knot of the man and of the wyfe, not Moyses, but God himselfe the maker of the mariage, sayd: For this mutuall charitie, man shall forsake father and mother, and be fastened and coupled vnto his wyfe. And this couplyng shal be so strayte and fast, that of two in maner shall be made one persone, whiche before wer two. Therfore once ioyned in matrymony they be not nowe two, but one body: insomuche that it is as farre agaynst nature to seperate the wyfe frõ the man, as to cut awaye a membre from the bodye. Therfore that whiche god hath knyt once together with so strayte a bonde, let not man seperate. And the Pharisees came vnto him.&c.

Here the Pharisees thynkyng that they had caught nowe an occasion to catche Jesus: yf god (q they) meante this that thou doest saye, why thã dyd Moses geue husbandes leaue to caste of theyr wyfe for euery cause, so that they geue her a booke of diuorce: howe durst he permitte that, whiche God would not to be done? Jesus aunswered: He dyd not permyt you thys, because it was ryght and good of nature, but knowyng the hardenes of your hart, he suffered the lesser ill, that ye shoulde not commit the greater. For he doth not allowe diuorce whiche had rather suffre that, than murder. And the boke of diuorce doeth not make that the diuorce is right & good: but it witnesseth thy hardenes, whiche wilt cast of thy wyfe for euery lyght cause, and prouideth her of a newe husbande, takyng awaye libertye from the, that thou shalt not call her agayne once caste of. They sayed vnto him.&c

But from the begynning, where as the malyce of man was not yet increased, nor the nature of men was not yet infected with so many vices: because there was not so cruell hatred, that poysonyng or murder shoulde be feared, there was no licence of diuorce, and the same lawe shall not nowe be losed and sette at libertie, after that the doctryne of the Ghospell doeth renewe and make perfecte the sincerite of nature. Moses wylled the same that I do teache, but your manners bent ouer muche vnto murther, putte hym in feare that he durste not requyre this of you. I who doeth not abolysshe the lawe, but make it more perfecte, playnlye saye vnto you, that it is vnlawefull & agaynste the mynde of god, and agaynst the wil of Moses whiche ye do commonlye: refusing your wiues for euery cause.

And

And it is not therfore righte that ye do, becauſe ye do it without puniſhemente. There be manye myſcheuouſe thynges before God, whiche be not punyſhed by mannes lawes. Therfore ye ſhall vnderſtande, that whoſoeuer caſteth of his wyfe for euerye cauſe, and maryeth an other, both commytteth aduoutrye him ſelfe, & geueth alſo a cauſe of aduoutry to his wife, vnleſſe ſhe whome he doeth leaue of, hath deſerued diuorcement by aduoutrye. For ſhe ỹ hath geuen another man libertie ouer her, ceaſeth nowe to be wyfe, & hath taken awaye frō her ſelfe the ryght of matrimony, the fleſhe being deuided, whiche god would haue to be one & vndeuided. But he that for ſuche cauſes leaueth his wyfe, for whiche ye oftentymes doe caſt her of, yf he couple himſelfe to another, it is not matrimony but aduoutrye. And who ſo marryeth her ſo caſt of, he marieth not his owne wyfe, but another mannes: & therfore he doth not marry but committeth aduoutrye. But the whole of al theſe miſchiefes doth redoūde to him that is the refuſer & caſter of. For fyrſt he is ſtubburne & cruell, whiche neyther could beare his wyues faulte, nor woulde go aboute to amende it. Furthermore he geueth her that is dryuen out of his houſe, whiche cannot lyue without a huſbande, an occaſion to commit aduoutrye.

The texte.

¶ His diſciples ſayed vnto him: yf the matter be ſo betwene man and wyfe, than it is not good to marry. He ſayed vnto them: Al men can not comprehende this ſaying, ſaue they to whome it is geuen. For there are ſum chaſte whiche are ſo borne out of theyr mothers wombe. And ther are ſum chaſte whiche be made chaſte of men. And there be chaſte whiche hath made themſelues chaſte for the kyngdom of heauens ſake. He that can take it, let hym take it.

If the matter be ſo betwene mā & wyfe. &c.

The diſciples hearyng theſe thynges, ſaye vnto Jeſus: If marryed mē be in this caſe, that they cannot be diſpatched from theyr wyfe, yf ſhe dyſpleaſe thē. it is better to forbeare matrimony. For it is an harde bōdage to ſuffer at home a wayward, a brawlyng, & a drunken woman, or els paynefull and greuouſe with ſum other lyke faultz. Jeſus dyd not reproue thāſwere of his diſciples, whom he deſyred to be free from the bondage of matrimony, becauſe of preaching of the ghoſpell: but he doth them to vnderſtande, that it is no ſafe and ſure thyng to flee from matrimonye, vnleſſe a man be of ſo fyrme & ſtable mynde, that he is able vtterly to abſteyne from the acte of matrimony. But there be very fewe that can do ſo becauſe that this affection of the body is ſo common to all men that there is none affection more violent or more inuincible. Therfore though it be a greater freedome not to be tyed in matrymony, yet is it more ſure to be kept within the bondes of matrimony, than to be defiled with lying here and there. Therfore Jeſus ſhowyng what was beſt, and prouokyng this waye wyth the rewarde of libertie, dareth not yet exactly requyre that whiche in maner exceedeth mannes power. All men (ỹ he) be not able to receyue this worde, but they onely vnto whome it is geuen of god: who haue ſo great a feruencye towarde the holines of ỹ goſpel, that of theyr owne accorde and wyllyngly can neglecte this affection. For chaſte ſinglenes hath no prayſe, vnleſſe it be taken for loue of the euangelicall godlynes. For there be thre kyndes of Eunuches. One of them whiche be ſo borne, and abhorre frō wiues thorough the defaute of a colde nature, or ſum other ſecret affection of nature. Another kynde of thē, whome men hath gelded. The chaſtitie of theſe men deſerue no prayſe. becauſe it cūmeth of neceſſitie, not of the loue of vertue. But the goſpel alſo hath his Eunuches very bleſſed, whiche be not geldinges of nature, nor gelded of mē, but they gelded thēſelues, for ỹ kingdome of heauen: not cutting of the membre of the body, but for loue of the ghoſpell, ouercummyng the deſyre of matrimony. Ye ſee victory ſet out before you, let him trye that will, and knoweth his owne ſtrength: Let hym

All men can not comprehende this ſaying. &c.

beare

beare awaye the game that canne: They that contende valiauntly and wyllyngly, ſhall not want the fauoure of the maiſter of the game. Bicauſe communication was of the puritie of virgins, & of the hyghneſſe of that noble vertue, whiche chaunceth to few: as by occaſyon there is brought in alſo an exaumple of perfect cleannelſe, and great modeſtie: without the which virginitie deſerueth no prayſe.

¶ Then were there brought vnto him yonge chyldren that he ſhoulde put his handes on them and praye, and the Diſciplesre buked them. But Jeſus ſayde vnto them: Suffer the chyldren and forbyd them not to come to me: for the kyngdome of heauen belongeth to ſuche. And when he had layde his handes on them he departed thence. The texte.

There were preſent fathers and mothers, whiche deſyred to offer their babes vnto Jeſus, that he myght laye hys handes vpon theim, and pray for theim: thinkyng that lykewyſe as thei ſaw diſeaſes driuen away through his touchyng, ſo the touchyng of Jeſus ſhoulde preſerue theim from diſeaſes, from fallyng of houſes or walles, or other lyke thynges vpon theim, from euyll ſpirites, & from other hurtes, whereby that age oftentymes miſcaryeth. But the diſciples, (who though thei had ofte tymes heard many a good leſſon of great modeſtie and coldneſſe, yet had not vtterly ſhaken of from theim mannes affections,) thinkynge it not meete that the greatneſſe or dignitie of their maiſter ſhoulde be letted or wered with thimportunitie of babes and of their mothers, kepte theim of, when they deſyred to come neare. Jeſus marking this, to thintent that he might the better impʒinte Euangelicall moderation in the myndes of his diſciples, whiche dooeth lothe no man, be he neuer ſo low: ſuffer (ſayd he) the chyldren to be brought vnto me: nor lette theim not to come to me. For they that bee lyke vnto theſe bee moſt acceptable vnto me: whom though the worlde dooeth hate and diſpyſe, yet I voucheſafe to haue none other in the kyngdome of heauen. What nature doth geue vnto theſe, the ſame muſt godlyneſſe geue vnto you, if you wyll bee receiued into the kyngdome of heauen. Therfore the lytell babes were brought vnto Jeſus and he put his handes vpon theim, inſpiring into the lytell babes (for the ſimple faythes ſake of their parentes,) a ſecrete power, through the touchyng of his holy bodye. Which dooen, Jeſus departed from thence, geuyng a leſſon by the ſame facte of his, that the lytell babes muſt be ſatisfied, but yet that wee ought not to tary longe with theim, but to make ſpeede to thinges of more perfection. Suffer the children. &c. And when he had layd his handes. &c.

¶ And beholde, one came and ſayde vnto hym: Good maiſter, what good thyng ſhall I dooe that I may haue eternall lyfe? He ſayde vnto hym: Why calleſt thou me good? There is none good but one, and that is God. But if thou wylte enter into lyfe, keepe the commaundementes. He ſayeth vnto hym: Whyche? Jeſus ſayde: Thou ſhalt not commyt manſlaughter: Thou ſhalt not commit adultery: Thou ſhalt not ſteale: Thou ſhalte not beare falſe wytneſſe. Honour father and mother: And thou ſhalte loue thy neyghbour as thy ſelfe. The yonge man ſayeth vnto hym: All theſe thynges haue I kepte from my youth: What lacke I yet? Jeſus ſayeth vnto hym: If thou wylte be perfecte, goe and ſell all that thou haſte and geue it to the poore, and thou ſhalte haue treaſure in heauen, and come and folow me. But when the yonge man hearde that ſayeng, he went away ſorye. For he had great poſſeſſyons. The texte.

And loe, as ſoone as he had dooen with the chyldren, there cometh nexte after theim a yonge man which talketh of perfection: But Jeſus, lyke as in the lytell babes he ſhewed his Diſciples an exaumple of ſimplicitie and modeſtie, ſo in the yonge man being in deede deſirouſe of perfecte godlyneſſe, but ouer ſore burdened withe rychelſe, he ſetteth before their eyes, howe harde it is for theim that be geuen to richelſe, to come forwarde to perfection of the Euangelicall godlyneſſe: and howe moche more readye thei bee to the cauſe of the Gholpell, whiche poſſeſſe nothinge, or elles very lytell of the goodes of this worlde: and yet pouertie and rychelſe ſtande not ſo moche in poſſeſſyons, as in the affections of the mynde. The yonge man had a deuoute mynde: but bicauſe he hearde of Chriſt certayne newe and ſtraunge preceptes, he went vnto him, and fallynge downe at his

at his knees, asketh him sayenge: Good maister, what good shall I doo to obtaygne euerlastynge lyfe? The yonge man called Jesus good, to obtaygne hys good wyll by fayre speakyng: where as yet he toke hym to be nothyng els, but a very man, although of more excellencie then other men were. Afterwarde, where as he demaunded of good, he meaneth not of euery good thyng, but of a certayne notable good thyng, whiche may deserue euerlastyng lyfe. But no mortall man is absolutely good: and there is no woorke of men which can be so good, that it may deserue the rewarde of euerlastyng lyfe. Jesus therefore prickyng forward the yong man to haue a better opinion of hym, and to call hym from the truste of his woorkes, and to cause hym to put the trust of lyfe rather in the free gyfte and benefite of God, who is naturally good, and freely beneficiall towardes all men, answered in this maner: why callest thou me good, or why dooest thou aske me of good? But yet, if thou desyrest to be receyued vnto the eternall lyfe, keepe the commaundementes. And when the yonge man asked what the commaundementes were, (for he hearde hym teache that the preceptes of Moyses lawe be not ynough to obtayne the kyngdome of heauen) Jesus to plucke away from all men the trust of the law, answered: Thou shalte not kyll: Thou shalte not commit aduoutry: Thou shalte not steale: Thou shalte not beare false wytnesse: Honoure thy father and mother: And loue thy neyghboure as thy selfe.

Why callest thou me good.

Then the yong man beyng somewhat cheared, sayde: All these haue I kepte from my chyldehod: what lacke I besyde? He loked that Jesus shoulde haue answered hym: Thou lackest nothyng. But the Lorde shewyng what difference there was betweene the Jewysh ryghteousnesse and the ryghteousnesse of the Gospell: betweene a good Jew and a good Christen man, sayde: If thou wylt be perfect, goe and sell all that thou haste, and geue the money to the poore: thou shalte not leese thy money, though it be dispersed among many. So to disperse it is to laye it vp: For, in the stede of worldly rychesse, thou shalt haue a better treasure in heuen. When thou haste dooen this beyng now at lybertee, and dispatched of all heauye cariage, bare and poore, come and followe me beyng also bare and poore. When Jesus sayeth: If thou wylt, he sheweth that it was a greate matier: but he added the rewarde: Thou shalt haue a treasure in heauen. Anon he moued hym to the loue of perfecte godlynesse: Come, followe me. Then the yonge man hearde his communication, he went away with a discouraged and heauy mynde, bicause he was a Lorde of moche possessyons, and he thought it harde to leaue theym all at once. He desyred to gette euerlastyng lyfe, he desyred the honoure of perfection: but the thornes of rychesse ouerwhelmed and choked this affection whith was a good seede. Therfore he departed home heauily, not vnderstandyng that Jesus dyd not condempne rychesse, but the affection & loue and carefulnesse of rychesse: to whiche, they can scarcely be any lesse then bonde that haue them. And he would not that alwayes they should be forsaken: but yet alwayes set lytell by: yea, and forsaken also, if they at any tyme withdrawe vs from the loue of the Gospell.

All these thinges haue I kepte frō my youth &c.

The texte. ¶ Then Jesus sayde vnto his Disciples: Verely I saye vnto you, it shall be harde for the ryche to enter into the kyngdome of heauen. And agarne I say vnto you: It is easyer for a Camell to goe thorough the eye of a nedle, then for the ryche to enter into the kyngdome of God. When the Disciples hearde this, they were exceedingly amased, saying: Who then can be saued? But Jesus beheld them and sayde vnto them: With men this is vnpossyble, but with God, all thynges are possyble.

It shalbe harde for the ryche &c.

When the yonge man was gone, Jesus tournyng to his Disciples (for he shewed this syghte for theym, bicause they shoulde at no tyme repente theym of their pouertie, nor be entangeled with the loue of money) howe harde a thynge is it (quoth he) for a ryche man to entre into the kyngdome of heauen.

Signifyinge, that the desyre of moneye, and the desyre of the Euange-

licall

lical philosophie, hardely agree together: because thone requyreth the whole man, thother taketh vnto it, almost the greatest parte of man. And to make ꝑ difficultie of the thyng the greater, his disciples mukyng muche, he sayd more: yea (ꝙ he) I saye more vnto you: It is more easy for a Camell to go troughe the ye of a nedle, than for a ryche man to entre into the kyngdome of heauen. It shall be harde for ꝑ ryche. &c.

For the gate is lowe and strayghte, & it receyueth no Camels laden with burdens of rychesse. For so he reproued the couetouse ryche men, vnto whom ryches be rather a burden, than profyt, whiche they beare for others, rather tha for them selfes. Thys saying because it was not well vnderstande of the Apostles, put in their myndes a certayne heauynesse, because they wer sory that so many men for riches sake, should be shut out from the kingdom of heauen. Therfore whan the disciples marueyled muche what it shoulde meane that Jesus spake of the Camell, and the ye of the nedle, they aske him: If it be so, who than can be saued? For how many men are there, whiche can cast awaye the ryches that they haue, or not wysh for them yf they haue none? But Jesus beholdyng them, to thintent he woulde asswage the heauynes that they had conceyued in their mynde, declareth that there is some hope for ryche men also to cumme to the kyngdom of heauen. To men (ꝙ he) thys is impossible, no lesse than for a Camell to goe thorough the ye of a nedle: but to god nothing is impossible. Only he chaungeth the myndes of ryche men, that they wyll therefully eyther cast away that which they do possesse, or elles possesse thē as common and not proper, euen ready to leaue them, yf the matter of the gospell at any tyme requyre the same. For why shoulde it greue thē to dispise ryches, whome it greeueth not to bestowe theyr life. With men this is vnpossible. &c.

¶ Than aunswered Peter, and sayde vnto hym: Beholde we haue forsaken all, & folowed the, what shall we haue therefore? Jesus sayde vnto hym: Verely I saye vnto you, that whā the sonne of man shal sit in the seat of his maiestie, ye that haue folowed me in the regeneracion, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or systers, or father or mother, or wyfe or children, or landes for my name sake, shall receyue an hundred folde, and shal enherite euerlastyng life, but many that are first, shall be last: and the last shalbe first. The texte.

Thys communicacion whiche Jesus had with the ponge man (sell that thou hast and folow me,) made Peter to haue sum good hope, which although he wer not ryche, yet that that he had, he left it therefully e, bothe his shyppe and hys nettes, and folowed the lorde. Lorde (ꝙ he) beholde we haue done that that thou requyredst of the ponge man: we haue lefte all thynges and folowe the: what rewarde shal we haue therefore? But Jesus wyllyng to show that this hyghe prayse was not offered to ryche men onelye, but also to poore mē: which gladlye forsake whatsoeuer they haue for ꝑ gospelle sake: for as muche as thys vertue is more estemed of thaffection of the leauer, than of the greatnes of the thyng that is lefte: did not reiecte the saying of Peter, although it was to highe and stout for so symple a matter: but teachyng that no small rewarde shall be rendered for suche small thinges, lefte of and forsaken with a good wyll, sayeth. Thys I warraunte you that ye whiche haue forsaken noting for my sake, but your boates and your nettes, but yet with suche a will that ye woulde haue forsaken verye greate richesse for my sake, and hytherto you beyng bare & poore haue folowed me likewyse bare and poore, yf ye persteuer and continue: in the worlde to cum when the dead shall ryse, and euery man shall receyue reward after hys desertes, and whan that the sonne of mā, (hys humilitie that ye now see, set aparte) shall sit in the seate of his maiestie, ye fyshers than beyng partakers of honor, whiche are nowe partakers of afflictions, shall sit in twelue seates, and shall iudge the twelue trybes of Israel: because they cumming of the same stocke, hauyng knowledge of the same lawe, prouoked with the same miracles, and benefites, yet by no meanes Behold we haue forsaken all. &c. Ye ꝑ haue followed me. &c.

coulde be brought to beleue: whereas ye meane persones, and vnlearned, by and by at my simple bidding, haue left, yea those thinges wherby ye sustey-ned your life. And this reward shall not be yours onely, but whosoeuer for the profession of my name, forsaketh his house, his brothers or sisters, hys father or mother: his wyfe or chyldren, his landes, or any other possession: he shall not lose that whiche he left for my sake, insomuche that he shall haue a great gayne therby. For in this worlde he shall receyue an hundred folde for ꝑ thinges that he hath left, & in the tyme of resurrectiõ, he shall possesse euerlastyng life. For in the stede of the thinges that he hath left, the whiche be casual & vyle possessions, he shall possesse here in the meane tyme that precio⁹ Margaryte of the euangelicall mynde, whiche is to be estemed and cõpared with no marchandise of this worlde: In the stede of one house that ye haue lefte, the doctryne of the gospell shall make open vnto you a numbre of houses thorough out the worlde. For one piece of grounde many groundes shall serue your necessities: for one father or mother ye shal haue so many as there shalbe old men and olde women, whiche ye shal cõuert vnto the ghospel. Ye shal haue so many brothers, systers, sonnes & daughters, as your equals or yongers shalbe, whiche by your preaching ye shall bryng to euerlastyng life. These shall geue vnto you euery where of theyr owne accorde, yf ye shall neede anye thyng, and theyr affections shall farre passe the affections of them, whome onely kynred of bloud hath ioyned vnto vs. For the kynred of the felowshyp of the gospel, is more nere than fleshly affinitye: & they loue more vehemently, whom godlynes hath coupled togyther, than they whom carnal byrth hath ioyned together. Unto this great reward that shalbe added also, whiche is the greatest of al, that for thinges whiche shortly shall perish, ye shall possesse euerlasting life. I say not this that the profession of ꝑ gospel doth teach vs to dispyse thẽ, whom nature hath ioyned vnto vs: but such maner of affections must be neglected as often as they withdrawe vs from euerlasting saluaciõ: This great felicitie is set furth indifferently to al mẽ. There is no differẽce of fortune, condicion, age, or persõ. But in this estimacion and iudgemente whiche shalbe made of God the equall iudge, many shalbe last, which seme now to be fyrst. Cõtrariwise many whiche seme now vyle, & of no reputacion with mẽ shal there be counted chyefe. There shalbe preferred a cõmon womã, before a Scrybe, a Publicane before a Pharisee, an heathen before a Jewe, a poore man before a riche, a plough mã before a king: & they ꝑ semed nerte to the kyngdom of heauen shal enter in last: & they that semed far of, shall enter in fyrste. The heathen mẽ through fayth shall goe before, the Synagoge through vnbeleke, shalbe set beside.

Euery one that forsaketh house, or brethrẽ. &c.

But many ꝑ are firste shal be last. &c.

¶ The.xx. Chapiter.

The texte. For the kingdome of heauen is like to a man that is an housholder, whiche went out earely in the mornyng to hyre labourers into his vineyard. And whan the bargayne was made with the laborers for a denary a daye, he sent them into his vyneyarde. And wente out about the thirde houre, & saw other standing ydle in the market place, & sayd vnto thẽ: go ye also into the vineyarde: And whatsoeuer is right, I will geue vnto you. And they went theyr waye. Agayne he went out about the sixte and ninthe houre, and did likewise. And about the eleuenth houre he went out, and founde other standing idle, and sayed vnto thẽ: why stand ye here al the day idle? They say vnto him because no man hath hyred vs. He sayeth vnto thẽ: go ye also into the vineyard, & whatsoeuer is right ꝑ ye shall receyue.

AND because it semed a darke riddell that he spake concernyng the firste and the last: he declareth the thyng that he spake with a parable, wherby he showeth that men were called to the keping or obseruyng of righteousnes in diuers ages: & yet al the seruauntes of righteousnes haue one and the same rewarde of euerlasting saluacion: so that they whiche be called, labour diligently in the vineyarde of righteousnes. For they haue no lesse, whiche be called

called in the time of Christ, than they which be called in the tyme of Abrahã, or Moyses, or Dauid. And they haue no lesse which be called and drawen to the seruice of the gospel being aged, than they whiche be childzen or yong mẽ. The one and the same denary and rewarde of euerlastyng lyfe, is geuen vnto thẽ all. And yet they that came late seme to haue greater honour by this, that the liberalitie of the lord maketh them equall to them whiche came before. The Iewes wer first called, but yet the Gẽtiles called afterward be not onely made equall vnto them, but also preferred before the vnbeleuing Iewes. The parable is after this sorte: The kyngdome of heauen (sayth he) is lyke vnto an householder, whiche went abrode earely in the morning to hire worckemẽ in to his vineyarde. And gettyng certayne & bargayning with them that they shoulde haue eche of thẽ a denary a pece for their dayes worke, sent them into his vineyarde: He went out agayne aboute three of the clocke, & when he saw certayne stande idle in the market, sayde vnto them: go ye also into my vineyard, and I shall geue you that shall be mete: He went oute agayne aboute sixe of the clocke, and agayne aboute nyne, and did likewise as he did at one, and three of the clocke. Agayne going out aboute three of the clocke toward night, he founde certayne other in the market, to whom he sayde: why stande ye here all day idle? They saye: because no man hath hiered vs. He sayeth to them go ye also in to my vineyard.

¶ So, whan euen was cum, the lorde of the vyneyarde sayeth vnto his stewarde: Cal the labourers, and geue them their hier, beginnyng at the last vntill the first. But whan they did cum that came about the eleuenth houre, they receiued euery man a denary. And whan the first came also, they supposed that they shoulde haue receyued more, and they also receyued euery man a denarie. And whan they had receyued it, they murmured against the householder, saying. These last hath wrought but one houre, and thou hast made thẽ equall with vs, whiche haue borne the burden, and heate of the day. But he answered one of thẽ, saying: Frend I do the no wronge. Hast thou not couenaunted with me for a denary? Take that is thine, and go thy way: I wil geue vnto this last, euen as to the. Is it not lawful for me to do as I will with mine owne goodes? Is thyne eye euill, because I am good? So the last shal be first, and the first last. For many be called, but few are chosen. The texte.

Further toward night the lorde of the vineyarde geueth commaundemẽt to his bayly: Call all the worckemen and pay them their hyer: so that thou beginne with the last and cum to the first. Therfore they that came last that is aboute a leuen of the clocke, and laboured in the vineyarde the leste parte of the day, were called first of all, & a denary was geuen to eche of them. Whan they that were called earely in ỹ morning perceiued this, because they came long before into the vineyarde, they thought that after the rate of the time, they shoulde receyue greater wages. But a denarye was geuen vnto eche of them. Therfore when they sawe, that they whiche were not like in space of tyme, yet were made lyke in wages, they departe murmuring against ỹ lorde of the vineyarde, and saye: These whiche came at eleuen of the clocke, haue labored but one houre, & yet thou makest them lyke vnto vs in wages, who haue continued the whole day in laboure, and haue suffered the heate of the day, where as they came a litill before night, when the heate was now past. But the householder made answere to one of them for all: Frende why hast thou enuy ỹ I am liberall vnto others? My fre liberalitie towardes other, hurteth not the. For I do the no wrong. Did I not bargayn with the, so that thou shouldest haue a denarie for thy dayes labour? Thou hast done thy labour, thou hast thy couenaunte: I haue nothing more to do with the. Take that that is owed vnto the, and departe. Thou werte hyered hither for wages to dooe thy labour, not to appoint me what I shal dooe. Thus it is thought good vnto me, to geue him that came last as muche wages as I geue the. Thou doest leese none of thyne, yf I geue this man any thyng of my liberalitie: Shal I not be at libertie because of the, to do with my own what I will.

Is thy ye therfore vexed w̄ enuy, because thou seest me liberal toward whō it pleaseth me? This similitude Jesus brought, willing depelye to graffe in their mindes, that god naturally beneficial towardes al men, ceaseth not by diuers wayes and in diuerse ages to prouoke & moue al mē to the seruice of true godlynes: In whiche they ꝑ haue exercised thē selues dilygentlye, shall haue for reward euerlasting lyfe, from the whiche none is excluded geuing eare whan he is called. This reward like as it is in no case due vnto oure merites but is of the goodnes of god, yet it cummeth not without our endeuour: yet we be bounde to the caller for this also, that we cum to the seruyce of godlynes, and that we continewe in it vnto the euentyde of the daye. For they that be called and refuse to go into the vyneyarde, they dispoynt them selues of their wages. And although among sayncte there is neyther enuy nor murmuryng agaynst god: yet with these sayinges he expressed the high honour that was showed to the last, whiche had the first place in rewarde. Whiche dignitie is so noble, ꝑ a mā myght haue cause to enuy. Yet ꝑ good Jewes also at the begynning murmured agaynst the gentils, because they cumming of ydolaters, straungers from Moyses lawe, finally vncircumcised, should sodenly be made equall vnto them in the grace of the gospel, & be admitted to the same saluacion being incumbred w̄ no burden of the lawe, wheras they long exercised in the ordinaunces of Moses, wer nothing better thā gentiles, whiche wer now admitted to the professiō of the gospel being a litil before of a wicked life. Therfore the gentiles had more forgeuen thē but the Jues haue no cause to brawle with god therfore, sithe they also may attayne to like felicitie. And if they had rather enuy than folow, let thē thanke thē selues ꝑ they be cast of for their vnbeliefe, the gentiles in ꝑ meane time obteyning for the rednes of their faith ꝑ thing which ꝑ Jues thought ꝑ they onely ought to haue. Therfore who so is called, let him furth w̄ make haste, or els he shalbe called in vayne: but take ye hede that he be also elected. And all be called, but few deserue to be counted among the elect. Therfore Jesus ended his parable with the same clause that he began with: So shall they be laste ꝑ wer firste, & fyrst ꝑ wer last. For many be called, & few chosen.

For many are called but few are chosen.

The texte.

¶ And Jesus goyng vp to Hierusalem toke his twelue disciples aside in the way, and sayeth vnto thē. Beholde, we do go vp to Hierusalem, and the sonne of man shalbe betrayed to the chiefe of ꝑ priestes, and to the Scrybes, and they shal condemne him to death, and shal deliuer him to the gentyles to be mocked and scourged, and crucifyed, and the thyrde daye, he shall ryse agayne.

After this Jesus beyng a whyle in Galile, began to drawe nere to the place of his death, goyng toward Hierusalem. And now whan he had instructed and framed his disciples manye wayes as concernyng dysppysyng of ryches, neglectyng of parentes and kinskolkes, of chastitie, of great modestie, of the rewardes that they should haue also in this lyfe: he ledeth secretly apart hys twelue apostles, whom he had chosen and thought mete to cōmit the mistery of the crosse vnto, whiche the multitude was not yet able to beare: And yet he tolde of hys death vnto the people, when he spake of Jonas, and of the pullyng downe of the temple, and the makyng vp of it agayne in three dayes: but so he tolde them of it ꝑ they vnderstode not what was sayed, before that they sawe it done. He had opened the mysterye of the crosse vnto disciples, as to them that were more stronge & able, nowe once or twise speakyng vnto them playnly. But because men forget lightly that, whiche they be not glad to heare of, & do not lyghtly let sinke into they r hartes the thing whiche the minde abhorreth: the Lorde Jesꝰ to confyrme hys apostles agaynst ꝑ storme that was at hand, openeth vnto thē more playnely & distinctely not onely that his death was nere, but also telleth thē of the mockes and afflictions whiche oftentymes be more greuouse than death it selfe.

selfe. Beholde (q he) we go to Hierusalem, & the sonne of man shalbe betrayed to the chiefe prestes and Scribes, whiche now go aboute to laye in wayte for hym. And they will not rest to blame and accuse hym vntyll they haue brought hym to condemnacion of death, and they shall delyuer hym vnto the Gentyles to mocke him, to scourge hym, to spit vpon hym, and to nayle hym vpon the crosse, and when that he is deade and buryed, the thyrd daye he shall ryse agayne. Behold we dooe go vp, &c.

¶ Than came to hym the mother of Zebedees children, with her sonnes worshipping & desyrynge a certayne thynge of hym. And he sayeth vnto her: What wylt thou? She sayd vnto hym: Graunt that these my two sonnes maye syt, the one on thy ryghte hande, and the other on thy lefte hande in thy kyngdome. But Jesus aunswered, and sayde: Ye wote not what ye aske. Can ye drynke of the cup that I shall drinke of? and be baptized with the baptisme that I shalbe baptised with? They say vnto hym: We can. He sayde vnto them. Truely ye shall drynke of my cuppe, and be baptised with the baptisme, that I am baptysed with: But to sit on my ryght hande and on my left hande is not myne to geue: But it shall chaunce vnto them, for whō it is prepared of my father. The texte.

In the meane season James and John the sonnes of zebede, because they had heard that the keyes of the kyngdome of heauen were geuen to Peter, and had heard also of the honoure of twelue seates, beyng yet rude & dreaminge of worldely thynges, and supposyng that this kyngdome and these honoures shoulde cum immediatly after the resurrection: because he sayde the thyrde day he shal rise: to get them selues now sum excellēt dignitie, they sent furthe their mother to be a suter vnto Jesus for her sonnes. She after that she had done her dutte and worshipped him, requiring him not to deny her sute, being required what she would, sayeth: Geue commaundement that these my two sonnes may sit in thy kyngdom, one on thy right hande, the other on thy left hand. Jesus turning vnto the childzen, of whom he knewe that the mother was sent furth, aunswered them: ye know not what ye aske. Ye delight in the speaking of a kyngdom, which is farre of an other sorte than ye dreame, but at this present we must rather talke and debate of affliction, and of the crosse, which is the way to the kingdom. Ye require the reward oute of ordre, wheras first ye must traueil and stryue. I haue opened vnto you now what I must suffer. Can ye drinke of the cuppe that I shall drynke of? Can ye be baptised with the baptisme that I shall be baptised with? They as yet litle knowyng theyr strengthe, but for the gredines that they had to obteyne theyr petition, they answere rashely rather than valiantlye: we can. But Jesus was content that they sayde they were readye to folowe his crosse, but as touching the reward, because they vnderstode not what they asked, and because it was not for that tyme to commune of it, he sayeth that it is not in him to geue thē: but that suche dignitie should not chaunce but vnto them, vnto whom it was geuen of the father, for to deserue the chiefe place through notable and excellēt vertue. Truely to encourage all men to clyme vnto the highest, he sayeth: ye shall drinke of my cuppe, but to sit one on my right hande, and the other on my left hand, it is not in me to geue, vnto thone or to ỹ other, but this shal chaūce vnto them to whome it shall be geuen of my father. Euery man as he doth traueil, so he shall be rewarded.

¶ And whan the ten hearde this, they disdayned at the two brethren. And Jesus called the vnto hym, and sayde: Ye know that the princes of nations hath dominion ouer them. And they that be greate men exercyse power ouer them. It shall not be so among you, but whosoeuer will be greate among you, let him be your minister, and who so will be chiefe amonge you, let hym be your seruaunt, as the sonne of man cam not to be ministred vnto, but to ministre, and to geue his lyfe a redemption for many. The texte.

Whan thother ten afterward hearde these thinges, they were agreued at the two brethrē, because they required so great dignitie. They hād not yet receyued the holy goste: they were led yet with certayne affections of men beyng ambitiouse and enuying one an other. And Jesus suffered his disciples to be trou-

troubled long vp these affections, to thintent he would plucke thē vtterly out of the mindes of thē all, which should succede in the roumes of thapostles. And they thought & were glad that therfore the lord did reiecte the request of John and James, not because they dzemed of carnal thynges, where as the spiritual kingdome was in hande, but because they required honoure aboue theyr merites, whiche other thought that it ought rather to be geuen to thē. Therfore Jesꝰ like as he did repzesse the ābition of the folish futours, because they knewe not what it was that they asked: so he repzessed the enuy & indignatiō of the other, whiche isshewed out of the same foūtaine of ambitiō, openynge vnto thē that there was a farre diuerse kinde of the woꝛldely kyngdom frō the kingdome of the gospel. Foꝛ there in ỹ woꝛldly kingdō he that is lesse, is oppzessed with the tiranny of the mightyer. Here the pzimacie is nothyng elles, but ỹ great desire to do good vnto all men. There the pzouder a man is, the greater he semeth: here none is moze meke in harte, than he that deserueth chiefly to be the highest. That he might fasten this doctrine in all mēnes hartes, he called vnto him the other of thapostles. Ye knowe (qꝺ he) that they that beare rule among the Gentyles, vse loꝛdlines and tiranny vpon them, whō they rule: and they that be chiefe, exercyse their power vpon their subiectes.

Ye know ỹ the pzinces. &c.

Foꝛ with the hurt of the people, they pzouide foꝛ their owne auctoꝛitie, & care foꝛ those thinges, which do not pzofit the multitude, but make foꝛ the stoutenes and florishyng of their welth & gloꝛy. But it is not meete to be so emong you, but whosoeuer will beare rule emong you, let hym be the minister of all men, not vsing honour foꝛ his owne commoditie, but foꝛ the cōmoditie of the people, whom he ruleth. And he that among you will haue the first place, let hym be the seruant & the lowest of all. Foꝛ he taketh vpon him the chiefe place foꝛ no nother intent, but to loke foꝛ the commoditie of all men, hūting & seking therof neyther honour noꝛ pzofite. And if ye thynke it harde, loke vpon me, foꝛ where as I am youꝛ Loꝛd & Mayster & the sōne of God, as ye truely pzofesse, yet I take not vpon me dignitie and honour, noꝛ I abuse not my power to myne owne commoditie. But foꝛ this I am cum, to serue all mennes turnes, and to wayte theyr cōmodities, in so muche that it greueth me not to bestowe my life, that by the losse of one life I may redeme many. Emong thē therfore that be thus minded, there is no cause why any mā should seke after honour, neither why any should be enuiouse at an other mannes dignitie: foꝛ who can enuy hym which studieth no nother thyng, but to do an other man good, and that if nede be with the losse of his lyke? Also if honour be geuen vnto thē, they take it not vnto them selues but yelde it vnto God.

And to geue his life a redēpcion foꝛ manye.

The texte. ¶ And whan they departed frō Jericho, muche people folowed him. And behold two blind men sitting by the waye, whan they hearde that Jesus passed by, they cried saying: O loꝛd the soune of Dauid, haue mercy on vs. And the people rebuked them, that they should hold theyr peace. But they cryed the moze, saying: Haue mercy on vs o loꝛde the sonne of Dauid. And Jesus stoode still and called them, and sayde: What wyll ye that I shall do vnto you? They saye vnto hym: Loꝛde that our eyes maye be opened. And Jesus had cōpassion on thē, and touched theyr eyes, and immediately theyr eyes receyued sight, and they folowed him.

And whan he went with his disciples out of Jerico, a great multitude of men folowed him. And beholde two blinde men sate by the wayes side, which whē they perceyued by ỹ noyse, that it was a great multitude, & asking what it should be, knewe that it was Jesus whiche passed by: when they could not see hym, and if they had sene hym, could not go vnto hym foꝛ the multitude, they spake vnto Jesus with a loude voyce, saying: Loꝛd Jesu the sōne of Dauid, haue mercy vpon vs. Jesus made as though he heard them not, to thintent that theyr fayth and feruentnes myght be the moze manifest to all men. The people seyng that Jesus made no answere at theyr crying, and supposyng that it was paynefull to hym, that two blinde common beggers made

such &

suche a clamoure at his eares, rebuked them, and bad thē holde theyr peace. But they through a constant trust in Jesus, whome they heardesaye to be beneficiall towardes al men: cryed out louder, and sayd agayne: Lorde the sonne of Dauid, haue mercy vpon vs. Jesus therfore when he had sufficiētly declared theyr fayth to them all, & had taught vs by theyr exāple, that we should beate at the eares of God feruently and constantly, yf we wil obtayn any thyng: stode still (for they could not folowe but onely with crying) and cōmaunded them to cum to him. At his worde they cum. Jesus asketh them what they woulde with theyr greate crying, and what they woulde that he should do for them. Jesus was not ignorant what they desyred, but he would that the disease that they were troubled with, should be knowen to al menne by theyr owne confession, that the fayth of the miracle myght be the more certayne. Lorde (q they) we desire that our yes may be opened by your helpe. They spekyng these thynges with a great affection, declare ỹ blyndnes was a great griefe vnto thē. And he is next vnto lyght, whiche is verye wery of his blindnes. Than Jesus shewyng his pietifull affection both in countenaunce and yes, with whiche affeccion euery gospeller ought to bee sory for other mennes harmes, touched theyr yes: and forthwith theyr yes beyng opened, they sawe, and with others they folowed Jesus. So Jesus with his touchyng healeth the mynde blynded with worldly desires, and lyght is geuen to this ende, that we maye folowe his steppes.

The. xxi. Chapiter.

And when they drewe nye vnto Hierusalem, and came to Bethphage vnto mounte Oliuete: Than sent Jesus two disciples, saying vnto them: Go into the towne that is ouer agaynst you, and anone ye shall fynde an asse bounden, and a colte with her, loose them, & bryng them to me. And yf any man saye ought vnto you, saye ye: The lorde hath neede of them, and streight waye he wyl let them go. All this was done that it myght be fulfylled, whiche was spoken by the Prophet, saying: Speake ye to the doughters of Syon, beholde thy king cūmeth vnto thee meke, sitting vpō an asse, & a colt, ỹ fole of ỹ asse vsed to ỹ yoke. The texte.

Therfore Jesus goyng forward to Hierusalē, laboured about this diligently, with his disciples, to fasten in theyr mindes, that he went to his death wittingly and willingly, and that no man should hurte him, yf he woulde resiste. Therfore he beate it into them so often, that he muste go to Hierusalē and there suffre death. And wheras sumtyme he semed to withdrawe himselfe from peril, it was not fore feare but to kepe hymself vnto the tyme apoynted of ỹ father. The whiche whē it was thā at hād, he dyd not only not hyde himself, but willingly put furth hiself, & so furth put himself, that with ỹ noueltie of his pompe he styred ỹ myndes of the whole citye against him: and in the meane season he ceaseth not from miracles: he ceaseth not frō preachyng of ỹ truth, also he reproueth the lyfe of the Phariseis more freely or frankly: he casteth the marchauntes out of the temple by the whiche thinges he knewe ỹ al theyr mindes would be the more behemētly styred against him. Whom because he had prouoked against him wt wel doing, he made thē not vnfaulty, but gaue thē libertie that they myght do ỹ thing ỹ they would do. Therfore now beyng nere to the citee of Hierusalē, he cam into ỹ mounte of Olyues, where he thought good to frame a new maner of pōpe of his cūming, by ỹ whiche in maner he mocked ỹ pryde of this worlde, & by this spectacle he sumwhat cumforted his disciples, being yet but weake, that they might ỹ more quietly beare the death of theyr Lord. Therfore frō this hil he sēt two of his disciples, saying: go ye into ỹ village ỹ is ouer against vs, & as soone as ye ēter in there, ye shal fide a femal Asse tyed, & her fole wher, wherō

neuer

neuer hath any man yet sitten, loose them bothe, and bring them hither vnto me. And if any man say any thyng vnto you, demaundynge why ye loose thē,
All this was done. &c. whither or to whome ye leade them, make none other answer, but that the Lorde hath nede of them. At this word they wil suffer them furthwith to be brought. These thinges wer done partly because they should vnderstand that nothing is to hym vnknowen, and that he hath power to commaunde whom he will, and what he will, if he would vse his power: partely that the Iewes might knowe at lest wise by this verai token, that he was Messias, because they sawe this straunge kinde of entring prophecied in tyme past by the Prophet zacharie. For thus he did prophecie: Say ye doughters of Syon: behold thy kynge cummeth to the, meke and humble, sitting vpon a she asse, and vpō a colte the sole of a yoked beaste.

The texte. ¶ The disciples went, and did as Iesus commaunded them, and brought the Asse and the colt, and put on them their clothes, & set hym theron. And many of the people spred their garmentes in the waye. And other cut downe boughes from the trees, and strawed them in the waye. Ferther the people that went before, and they that came after cryed, saying: Osanna to the sonne of Dauid. Blessed is he that cummeth in the name of the Lorde: Osanna in the highest.

The disciples departed, they found true whatsoeuer Iesus had tolde them before. By and by at the mencion of the lord, the beastes wer let loose, where as neither the Lord was there present nor the disciples made any coūtenaūce of any autorite that they had. In dede the owners of the beastes knewe no suche thyng: but yet in their hertes they perceyued that he whiche was lorde ouer all, commaunded this. The disciples because the Lord should sit ꝑ more at ease, caste on their clokes, and so sette hym vpō the coltes backe, which colte did beare the figure of the Heathen nacion being vncleane, and filthily folowyng all yll desyres: whiche whan it was once couered with vertues apostolicall, & Iesus receyued vpon her backe, ceassed any longer to bee vncleane: ceased to folow her olde vices, beyng made the bearer of hym, who purgeth & sanctifieth all thinges. This she asse is the dame of the sole, (because helth and redemption cūmeth out of the Iewes) but the same asse was faste tyed to the lettre of the lawe: Bare she was of euāgelicall vertues: but at the lordes bidding they are bothe vntyed, and couered with the Apostles clothes. The Apostles as yet vnderstode not these thinges, but yet this it was whiche was signified thereby, and should more playnely be vnderstanded afterward.

When Iesus was now cum to the foot of the hill, a great multitude of men came out of Hierusalē to meete hym. Yea and the multitude had such a fauour vnto him, that the most part of them strawed the waye with their garmentes, sum cut downe boughes from the trees, and strawed them in the waye. Ferther the companye that went before, and also that folowed, declaring thēselfes to bee glad of his cumming, sang vnto him this saying out of the prophe-
Hos Anna to the sōne. cie of the Psalme, Os Anna to the sōne of Dauid, blessed be he that cummeth in the name of the lord. Os anna on high. Others cryed: blessed be the kingdō of our father Dauid, the whiche is come. Others cryed: Blessed be the kyng of Israel whiche is come, and they praysed God for the miracles which they sawe done by Iesus. This honour the Lorde Iesus who had euer tofore liued humble and lowe, suffred to be geuen vnto him, whereby he declared that he should not bee without the glorye of this worlde, in case he wer minded to haue it: but that he had rather to despise it, than to embrace it, to the ende it might bee so muche ꝑ more shame that it should be sought for of suche, as professe them selues to be his disciples, where as he dispised it which onely deserued it. Yet this honor was meete and semely for the cumming of hym, who by his death should redeme the whole worlde.

The texte. ¶ And whan he was cum to Hierusalem, al the citie was moued, saying. Who is this? And the people sayde: This is Iesus, that prophete of Nazareth in Galile. And Iesus went into the temple, and cast out al them that solde and bought in the temple, and ouer-

threw the tables of the money chaungers, and the seates of them that solde doues, and said vnto them: It is written. My house shal be called the house of prayer, but ye haue made it a den of theues. And the blinde and lame came vnto hym into the temple, and he healed them.

Therfore when Jesꝰ entred into hierusalē with this straunge and vnwoont pompe, the whole citie was moued with this vncouthe syght, saying: What man is this? The multitude which folow him, aunswered: This is Jesus the Prophete of Nazareth, the citie in Galile. This they thought a goodlye prayse, although that it was farre vnder his maiestie. For the people as yet could suppose nothing of him aboue man. And Christ did purposely so order his life, that he vttered not openly his godly nature, which he should haue persuaded in vaine, if they had sene hym afterward suffre death. Therfore with this ruckling, Jesꝰ entred into the tēple, & there furthwith began to vse a certayne kyngdom. When he sawe in the tēple a fashion of a market, sum selling, sum biyng, and the changers of money sitting, Jesꝰ moued with the vngoodlinesse of the thyng, accordyng to the saying of the Prophete: The zeale of thy house hath eaten me, he made a whippe of littell coardes, and draue all the byers & sellers with their marchādise out of the tēple, he cast downe ꝑ tables of the moneychangers, & scatered theyr money vpō the groūd: he cast downe ꝑ seates of ꝑ doue sellers, allegyng furth of Esay a iust cause of his griefe, who saieth in the person of God: My house shall be called the house of prayer, but ye haue made it a den of theues. By this acte Jesus ment an other thyng. For ꝑ tēple was polluted w̄ marchādise of bullockes, shepe, goates & doues, did not so greatly moue him, but it was his mynde to shewe that auarice & lucre would bee a deadly poyson vnto his churche in time to cum, whiche was figured by that tēple, whose religion should shortely after be abolished. For at suche tyme is the tēple which is consecrate to offer vp to God spiritual sacrifice, turned into a denne of theues, whan vnder the pretense of religion and prieſthode, the people is robbed. For nothyng can be sincere & holy, where the loue of money doeth reigne. And this mischief is than a thyng vntollerable, when it is bred vnder the rooke of the tēple, when ruine is couered with the shadowe of religion. There was no sorte of men, agaynst whō Jesus at any tyme shewed any more rigour, thē he did towardes these, and yet hath he reserued the same vnto him selfe to be cast out, when him selfe shall thynke best. Then vnto Jesus beyng in the tēple, there came the blinde & lame, whom the law barred frō entring into the tēple. But the temple of Jesus receyueth all whiche make spede vnto health. For the blinde came, that hauing their sight the might see Jesꝰ, who they heard so spoken of. The lame came, ꝑ folowing his steppes, they might cum into the kingdome of heauen. As many therfore as came to him, he healed them.

My house is the house of prayer.

Also ꝑ blind & the lame. &c.

¶ When the chief priestes and Scribes sawe the wonders that he did, and ꝑ chyldren cryng in the temple, and saying: Hosanna to the sonne of Dauid, they disdayned, and sayde vnto hym, hearest thou what these saye? But Jesus sayeth vnto them: Why not? Haue ye neuer red: Out of the mouthe of infantes and sucklynges thou hast ordeyned prayse? And he left them, and went out of the citie vnto Bethania, and abode there.

The texte.

The chiefe Priestes and the Scribes thorough those thinges whereby they ought at last to repent, were the more kyndled with burning in enuy, when they sawe the people reioyling so louingly on euery side, and saw the great power in healing of the lame & blinde, & authoritie in casting out of marchādise, no man being so bolde to resist, and the children also cryng in the tēple, Osanna to the sonne of Dauid. They taking these thinges greuously, monished Jesus to cease that crying, els it would cum to passe that he should seme to acknowleage such honour, of whiche they iudged hym vnworthy, wher as it shoulde haue ben their partes rather more greatly to prayse hym and to speake well of hym, whiche beyng auncient men and skilfull in the lawe and ꝑ propheryes, seyng so many miracles, might vnderstād that this is Messias whom they loked for so long time. Now the children by the instigacion of nature,

ture, or rather by thinspiratiō of God, spake that thing, which they could not vnderstande for lacke of age. Therfore they blinded with enuy, and dzunken with angre, sayde vnto him: heaest thou what these childzen say? But Jesus stopping their mouth with testimony of scripture, did ye neuer rede (q he) of the mouth of infantes & sucklinges thou hast made perfect thy prayse? will ye therfore that I should shut their mouth, which god hath opened to praise his glory? I say vnto you, God will not suffer his prayse to be had in silence thorough your enuy, in so muche that if these holde their peace, ỹ stones wil crye, whose hardenes ye excede. Therfore Jes leuing them with their enuy departed, & going out of the citie of Jerusalē went vnto Bethania, & there tarryed.

The texte. ¶ In the morning as he returned into the citie agayne, he was an hungered: and whan he had spyed a figgtree in the way, he came to it, and found nothing theron, but leaues onely, and sayde vnto it: Neuer fruite growe on the hence forwarde. And anon the figgtree wythered awaye. And whan his disciples sawe it, they maruayled, saying: how sone the figge tree is wythered. Jesus answering, sayde vnto them: Verely I saye vnto you. If ye haue faith & doubte not, ye shall not onely do this, that is happened vnto the figgtree, but also if ye shall say vnto this mountayne, remoue and cast thy selfe in to the sea, it shall be doen. And all thynges whatsoeuer ye aske in prayer (yf ye beleue) ye shall receyue them.

In the morynyng by the way as he returned vnto the citie, he beganne to were hungry. And when he sawe a figtree nere the way, he came towarde it, as hoping to haue sum foode. And when he came at it, he found nothyng in it but leaues. Therfore as beyng greued that he was deceyued of hys hope, he cursed it saying: Neuer man see fruite of the hereafter. And whā the disciples returned agayne the same way, seing the figge tree which Jesus cursed than to be withered, and the leues fallen of, marueyled and sayd vnto him: beholde the figge tree whiche thou diddest curse, is now withered. Jesus suffered this to be doone for this purpose, that he might inculcate diligētly faith vnto his disciples, without the whiche he knewe that his death should be vnprofitable to men. For he thyrsted maruelously after the health and saluacion of mankinde, and now desired and longed for his death. But where as he found an apperaūce of religion in the Jewes, he found not the fruite of faith, which only he hungered for. Unto his disciples therfore marueling at the figge tree so sodenly wythered, he made answere on this wise, why maruayle ye at this whiche is no great matter, a figge tree to wyther? the might of faythe can do more, whiche if ye possesse both strong and constant, ye shall not onely do. whiche ye sawe chaunce vnto the figge tree, but also yf ye saye to this hill, remoue the from thy place, and go into the sea, youre commaundement shalbe doen forthwith. And whatsoeuer ye shal aske in your prayers, so that ye haue a sure trust, ye shall obteyne.

The texte. ¶ And whan he was cum into the temple, the chiefe priestes and elders of the people came to hym as he was teaching, & said: By what authoritie doest thou these thynges? And who hathe geuen the this authoritie? And Jesus answering, sayed vnto theym: I also will aske you a certayne thyng, whyche yf ye tell me, I will also shew you with what authoritie I do these thynges. The baptisme of John whence was it? from heauen or of men? But they thought with theym selfes, saying: If we say, from heauen, he will say vnto vs. Why than did ye not beleue hym? But yf we say of men, we feare the people. For all men take John as a prophete. And they answering to Jesus, sayed: we can not tel. And he sayed vnto them. Nor I do tell you with what authoritie I do these thinges.

And when he entred into the temple and taught the people, the chiefe priestes and certayne of the Sentours of the people, not suffering him to be there in his kyngdome freely, go vnto him and saye: By what autority doest thou these thinges? And who gaue the this authoritie? For sith no māne gaue him this authoritie, either he must say that it was geuen him of god, or els of Belzebub. If he had sayed of god, he should haue sayed truthe, but he should haue dōne nothing but prouoked theim. For they aske not ỹ they wil beleue, which might appere by the thing it selfe: but falsely to reproue and blame. Jes therfore not ignorāt of this thing, requited their question wt an other, as though

a man

a man should dryue out one nayle with an other. I will aske you (sayd he) a certayne thyng, and yf ye answere me to that, I will answere to your question. The authoritie wherby Iohn did baptize, frō whence came it vnto him: frō heauen or from men? They toke deliberacion with them selues, what they should answere. For they sawe it was a question with two pikes, & that they must nedes fall vpon the one. They thought in their mindes, if we say from heauen, he will forthwith say vnto vs: why than did ye not beleue him? for he preached the kingdom of god, and witnessed with me. But yf we say, of men, it is to be feared least the people will make a sediciō, because all men toke Iohn for a prophet. Therfore lest they should be reproued, they made answere that they coulde not tell. Than spake Iesus: And I will not tell you (sayd he) from whence I haue this authoritie,

¶ And what thynke you? A man had two sonnes, and came to the first, and sayed: Sonne go to day, and worke in my vineyarde. He answering, sayd: I wyl not. But afterwarde, he repented and went. Than came he to the seconde: and sayed likewyse: And he answered and sayed: I will sir, and went not. Whether of them twayne did the will of the father? And they saye vnto him, the first. Iesus sayeth vnto theym, verely I saye vnto you that the publicanes and harlots goe before you into the kyngdome of God. For Iohn came vnto you by the way of rightuousnes, and ye beleued hym not, and the publicanes and harlottes did beleue hym. And ye when ye had sene it, were not moued afterwarde with repentaunce to beleue hym. The texte.

But because a simple and a playne question coulde not wryng oute the confession of truthe, Iesus putteth forth an other question by a riddell, that vnwares they shall geue sentence against them selues: what thynke ye (sayd he) of that I wil propose now? A certayne man had two sonnes. He came to the one and sayed: Sonne, go and worke this day i my vineyarde. He answered frowardly, I will not. But strayte afterwarde repenting hym selfe, went into ỳ vineyarde. The father likewise came to the other sonne and sayed: go, and labour in my vineyarde this day. He answereth redely loo I go sir, and yet he went not. Therfore of these two, whether thynke ye fulfilled his fathers will? They not vnderstandyng to what ende these went: answered: The first sōne, which repenting forthwith, went into the vineyarde. Than Iesus turning the parable vpon them sayed, Certaynlye I tel you trueth, ỳ the publicans & commō women shall go before you in the kyngdome of heauen. They beyng rebelles agaynst god before with their wicked life, yet by and by touched and moued by penaunce obeyed the doctrine of the gospel. Ye which be the people of God by title and profession, and ye whiche sayed in tymes paste, and thys day say, we will do all thynges whatsoeuer the Lord sayeth vnto vs, which also haue euer in your mouthe the preceptes of god, and the lordes temple, the lordes tēple, the lordes temple, beyng so many wayes prouoked, cannot be moued to penaunce. For Iohn came showyng you the waye of ryghtuousnes, and that the wrathe of God was at hande, and the axe sette at the tree rootes, vnlesse furthwith ye would repente. Ye sawe the Publicanes and common women desperate folkes after your iudgement, obedient vnto hym. Ye could not be moued vnto penaūce neyther by the great holynes of Iohn, neyther by his holsome doctrine, neyther by his threteninges, neyther by the example of the publicanes and common women. So it cummeth to passe, that they through faith, take from you the kyngdome of God, ye vaynely professyng god with your mouthe, be shut out for the vnbeleefe of your minde.

¶ Hearken an other similitude. Ther was a certayne man an housholder, whiche planted a vyneyarde, and hedged it rounde aboute, and made a wine presse, and builded a tower, & let it out to husbandmen, and went further into a straunge countrey. And whan the tyme of fruite drew nere, he sent his seruauntes to the husbandmen to receyue fruites of it. And the husbādmen takyng hys seruauntes, did beate one, killed another, & stoned another. Agayne he sent other seruauntes mo thā the first, & they dyd vnto thē lykewyse. But last of al he sent vnto them hys owne sonne, sayeng: They will haue my sonne in reuerence. And the husbād menne when they sawe the sonne, they sayed in them selues. This is the heyre, cum lette vs kyll hym, and let vs enioye his heritage. And they toke him, & cast him out of the vineyard, and The texte.

and killed him. Nyã whan the lord of the vineyarde cummeth, what will he doo vnto those husband men? They saye vnto him: With they be il be will cruellye distroye them, and will let out his vineyarde to other husbãd men, which shall delyuer him the fruite in due seasõ.

He put them another parable euen as darke, wherewith he doth recite secretely and leyeth before their iyes their notable vnkindenes, whyche beyng prouoked by so manye benefites of god, dyd not onely not amende but also cruelly killed the prophetes one after another, which were sente, that at their preaching they myght once repent. And not content herewith finally they would kyll the sonne of god himselfe, and that after that he was cast out of ỹ vineyarde, showyng as it wer by the waye the place where he should be crucifyed. By the which cõmunicatiõ he declareth both ỹ their inuicible malice is vnworthye pardõ (seing that nothyng was omitted that might call thẽ backe to a better mynde) and that he should suffre nothing of them, which he knew not of before. This was the parable. There was (sayeth he) a certayne householder, which planted a vineyarde, & hedged it about and digged in it a cesterne, to receyue the swete wine that was pressed out of the clusters of grapes, and buylt in it a lodge for ỹ keppyng of the vineyarde, & so whan it was well garnished, he set it out to husband men: that they should truely tyll it, & render the fruites vnto the lorde. This done, he wente far of. Nowe when the tyme of gatheryng the fruite approched nere, he sent his seruauntes to receyue the fruite of them. But the husbãd men did not onely not deliuer the fruites that wer due, but also layed handes vpon his seruaũtes, and bet sum, killed sum, and stoned sum to death. This knowen the householder did not furthwith punishe them, but loking that they should repente and amẽde, sent vnto theim a greater number of seruauntes than he did before: trusting that they beyng kepte vnder and in awe with the multitude, they would do their duetie. But they handeled them also nowre gentely, than they handeled the other before. The householder suffered this displeasure also, and finally to ouercome them with softnes and gentilnesse, he sent vnto them his owne sonne, saying with himself: although they haue ben cruell towarde my seruauntes, yet at ỹ leaste they will vse my sonne reuerently, whan they see that he is cum. But the husbande men the more they wer prouoked to repentaunce, the more they were stirred vnto cruelnes. For whan they sawe the sonne, they did not reuerence him, insomuche that furthwith they consulted to slea him, saying: this is the heyre, cum let vs kill him, and we shall take his inheritaunce. And by and by they layed handes vpõ him, & plucked him out of the vineyard, and killed him. Therfore (sayeth he) when the lorde of the vineyarde shall cum, what shall he do to those husbande men? The Pharisees answered: those ill men he shal ill intreate and destroy, & set out his vineyarde to others, which may truely render the fruite in tyme vnto the Lorde whiche lette it oute. So they deceyued by this riddle, condempe them selues with their owne mouth: pronouncing, that they theym selues for the inuincible frowardnes of their minde be worthy punishmente, and that the gentils be worthy to be receyued to the grace of the gospell, which wil till the vyneyard more truely than they dyd.

The texte. ¶ Jesus sayeth vnto them: Dyd ye neuer reade the scriptures? The stone whiche the builders refused, the same is made the head of the corner: this is done of the lorde, and is meruayloufe in our iyes. Therfore saye I vnto you, the kingdome of God shalbe taken frõ you and geuen to a nacion, whiche shall do the fruytes therof. And whosoeuer falleth on thys stone, shalbe broken in pieces. But on whom soeuer it falleth, he shalbe all to bruised.

After these thinges Jesus showeth that thorough their frowardenes he beyng condempned and reiected, should dye a spitefull death, but by his resurrection thrugh the power of the father, he shoulde be made noble thorough out all the worlde: and should be so sounde and stronge, that who so stumbled against him, should be his owne destruction. And that in declaring of this, he

might

might lesse offende them, he bryngeth a prophecye out of the psalme. Neuer redye in the scriptures (sayeth he) the stone whiche the builders dyd refuse and cast awaye, the same is made the head of the corner. This is done of the lorde & it is wondrefull in your ies: signifieng ỹ they builded the Synagoge, but castig out Christe, without whom e no building was sure: but yet ỹ stone reiected of thẽ, should be in great estimacion & price in ỹ churche of the Gentils. And therfore Iesus dyd adde: therfore I say vnto you, the kingdõ of god shalbe taken frõ you, which ye dispise being offered vnto you, & it shal be geuẽ to other people, which shal bring furth fruites meete for ỹ ghospell. And as this stone shal bryng healthe to them ỹ obey the gospel: so it shall bryng destruccion vnto thẽ ỹ be disobedient thorough vnbeleefe. For whoso stumbleth at this stone, shalbe broken. Agayne vpõ whõ this stone falleth, he shall be bruised.

¶ And when the chiefe priestes and Pharisees had heard his parables, they perceyued that he spake of them. And they went about to laye handes on hym, but they feared the people, because they toke him as a Prophet. And Iesus answered, and spake vnto them agayne by parables, and sayd. The texte.

At lengthe, of the conclusyon of this communicacion, fyrst the chiefe priestes and Scribes vnderstode that he spake the former parables also agaynste them, in the whiche they being deceyued, gaue sentence agaynst them selues. And therfore theyr madnes was so set a fyer, that they woulde furthwith haue layed handes vpon hym: But they feared the people, because Iesus was made muche of, of many, and taken for a prophet.

¶ The. xxii. Chapter.

¶ The kingdome of heauen is lyke vnto a man that was a kynge, whiche made a maryage for his sonne, and sent furth his seruauntes to call theym ỹ were bydden to the weddyng, and they woulde not cum. Agayne he sent furth other seruauntes, sayeng: Tel them whiche are bidden. Beholde I haue prepared my dynner, myne oxen, and my fat wares are kylled, and all thinges are ready, cum vnto the maryage. But they made lyght of it, and went theyr wayes, one to his farme place, an other to his marchandise, and the residue toke his seruauntes, & intreated thẽ shamefully. And when the kyng hearde thereof, he was angry, and sent furth his men of warre, and destroied these murderers, and brent vp theyr citie. The texte.

Agayne Iesus added an other parable, to print the more surely in ỹ myndes of the Iewes, ỹ it came to passe by theyr owne obstinate malice, ỹ they were reiected frõ saluacion of the ghospel, and ỹ the Gentiles shal take & enioye that, that they made them selues vnworthy of. There is none excluded frõ the kigdom of God, but this honoure was geuẽ to the naciõ of Iewes, that they were called fyrst of all, & gently called, not vnto sower or vyle thynges, but vnto a maryage, ỹ is to honor, delicates, & libertye of ỹ gospel. And they wer not inuited onely by the prophete Iohn, & by Christ himselfe, but also after his death, they shoulde be called by the Apostles: and the preachers of the ghospell shoulde not go to the gentyles before that for theyr diligence and well doyng, they had bene arayed long of the Iewes with many mockes, & punishmentes. That they can ascribe it to no man, that afterward they shal be punished with so many miseries, whiche despysed Goddes goodnes, so often offered vnto them. This is the similytude. The kingdome of heauen (sayeth he) is throughe you made lyke to a certayne kyng, who makyng a bridale to his sonne, sent out his seruaunte, to inuite and call many to his sonnes mariage. But they once called, would not cumme.

Then the kyng sent mo seruauntes to bid them more diligently to make haste vnto the weddyng now in a redines, and to say to them in his name: Behold the diner is ready, my oxen and my pultrye be kylled, and al other thinges be in a redines. Now nothyng lacketh but cuming of the geastes, ỹ the preparacion be not made in vayne. But they agayne neglected the bidder. And whan the bidders called vpon them, euery man made his excuse: one sayd, he muste go see his manour or farme place, that he had lately bought: another sayde, he must go loke vpon his oxen, whiche he had bought. Another sayed, he had late maryed a wyfe, from whome he could not departe. And these men were onlye madde to themselues, whiche preferred certayne vile and filthy cares of fraile thinges, before a feast of suche felicitie. But other ioyned cruelnes vnto their vnkindnes. For the kinges seruauntes whiche dyd once or twyse inuite them vnto so great honoure, they handeled and vsed very sore with many rebukes,
And whan the kyng. &c and at length killed them also. The whiche doyng when the king heard of, he toke it very greuously: and turnyng his gentilnes, whiche they had so dispised into a rage, and sendyng furth men of his garde, destroyed these murderers: and not content with that, set their citie a fyer also. These thinges spake Jesus, prophecying vnto them couertly the distruccion of the citie of Jerusalem: and by and by, he geueth intelligence that the gentiles shalbe called on euery syde vnto the gospell, as those whiche wer better than the Jewes.

The texte. Than sayed he to his seruauntes: The mariage is prepared, but they that were inuite were not worthy. Go ye therfore to the hygh wayes, and as many as ye fynde, cal to the mariage. Than his seruauntes wente out into the high wayes, and brought together as manye as they coulde fynde, both good and badde, and the weddyng was furnished with geastes. The kyng came in to see the geastes, and whan he spyed a man there whych had not on a weddyng garment, sayth vnto hym: Frende how camest thou in hyther not hauyng a weddyng garment. But he held his peace. Than said the kyng to the ministers. Binde hym handes & feete, and caste hym into the vtter darknes, there shall be weping and gnashing of teeth. For many are called, but few are chosen.

Than he sayed vnto his seruauntes, the bridale is redy: but because they that were called, declared thẽselues for to be vnworthy for this feaste, whiche notwithstandyng I prepared chiefly for them: runne abrode euery where in stretes and crosse wayes, and call to the brydale indyfferently, whomsoeuer ye fynd worthy, vnworthy, feble, maymed, blind, and lame, till my house be full. The seruauntes went foorth and broughte together a multitude of all sortes gathered together from all places, and the feaste was replenished with geastes. After this Jesus because he had showed before, that the Jewes shoulde be grieuously punished, whiche afflicted the apostles, calling theim so often, and at length killed them, declareth also that they shalde sore punished which once professing the lyfe of the gospell, returne agayne to the filthines of their olde lyfe. The king (q he) went in to see the geastes sittyng at the table, and among others he sawe one there, whiche had not on his wedding garment. Frende (q he) how camest thou in hither, sith thou hast not thy wedding garment. But he beyng put to shame was dum, and had nothyng to saye. Than the king commaunded his seruauntes that they should binde hym handes and feete, remoue him far from the feast, and caste him into great darknes, where is weppyng and gnasshyng of teethe, the honoure and the light of the feast being chaunged into a vile prison, and great pleasure being chaunged into great torment. Further though manye be called, yet fewe be chosen: all be called freely, but none be chosen, but they that obeye theyr callyng, and they that vnto the ende answere vnto the goodnes of god towardes them, continuyng in the study and loue of the euangelicall godlynes.

many are called, &c.

Than

Than went the Phariseis and toke counsell how they might tangle hym in his wordes. And they sent furth to hym their disciples with the Herodians, saying: Master we knowe that thou art true, and teachest the waye of God truely, neyther regardest thou any man, nor thou haste respecte of personnes. Tell vs therfore, howe thynkest thou? Is it lawfull that tribute be geuen to Cesar, or not? And Jesus perceyuyng their malice, sayed: why tempt ye me ye Hypocrites? Shewe me the tribute money, and they toke hym a denarie, & he sayed vnto them: whose ymage is this and superscription? They sayed vnto hym: Cesars. Than sayed he vnto them: Geue therfore vnto Cesar, the thinges which are Cesars, and vnto god those thynges that are goddes. Whan they had heard these wordes, they maruayled, and left hym, and went awaye. The texte.

Whan the Jewes perceyued that they were touched with these parables, they were not yet moued vnto penaunce, insomuche that nowe they mused in their myndes nothyng els but how that Jesus myght be kylled. So great a mischefe is enuye and ambicion. They had a wyll to murder, but they lacked opportunitie. They feared not god, the reuenger of suche mischifes, but they feared the people. They thought therfore to go a contrary waye, and to do the thyng with suche secrete vndermining, that the enuy of the dede should redound and reste vpon Cesar and his officers. Therfore for the tyme they dissembled their anger and went awaye. But consultyng emong themselues, it was thought good, that certayne should be suborned and set forth to propose a question vnto Jesus, and to take hym in his answere, and to bryng hym into the princes daunger, that by them as beyng giltie of treason, and the author of sedicion, he myght be put to death, the Phariseis hauyng nothyng to do with the matter. And their inuencion was this. Whan Jewry began now to be tributary to the Romaynes, kyng Herode the sonne of Antipater was made officer of August to gather the tribute. And of this thing euery man had not like opinion: for sum thoughte it not meete that the people dedicate vnto God, should paye tribute to princes that were Idolatours. And in this opinion were they which helde with the Phariseis. Agayne there wer sum the fauorers of Cesar, whiche sayde that tribute ought to be payed: & the maynteners of this opinion wer called Herodians, because Herode was the officer to gather the tribute. A lytle before there were two, Theudas and Judas, whiche whilest they did defende openly that the Jewes a people dedicate vnto God, ought no tribute to any prophan prince: wer put to death lyke sedicioulse persones. Now the phariseis trusted that Christe fauoryng religion more than Cesar beyng prophane and wicked, woulde pronounce and iudge accordyng to his accustomed libertie against the Herodiās, that tribute should not be payed to Cesar: and furthwith by them should be accused vnto Herode, and should be punished lyke as Theudas and Judas was before. And yf he had pronounced that tribute shoulde be payed, that they woulde haue layed to his charge that he had flattered wycked princes, and not fauoured gods religion. Therfore they do suborne, and sende furthe certayne of their disciples, which, the Herodians beyng present with a great numbre of men that the thyng should not lacke witnesses, colorably with fayre spekyng should intise him into their net. So great was their blyndnes that the thyng so often tempted in vayne, they would not rest. Neyther be they ashamed of their inconstancye, now callyng hym mayster, where before they laied to his charge that he was possessed with the spirite of Beelzebub. And they commende his libertie, that he should not feare to offende the Herodians.

And they sent furthe to hym. &c.

Master (sy they) we knowe that thou arte true, thou flatterest no man, thou lest nothyng: But thou doest teache with great libertie ỹ pleasure of god, not the phantasye of men. For thou feareste no mortall man, and regardest no person. Tell vs therfore what ye thynke: Is it leefull for the people of Jewes whiche is dedicate to the religion of God, to paye tribute vnto Cesar or no? And shall we geue it hereafter or no? But Jesus to shewe that their craftye

flatteryng could not deceyue hym, so ordered his aunswere with wonderfull wysedome, that he endaungered hymselfe to neither of the factions: but monished them what did moste appertaine vnto their saluacion: that is, to paye vnto God the hygh Prynce, the tribute of godlynes. Ye Hipocrites (q he) why do ye tempte me? Shewe me a coyne of the tribute. For they went aboute to catche Jesus in his wordes. He agayne catcheth them in theyr aunsweres. Therfore they shewed hym a Denarie, whiche had the Image and name of Ceasar. And to declare that he came not for this purpose to make lawes of these thynges, whiche pertayne nothyng vnto godlines, and the whiche for the tyme maye be well or yll doen, when he sawe ꝑ coyne, as though he knew no suche letters nor Images, who went onely about heauenly thynges: he asked whose title and Image it was. Aunswer was made: Ceasars. Than saide Jesus: Rendre therfore vnto Ceasar, if any thyng pertayne vnto Ceasar, but firste of all rendre vnto God the thynges that appertaine vnto God: meanyng that it is no hurte to godlines, if a man beyng dedicate to God, do geue tribute to a prophane pynce, although he owe it not, desiring rather to be obedient, than to prouoke and stirre him: chiefly in that thing whiche maketh a man poorer, but not vngodly. Otherwise if he doeth exacte that, which maketh vs vngodly, it is not nowe the tribute of Ceasar, but of the deuill.

It is lawful that tribute. &c

Geue vnto Ceasar. &c

And vnto god. &c

When they had this aunswer they marueyled: Firste because they perceyued that theyr suttell deuise was not hidde from him: Furthermore for his wonderful wisedome, whom mannes craftines went about to deceiue in vayne. They marueyled truely, but they were not chaunged. And forsaking hym, they left of to prouoke hym, syth they coulde not ouercum him: but they did not leaue of to hate hym, whom they ought to loue.

The texte. ¶ The same daye came vnto hym the Sadducees (whiche saye that there is no resurrection) and asked hym, saying: Master, Moses sayde: yf a man dye, not hauing a childe, that his brother should marry his wyfe, and rayse vp seede to his brother. There were with vs seuen brethren, and the firste maryed a wyfe, and dyed without issue, and lefte his wyfe to his brother, lykewyse the secounde and the thyrde vnto the seuenth. Laste of all dyed the woman also. Therfore in the resurrection whose wyfe shall she be of the seuen? For they al had her. Jesus aunswered and sayde vnto them: ye do erre not knowyng the Scriptures, nor the power of God: For in the resurrection they neyther marrye, nor be marryed, but are as the aungels in heauen.

Therfore whan the Pharisies and the Herodians were departed, the Sadduceis cum vnto hym. That faction emong the Jewes, is more grosse and lesse learned, disagreing from the Pharisеis, in this that they denye the resurrection: In so muche that they beleue not the Aungels to bee, nor the soules to be, after they be seperate from the bodye: thinkyng nothyng to be but that whiche they see. They whan they heard Christ make often mencion of euerlastyng life, and of the world to cum, and of the resurrection of the iust, they cum vnto hym to trye whether he agreed with the Pharisеis, or taughte contrary to them: that they might reproue hym if he wer against them, orels laughe him to scorne, if he agreed with the Pharisеis. Therfore they do obiect vnto hym this harde question. Master (q they) Moses made this lawe: If a man hauing maried a wife, depart without childzen: that the brother of the dead should marry ꝑ widow left of his brother, a coupling wt her should raise vp issue to his brother departed. There wer emong vs seuen brethren, of whō the first maryed a wyfe, and departed without childzen. The nexte brother married her, who also died without issue. Lykewyse it chaunced to the thirde, and the fourth, vnto the seuenth, al dyed without issue. At laste the wife dyed also, whiche was marryed to seuen brethren. Therfore in the resurrection whiche of all them shall haue her to his wyfe? For she cannot be a cōmon wife for them all, and all marryed her indifferently. To this question because it

There wer with vs seuē brethrē.

was

was moze of ignozaunce than of malice, Jesus did voucheſafe to make aunſwere. Foz he that erreth by ignozaunce is wozthy to be taughte. But they that pzopoſe queſtions of mere malice, be not wozthy to be aunſwered. Ye erre (q he) whiche rede the ſcriptures, but ye vnderſtand them not: & imagynyng nothyng aboue bodily thinges which ye ſee, ye know not the power of god, who is moze wonderfull in thinges whiche be not ſene. Here where men by courſes be bozne to dye, wedlocke is vſed foz pzopagacion and bzyngyng furth of mākynde. But where now moztalitie ſhalbe ſwalowed vp and conſumed, and men ſhalbe ſpirituall, whiche thing ſhall cum to paſſe in the reſurreccion, the whiche ſhall reſtoze vs agayne, beyng the ſame in dede that we were, but yet chaunged after another ſozte, there ſhall no man mary noz no woman ſhalbe maried. Foz there ſhall nede no generacion where no death ſhall be. Further they that pertaine to the reſurreccion of the iuſt, liue without matrimony like the aūgels of god in heauen: recozdyng nowe here & mynding to their power, that they ſhal cum in the reſurreccion. Foz they had rather get ſoules to God, than bodyes to the wozld.

But as touchyng the reſurreccion of the dead, haue ye not red that, whiche was ſpoken to you of god: who ſaieth: I am the god of Abzaham, and the god of Iſaac, & the god of Iacob? God is not the god of dead, but of liuing. And whan the people heard this, they wer aſtonied at his doctrine. The texte.

After this, Jeſus notyng ſecretly this ſo foliſhe a queſtion to ſpzing of a falſe perſwaſion, foz that they beleued not the reſurreccion: diſdayned not to wede this opinion alſo out of their myndes, teachyng them alſo that this is taken out of the bokes of Moſes, by whoſe authozitie they appoſed Jeſus. Why haue ye an yll opinion of the reſurreccion of the deade, as thoughe Moſes taught it not openly, whoſe wzitynges ye reade groſſely, and nothyng diligently. Haue ye not red in his bokes what god ſayeth: I am the god of Abzaham, and the god of Iſaac, and the God of Iacob. If they had perylhed wholy by the death of the bodyes, he woulde not ſaye that he is their god, but that he was their god. But yf he be theyr god, truely their ſoules do lyue, and they wholly do lyue in maner by the hope of reſurreccion that ſhalbe. God is lyfe, and he is not god of the deade whiche nowe be not, but of the liuing. So he taught them reſurreccion to be: but not to be after ſuche ſozte, as they imagined it to bee, whan they purpoſed a folyſhe queſtion of ſeuen bzethzen. The people when they ſawe euery mannes mouthe ſtopped with wyſe aunſwers, they marueled at his effectuall and redy doctrine.

But whan the phariſeis had hearde that he had ſtopped the mouthe of the Saducels, they came together, and one of them beyng Doctour of lawe, aſked hym a queſtion, tempting hym, and ſaying: Maiſter, whiche is the great commaūdement in the law? Jeſus ſayde vnto hym: Thou ſhalt loue the lozde thy god with all thy harte, and with all thy ſoule, and with all thy mynde. This is the firſt and great commaundement. And the ſeconde is lyke vnto it Thou ſhalt loue thy neyghbour as thy ſelf. In theſe two commaundementes hang all the lawe and the pzopheres. The texte.

The Phariſeis were not diſpleaſed that the Sadduceis were put to ſylence, chiefly in a matter wherin they wer cleane contrary one againſt another. Therfoze whan the Phariſeis ſawe them put to ſilence, and rebuked alſo foz ignozaunce of ſcripture, they takyng hart of grace agayne, gather together, & ſette fozwarde a certayne doctour of lawe, whiche ſhoulde go vnto Jeſus wa clerkly queſtion, that eyther he might repzoue hym of ignozaunce, oz els he hymſelfe beare awaye the pzayſe of learnyng. Maiſter (q he) whiche is the chiefe commaundemente in the lawe? Jeſus purpoſyng to ſhewe that they whiche crake of the pzofeſſion of the lawe, be furtheſt from keping of the greateſt cōmaundement of the lawe, whiche wholly flame with enuy and hatred of their neighbour, & with other vices, whiche haue none affinitie with Chriſtian charitie: and that no man loueth god, whiche is vniuſt to his neyghbour

aunſwered : Thou ſhalte loue the Lorde thy God with all thy harte, and with all thy ſoule, and thy mynde : This is the chiefe and greateſte commaundemente . The whiche no man doth perfourme and kepe , vnleſſe he kepe alſo the ſeconde lyke vnto that . For this : Thou ſhalt loue thy neyghbour as thy ſelfe, doth depend of the other. And whatſoeuer is commaũ ded in the whole lawe, what ſoeuer the Prophetes teache , al that is compriſed in theſe two commaundementes. For whoſoeuer loueth god with all his hearte, will neglect nothyng that he hath commaunded : And he that loueth his neyghbour as himſelf, he wyll not ſteale, he wyll not commit aduoutrye, he wyll not beare falſe witneſſe, he wil not deſyre his neyghbours ſubſtaũce: Finally he will do nothyng to another, which he would not to be done to himſelf. Than the Phariſey whiche was becum nowe almoſt of a tempter a diſciple, ſayed: Maſter, thou haſte ſpoken truely and rightlye that there is one god, and no nother but he, and that he onely ought to bee loued aboue all thinges, with all our power, and that we muſte bende all our affecciõs towardes hym onely: and that to loue our neyghbour as our ſelfe, is moze than all the holocauſtes and ſacrifices. Jeſus ſeyng that he had aunſwered wyſely, and went not forwarde to lye in wayte, ſayeth vnto hym : thou art not farre from the kyngdome of God. For he perceyued what was beſt, he lacked onely this, to folowe in affeccion and harte that that he vnderſtode . And in the meane time he touched ſecretly the conſcyence of certayne Phariſeis, whiche layed deadly wayte for Jeſus. And therfore whereas they demaunded onelye of ỹ chiefe commaundement, the kepyng of the which they falſly toke vpon them: he purpoſely added the ſeconde, concernyng the loue of their neyghboure , for as yet they ſuppoſed not that Chriſte was God, but to be their neighbour, & one that had doen muche for thẽ, they could not deny, agaynſt whõ notwithſtandyng they dyd deuiſe that, that no man would ſhould cum vnto hym ſelfe.

In theſe two cõmaũdemẽtes. &c

The texte.

¶ Whan the Phariſeis were gathered together, Jeſus aſked thẽ, ſaying: What thinke ye of Chriſt: whoſe ſonne is he. They ſayde vnto hym. The ſonne of Dauid. He ſaied vnto them: Howe than doth Dauid in ſpirite call hym Lorde, ſaying: The Lord ſaid vnto my Lorde: ſit thou on my right hande, till I make thine enemies thy foote ſtole. If Dauid than call hym Lorde, how is he his ſonne? And no man was able to anſwer him any thing, neither durſt any man from that daye fourth aſke hym any mo queſtions.

But now whereas a greater company of Phariſeis were gathered together, Jeſus beyng tempted of them with ſo many queſtions , propoſed vnto them again a queſtion, ſignifying vnto them ſumwhat obſcurely and darkely that whiche he lefte to be declared afterward by his Apoſtles in tyme conuenient: that he had not onely the nature of man whiche they ſawe , and vpon whiche they would ſhew their crueltie, but alſo that he had the nature of god, the which ſũwhat thei might haue cõiectured of his dedes, vnles enuy, hatred ambiciõ, auarice & other vices, had blinded their mindes. Therfore he demaũdeth of them beyng gathered together, what they thought of Meſſias, whoſe cõne he ſhould be, that is, of whoſe ſtocke he ſhould cum. They anſwer furthwith: of Dauid. Than ſaide Jeſus: what meaneth it that Dauid in the miſticall Pſalme inſpired with the heauenly ghoſt calleth hym Lord, where as he is his ſonne? For it is wrytten: The Lorde ſayed vnto my Lorde, ſitte on my right hande: vntyll I make thyne enempes the ſtoole of thy feete. How agreeth it yf he be the ſonne of Dauid, that the father calleth his ſonne Lorde? And there was not one of them that coulde looſe this knot, becauſe that they could as yet thynke nothyng of the godly nature of Jeſus. For Chriſte as he was the ſonne of Dauid, touchyng the body of man: ſo touchyng the diuine nature, he was Lorde of all, and not of Dauid onely. And after this no man durſte queſtion with hym, when they ſawe that the baytes and ſnares which wer layed for hym, redounded vpon their owne heade.

The

¶ The. xxiii. Chapter.

¶ Than spake Jesus to the people and to his disciples, saying: The Scribes & the pha- The texte.
rises sit in Moses seate. All therfore whatsoeuer they bid you kepe, kepe and do: but do not after their workes, for they saye and do not. For they bynde together heauy burdens, and harde to be borne, and laye them on mennes shoulders, but they themselues wyll not lyfte at them with one of their fyngers, And they do all their workes to be sene of men.

THerfore whan Jesus had put them so often to sylence, in the presence of the multitude, least their authoritie shoulde vtterly decaye with the people, ouer whom they wer set to be doctours and teachers, he declared that they ought to be hearde, but not to be followed. For although it is moste agreable, that he that taketh vpon him the office of a teacher, should get credite and auctoritie to his doctrine, by vertuouse lyuyng: yet it is not expediēt vtterly to despise the holsome doctrine for the naughtie lyfe of the doctour. The reuerence whiche their maners do not deserue, muste be geuen vnto the author, whose commaundementes they recite, and preache. For the lawe of God is not polluted though it be vttered by the mouth of a naughty preacher. Truly vnto hym it is vnprofitable, but it is profitable to the taker. Therfore Jesus tournyng awaye from the Pharisees, in whom he sawe no hope of better lyfe, he speaketh vnto the people, and the disciples on this maner. The Scribes and the Pharisees vtter thēselues what corrupt myndes they haue, how enuiouse, how couetouse, how gredy of vayne glory they be. But yet for the authoritie of theyr office they must be hearde. They occupy the chayre of Moyses, whose lawe they teache. The thynges that they teache are holy: for they teache the doctrine of other and not their owne, but their life is farre and wyde in distaunce from their doctrine. Wherfore whatsoeuer they prescribe and point vnto you by the autoritie of Moses, kepe it & do it: but beware that ye frame not your maners after theyr life. If they liued as they teache, ye ought wholy to folowe them. Nowe they do not as they teache. They exacte more thā the lawe of other men with great seueritie, and they pardō themselues. They be verye rigorouse towarde others, & gentle to thēselues. For they bynde to gether heauy and intollerable bundels of commaundementes, and laye them vpon other mennes shoulders, whiche they wyll not vouchesafe to touche with their finger. For they lode the lawe heuy ynough of it selfe, wt their constitutions, to get them a fame of lernyng and holynes. And if they perfourme any thyng accordyng to the commaundement of the lawe, they do it not with their harte, but for prayse and fame of ỹ people. They be players, and as disgised persons they playe their parte, with a counterfayte viser of religion, to be sene of men. But no man kepeth the lawe but he that doeth as the lawe maker would, he requireth chiefly a pure and sincere mynde. But these men whatsoeuer they do, do it to hauke for a vayne opinion of holynes with the simple people.

Al therfore whatsoeuer thei bid you kepe, kepe & do, &c.

¶ And they set abrode their Phylacteries, and enlarge the borders of their garmēntes, and loue the vppermost seates at feastes, and to sit in the chiefe place in counsels, and gretinges The texte.
in the market, and to be called of mē Rabbi. But be ye not called Rabbi. For one is your master, that is Christ, and all ye are brethren. And call no man your father vpon the earth. For one is your father whiche is in heauen: neyther be ye called masters, for one is your mayster that is Christ. He that is greatest among you, shalbe your seruāt. But whoso exalteth himself shalbe brought low, and he that humbleth hymself, shalbe exalted.

For whan God after that the commaundementes of the lawe were geuen added: Thou shalt tye them in thy hande, and they shall not be remoued from thyne eyes: meanyng therby, that we ought neuer to forgette the commaundementes of God, but after their rule, to frame al ỹ doynges of our life:

theſe men neglectyng vtterly to kepe the commaundementes of god, yet they magnifie themſelues among the people with a falſe apperaunce. They walke vp and downe bearyng about vrode Phylacteries, they go with vrode & gorgiouſe imbrouderynges, and ſhewe furth the commaundementes of the law writtẽ in them, where as in theyr life they neuer appeare. Theſe ſhould haue bene writtẽ in theyr hartes, and expreſſed in their lyfe. So they ſhould pleaſe the iyes of god, vnto whome onlye our life ſhould play her pageant. But this beholder and loker on diſpiſed, they ſeke after vile praiſe of the rude multitude: And whereas it becummeth a teacher euery where to expreſſe noble vertue in his maners and ſayinges, and alſo in his countenaunce, theſe men do nothing els but that that is verye vayne, and alſo ſcant worthy and mete for man. If they be called any where to ſupper, there they place themſelues childiſhly and ambitiouſly, becauſe the more honorable place is offered vnto them: In Synagogues and common councels thei loue the honour of the high ſeate. Whã they be in the market, they reioyce to be ſaluted honorably. They ſet vp their combes as often as they heare of the people that honorable title, Rabbi: as who ſaith, they onely be worthy of honour, or be onely wiſe: where as for this they be leaſt eſtemed with god, becauſe they ſeme to themſelues greateſt: and in this they be moſte foliſhe, becauſe they ſeme to thẽſelues moſte wyſe. Honor is due onely to god, who only is great in dede, and to be honoured: The praiſe of wiſdome is due onely to god, and authoritie is due onely to God. If any of theſe thynges be in men, it is but a certayne ſhadowe onely, yf it be compared to the greatnes of god, and it cummeth alſo from the bountefulneſſe of God. Therfore if men yelde any honour vnto men for the gyftes of God, whiche they ſuppoſe to be in them, he to whom it is giuen, ought not to chalenge it to hymſelfe, but to yelde the whole vnto hym fro whence he hathe all, yea and that freely, if he hath any goodnes. But I woulde not that ye my diſciples ſhould be like vnto them: but rather remembryng my exaumple and doctrine, flee the arrogant name of wiſedome, nor pleaſe not your ſelues yf any manne call you Rabbies, that is to ſay: our maiſters. For there is one vnto whome this name trulye agreeth, and this is your common maiſter. But you in compariſon of hym be nothyng els but felowe ſchollers and brethren together: among whome mutuall charitie maketh all lyke. And it is not cumly that any man preferre hymſelfe before another: but the contencion is farre contrarye, that is to ſay: that one geue honour to another, and one with gentlenes and duetie preuente another. Therfore cal no mã maiſter in earth, ſeyng that whatſoeuer holſome doctrine ye haue, ye haue it all of god, and be bounde to hym for it. By hym he teacheth, whoſoeuer teacheth rightlye. By his inſpyracion he profiteth, whoſoeuer truely profiteth. Nor yelde not hereafter vnto man in yearth, the honorable name of father, ſith ye haue once profeſſed the heauenly father, vnto whom ye be bounde both for life, and for whatſoeuer ye haue, and vpon whom ye do wholy depende. Let ne man therfore chalenge vnto hym the honour due vnto god onely, let no man geue that to man which is due to god only. To whom onely all prayſe, honour, and thankes muſt be geuen. If any man teache well, let the wiſdom of god be prayſed in him, which dothe ſhewe furth and communicate herſelfe by hym. If any mã doth the parte of a father in diligence and carefulnes, let the goodnes of god be prayſed in hym whiche doeth prouide for you by hym. But the lord Jeſus ſpake not theſe thinges as though it were a wicked thyng to call a maſter by the name of maſter, or call a parent by the name of a parent: but by this communicacion he endeuoureth to plucke out vtterly from the myndes of hys, their phariſaicall ambicion, whiche chalenge vnto thẽ that, that was gods, and required honoure of

And to be called of mẽ Rabbi.

And call no man father vpon the earth.

the

the people for the doctrine, whiche was not theirs, but gods: as though they wer the authours, and not rather ministers. Furthermore he noted the symplicitie and flatterye of the people, whiche prayed them immoderatelye, as though they wer more bound to men than to God. And because he perceyued that there sprang of suche ambicion, poyson and destruccion of the congregacions, therfore he finisheth his communicacion and clause: he that is greatest among you, he shalbe your minister. For what he hath, he hath receiued it els where, and hath receiued it frely: and hath receiued it for this, that he should geue it to other. Therfore the greater he is by the gyftes of God, he shall not be the more arrogant, but the more carefull to bestowe them, and the more lowly and humble; least he should lese at once by arrogancie that, that goddes liberalitie hath geuen vnto hym. Let hym geue all the glory vnto god the authour, chalengyng nothing vnto himself, but the diligence of an humble minister. He is greate in deede, whiche is least in his owne conceite. And he beginneth now to be least with god, whiche is great in his owne conceit. And yf a man crake and auaunce himself of the free giftes of god, beyng spoyled of thē whereof he maketh himselfe vnworthy, of the greatest, he is becum the leste. Contrarywyse he that doth submit and humble hymselfe, knowlegyng and setting furth his weakenes and knowlegyng the giftes of god, whereby he is great, or els showyng and vttering them to the profit and commoditie of his brethren: he because he prouoketh goddes lyberalitie through his modestie, ỹ giftes beyng increased, of great, he is made greater. Whoso exalteth himself. &c.

But wo vnto you Scribes and Pharisees hipocrites: For ye shutte vp the kingdome of heauen before men, for ye neither go in your selues neither suffer ye them that cū to enter in. The texte.

After these Iesus turnyng to the Scribes and Pharisees, inueyeth, and speaketh against theyr malice openly, and very frankly threatnyng them with the vengeaunce of god: that eyther they might repēte for shame, or els might turne to better for feare of punishement: and the counterfeiting of holines set aparte, might beginne to be the seruauntes of the euangelicall godlines. Wo be to you (q he) ye Scribes and Pharisees Hipocrites, who professyng the knowlege of the lawe, and therfore in maner kepe the keyes of the kyngdome of heauen: ye do not onely not enter your selues but ye shut the dores against them that would cum in, vnto whom ye ought to open the doores: and ye resist them that be in a redinesse of them selfe, whome yf they were slacke, ye ought to pricke forwarde. For where as ye see, that the lyght of the gospell is now present, yet for your glory and for your auauntage, ye kepe the people still in the shadowes of the lawe, excludyng them from the truth.

Wo vnto you Scribes and Pharisees Hipocrites. For ye deuoure widowes houses and that vnder a pretence of long prayer. Therfore shall ye be the more greuously punished. The texte.

Wo be to you Scribes and Pharisees Hipocrites, who vnder the colour of religion, deuoure widowes houses, whom ye deceiue with a false cloke of holines. For ye counterfeyte long prayer openly, whereas your mindes in the meane time loke for naught els, but for a praye of the foliche women, which beleue that in the meane season ye talke with god.

Wo be vnto you Scribes and Pharisees Hipocrites, for ye wander about the sea and lande to make one proselite, and when he is becum one, ye make hym two folde more the chylde of hell, than ye your selues are. The texte.

Wo be to you Scribes and Pharisees Hipocrites, because ye walke about the landes, and seas, to intise sum one of the Gentiles to the profession of the lawe: who whan he is brought in with hope to learne the lawe, is brought in suche case through your superstitious doctrine, and peruerse maners, that he is not only not made a pure worshipper of god, and heyer of the kyngdome of heauen: but also a more wicked Iewe then he was being heathen, and more in daunger of hell, than ye be.

For

For it cummeth to passe in maner, that the scholars oftentymes passe their naughtie maisters.

The texte. ¶ Wo be to you, ye blynde guides: For ye saye. Whosoeuer sweareth by the temple, it is nothyng, but whosoeuer sweareth by the golde of the temple, he is giltie. Ye fooles and blinde. For whither is greater? the golde or the temple that sanctifieth the golde? And whosoeuer sweareth by the aulter it is nothyng, but whosoeuer sweareth by the gyfte that is vpon it, he is giltie. Ye fooles & blynde: For whither is greater? the gift or the aulter, whiche sanctifieth the gifte? who so therfore sweareth by the aulter, sweareth by it, & by all thinges that are vpon it. And whosoeuer sweareth by the tẽple sweareth by it, and by hym that dwelleth in it. And whoso sweareth by heauen, sweareth by the seate of god, and by hym that sitteth vpon it.

Wo be to you ye blynde guides, whiche take vpon you to be teachers and know not what ye teache. swaruing from the scope and ende of the lawe: and wrestyng all thing to no other ende, but to your owne lucre. For ye say, whosoeuer sweareth by the temple of the lorde, is not boũde by his othe: but who so sweareth by the golde, that is in the temple, he is bounde by his othe, lesse esteming through a corrupt iudgement, those thinges that be holy of thẽselfe, than those thynges that make for your auarice. Or els ye foolishe and blynde, aunswere me, whiche is holyer, the golde that doth garnishe the temple, and is turned to your lucre, and into matter of your excesse and riot, or the temple it selfe: whose holynes causeth that the golde being prophane in other places, is there counted holy. Also ye saye: he that sweareth by the aulter is not boũd by religion: but he that sweareth by the gifte that is set vpon the aulter, is bound by his othe. O blinde teachers, for whether ought more to be estemed, the gifte or the aulter, whiche sanctifieth the gifte? For the gifte is holy by no nother meanes, but because it is set vpon ỹ holye aulter. And here through corrupte iudgement, ye wyll haue the giftes estemed holyer than the aulter, because they turne to your profite, where as the temple and the aulter be builte to the worship and glory of god, whiche ye litell regarde. With these your inuentions what els do ye, but subuerte the lawe of god, whiche forbiddeth all periury. For like as by a glosse ye subuerte the commaundement of the honoring of father and mother: so here ye teache periury. It wer high perfection vtterly not to sweare, but yet whosoeuer sweareth by any thyng, which is estemed holy with him to whõ he sweareth, he is periured, vnlesse that he doth perfourme his othe. Whosoeuer sweareth by the aulter, sweareth also by the thinges that be on the aulter. So whosoeuer sweareth by heauen sweareth by the seate of god, & so it foloweth that he sweareth by him ỹ sitteth in it. Who soeuer sweareth by a nother mannes heade, sweareth by a thyng consecrate vnto god, wherof he that sweareth hath no power.

The texte. Wo vnto you scribes and pharisees hypocrites: For ye tyeth mynte, and anyse, and cũmyn, and haue left the weyghtier matters of the law: Iudgement, mercy, and fayth. These thinges ye ought to haue done, but not to leaue the other vndone. Ye blind guides whiche strayne out a gnatte, and swalowe a camel.

Wo be to you Scribes and Pharisees Hipocrites, whiche do exacte the leaste thinges that pertayne vnto your gayne, whiche make but litteli vnto true godlynes: ye be so superstitiouse in requiring of tythes, that ye wyll gather your tythes of herbes, of moste vyle pryce in estimacion: as of Mynt, Rue, Anyse, and Cũmyne: and in the meane season, ye sette litell by those thinges that be of moste value, and whereupon dependeth true iustice, that is to saye, iudgement, mercy and faith: iudgement, that ye do iniury to no mã: mercy, that ye helpe the oppressed and nedy: Fayth that ye deceyue no manne with periury.

These

These thynges the lawe so requireth, that it woulde haue them chiefly regarded, where as for the other the lawe added them, as thynges of lesse value, because of the other. Therfore these thynges fyrst of all ought to be regarded earnestly, syth it was thought good ỹ those small thynges shoulde not be omitted. If ye obserued and kepte all thynges to ỹ vttermost, it might appeare a religyon, nowe for as muche as ye lete passe these thynges, without whiche there is no ryghtuousnesse, and care for those thynges which be light and litill worthe, it is hypocrycye, not relygyon, yea the distruction of religion. For before the tenthes were ordeyned, yet vprightnes, well doinge, and faythe were required, and perteyned vnto the prayse of ryghteousnes. O blynde guydes, whiche being of an awkwarde relygion, do strayne out a gnat, and swallowe vp a camell, superstitiouse in a lytel thyng, and neglygent in a great thyng.

The texte. Wo vnto you Scrybes and phariseis Hipocrytes. For ye make cleane the vtter parte of the cuppe and platter: but within they are full of bribery and excesse. Thou blynde Pharisey make cleane fyrst that which is within the cuppe and platter, that the oute sydes of them also maye be cleane.

Wo be to you Scrybes and Phariseis Hipocrytes because ye be carefull for cleanlynes disorderly. For ye clense your cuppes, dishes, and candelsticks with often washynges, which because they be outward thynges doe not defile the mynde of man: and that, that is within, ye leaue vnwashed, that is to saye, youre mynde. For it defyleth not the mynde of man, yf he drinke of an vnwashed cuppe, but yf he drynke wyne gotten with fraude: yf he drynke wyne for excesse and not for necessitie: likewyse ye washe the body, and the thynges whiche apperteyne vnto the body: but ye purge not the mynde vncleane and defiled with cauin, fylthy luste, and with other very fylthye thinges. Thou Phariseye, I speak to the, I say, thou blynde Phariseye, which by thy title and relygion doest boste thy selfe to be a master ouer the people: Thou blynde, fyrste procure for this, whiche onely perteyneth vnto the matter: yf thou fansy true cleanes, clēse fyrst that whiche is within, and than yf thou thynke good, clense the vtter thinges, the body, ỹ apparell, the pottes, the cuppes, the seates, and ỹ other stuffe: or els to shew further cleanesse in these thynges, and to neglecte those whiche onely make vs cleane or vncleane before God: is not cleanes, but hipocrysye, and the distruction of true cleanes.

For with these youre constitucions ye corrupte the myndes of the symple, that they trustyng vpon this cleanes dispise those thynges, whiche onely ought to be regarded.

The texte. ¶ Wo vnto you Scribes and phariseis, hipocrytes: For ye are lyke to paynted sepulchres, which appere beautyful outwarde, but within are ful of deade mennes bones, and al filthines. So ye also outwardly appeare ryghteous vnto men, but within ye are ful of dissimulation and iniquitie.

Wo be to you scribes and Phariseis hipocrytes, whiche be so farre from true cleanes, that ye be more lyke vnto whyted graues and a fayre couerynge showyng outwardly a counterfeyted cleanes, where as inwardely they be full of bones of dead karkases and all filthines. Euen so ye with long prayers, brode phylacteries, large gardes, palmes and fastyng, and lyke colours and counterfeytinges, seme outwardly relygyouse and perfect, where as your mind is full of hipocrysie on euery syde, berayed with al kynde of vice.

The texte. Wo be vnto you Scrybes and Phariseis: For ye builde the tumbes of the prophetes, and garnish the sepulchres of the ryghtuous, & say: If we had been in the dayes of our fathers, we woulde not haue been felowes with them in the bloud of the prophetes. And so ye bere witnesses vnto your selues, that ye are the children of them whyche killed the prophetes. Fulfill ye also the measure of your fathers. Ye serpentes ye generacion of vipers, how wyll ye escape the damnacion of hell.

Wo be to you Scrybes and pharyseis hipocrites, because thorowghe false bostyng of holynes, ye build vp honorably the tumbes of the prophetes, and garnishe the graues of the iust menne, whōe your forfathers hath slayne: and

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making as thoughe ye fauored the vertue of them that were slaine, and detest the cruelnes of them of whom they were slayne, ye saye if we had liued in the tyme of our elders, we would not haue consented to the death of innocentes, where as nowe ye go aboute more cruel thynges agaynst hym that excelleth the prophetes: and in tyme to cum, ye wyll endeuour no lesse against them, whiche shal open you the waye of euerlastyng healthe. For as muche as ye be of this minde, truely ye declare that ye be the verye naturall children of them whiche killed the prophetes, of whom they were monished frankly and freely: & ye would haue bene no better than they, if it had chaunced you to liue in theyr tyme. Go to be like vnto your elders: and what is lackyng to theyr extreme cruelte, fulfyll ye the same, that nothyng maye wante. They kylled the prophetes, ye kyll hym, whom the prophetes prophecied. O serpētes, the offspring of vipers, o murtherers, the children of murtherers. Sith your malice is so inuincible, sith ye can be amended by no benefites, by no miracles, by no gentle nor roughe communication, by no promyses nor threatninges: in case ye maie escape in the meane season the iudgemente of men, howe wyll ye escape the iudgement of hell? The whiche ye heape the more vpon you, because ye be not frayed from the desier of kyllyng, by the wycked example of your elders. So many prophetes were sent, of whom ye haue slayne many. At laste I came my selfe, agaynst whom, ye know what ye haue endeuored.

The texte. ¶ Wherfore beholde I sende vnto you prophetes and wysemen, and Scribes, and sum of them ye shall kyll and crucifye, and sum of them ye shall scourge in your synagoges, and persecute them from citie to citie, that vpon you maye cum all the righteouse bloude, whiche hath bene shed vpon the yearth: from the bloud of righteouse Abell, vnto the bloude of Zacharie the sonne of Barachias, whome ye slewe betwene the temple and the aulter. Verely I say vnto you: all these thynges shall cum vpon this generacion.

And I not contente with this (that it maye be the more euidente vnto all men, that ye be moste worthy moste cruell condemnacion) behold I wyl sende againe vnto you other Prophetes, wyse men, and Scribes, which with great gentilnes, maye reuoke you from this crueltie vnto a better mynde: and the murder of the former tymes shall not be layde vnto youre charge, yf ye do penaunce at their preaching. But ye wyll not fauour them but sum of them ye will kill with the swearde, sum ye wyll beate downe with stones, sum ye will crucifie, sum ye will whyppe in your synagoges: and wyll receyue them in no case, in so muche that ye will persecute thē frō citie to citie, vntill ye compel thē throughe your vncurable malice, to go to the gentiles. With the whiche thing ye shal so prouoke the yre of God agaynst you, that whatsoeuer manslaughter hath ben committed of your elders, from the firste murther where Caine killed his brother Abell, vnto the slaughter of zacharie the sōne of Barachias whome ye killed betwene the temple and the aulter beyng nothyng afrayed from murder, by religion of the place, the punishement of all them being put of and differred, shal be powred vpon your head, who haue not only folowed, but also farre passed the crueltie of all your forefathers. Therfore your misery shalbe so notable, that the whole worlde shal vnderstand what great cruelnes this nacion hath vsed agaynst euery good man: and how stiffe their rebellion hath ben agaynst god, sufferyng them so long with suche gentilnes, and prouokyng them so often with suche benefites vnto better thinges.

The texte. O Hierusalem, Hierusalem, thou that kyllest the prophetes, and stonest them which are sente vnto the: how often wouldē I haue gathered thy children together, euen as the hēne gathereth hir chyckens vnder hir wynges, and ye would not? Behold your house is left vnto you desolate. For I saye vnto you, Ye shall not see me hence furth tyll that ye saye, blessed is he that cummeth in the name of the lorde.

After that these thinges were spoken, the moste meke Lorde Iesus, who

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of his goodnes woulde no man vtterly to perylhe, conlideryng the miſerable deſtruction nowe at hand of the citie of Hieruſalem, (for all thynges were preſent vnto his iyes) and therewith alſo theyr inuincible ſtubbernes wherewith they ſhoulde turne gods gentlenes into fury and rage: dothe bewayle lamentably the diſtruction of the nacyon of the Jewes, geuing an inckling of his ſecond cumming: when at laſt the Jewes ſhall repent them ouer late, and acknowlege Chryſt, whome now they denye: where as it were more for theyr pryfyte, nowe to confeſſe theyr ſauyour ſent them from God, and to ſyng the ſame hartely vnto him, whiche they diſdayne that the childzen ſhoulde ſinge: Bleſſed be he that cummeth in the name of the lozde. Hieruſalem (q he) Hieruſalem, whiche killeſt the Pzophetes, and ſtoneſt to death them that be ſent vnto the, howe often haue I crauayled to gather thy chyldzen together lyke as the carefull hen kearyng her chickens dothe cloke them together, and norylhe them vnder her wynges, and ꝑ wouldeſt not. Nothing is let paſſe of my behalfe, wherby thou mighteſt be ſaued, but contrary wyſe thou haſt done what thou canſt to bzyng deſtructiõ to the, and to exclude ſaluacion from the. But to whom free will is once geuen, he can not be ſaued agaynſt his wyll. Your wyll ought to be agreable vnto my wyll. Beholde a miſerable calampty is ouer your heades. Your dwelling place ſhal be lefte to you deſert. Ye ſhal be left to your blyndnes, vntyll that being once taught with ſo great miſeries, ye fall to repentaunce. For I ſaye vnto you, hereafter ye ſhall not ſe me, vntyll the tyme cum, wherein ye beholding me with the iyes of your fayth, ſhall ſaye: bleſſed be he that cummeth in the name of the lozde, whome now ye falſely accuſe, that he cummeth in the name of Beelzebub.

¶ The. xxiiii. Chapter.

And Jeſus weute out and departed frõ the temple: & his diſciples cam to him for to ſhewe him the buildinges of the temple, Jeſus ſayd vnto the: Se ye not all theſe thynges? Verely I ſaye vntõ you: There ſhall not be here lefte oue ſtone vpon another, that ſhal not be deſtroyed. The texte.

But Jeſus to repzeſent with a certeyne ſygne and tokẽ, that the temple and all the relygion of the Jewes lawe ſhould ſhoztly be abolyſhed, departyng out of the churche, began to go awaye. And the diſciples becauſe they heardeſum mencion of diſtruction, they ſhowe theyr Lozde the bougenes of the temple, beyng ſuche a merueylouſe piece of wozke, that it ſemed pitie it ſhould be deſtroyed, and further ſo fyrmely builte, that it ſemed not poſſibe to be hurled downe. But Jeſus anſwered: ſe ye (q he) all theſe?

This be aſſured of, there is none of all theſe, ſo ſtrong ſo goodly, oz ſo holy, whiche ſhall not be thzowen downe, and ſo hurled in pieces, that one ſtone ſhal not ſtande on another.

¶ And as he ſate vpon mount Oliuete, his diſciples came vnto him ſecretely, ſaying: tell vs whan ſhal theſe thynges be: and what ſhall be the token of thy cummyng, and of the ende of the wozlde? And Jeſus anſwered, and ſayde vnto them: take hede that no man deceyue you. For many ſhal cum in my name ſaying I am Chryſt: and ſhall deceyue many. Ye ſhall heare of warres, and tydinges of warres, be not troubled. For all muſt cum to paſſe, but the ende is not yet. Naciõ ſhall ryſe agaynſt nacion, and realme agaynſt realme, and there ſhall be peſtilence and hunger, and yearthquakes in all places. All theſe are the begynninges of ſozowes. The texte.

Theſe thinges ſpoken, Jeſus went into the mount of Olines. Here, as he ſate, hauyng the temple in his ſyght, fower of his diſciples whome he called firſt of al Peter, James, John, and Andzew, wẽte vnto hym ſeuerally to know

more certaynely of the tyme whan ſuche great miſerie ſhould fall, for they ſuppoſed that hianby after the deſtruction of the citie of Hieruſalem, and the hurlyng downe of the temple, Chryſt would cõ againe in his maieſtie. But Chriſt to make them the more vigilant and ware, ſo tempereth his cõmunication, ẏ he willeth not that they ſhoulde knowe the tyme of the latter cummyng, & yet throughe the rehertyng of miſeries, he maketh them carefull, and in a redines againſt the cũmig of miſeries. The diſciples therfore ſay: Tel vs whẽ theſe thinges which thou ſpeakeſt of, ſhall cum to paſſe: and by what ſygne and token may we know ẏ thy cumming and the ende of this worlde is at hande. But Jeſus not aunſwerying to that which they demaunded: turneth rather to thoſe thynges whiche ſhoulde prepare theyr myndes to contynuall watche in the goſpell. I ſhall cum in dede (ſay he,) but beware leaſt any man making a lye as touchyng my cũmyng, deceyue you. For many ſhall cum, which ſhall take vpõ them my name, and ſaye that they be Chryſt, and ſhall kynde lum to deceyue, folyſhe and lyght of belefe. The tumulte and hurly burly of all thynges ſhall ſhowe a certeyne apperaunce, that the ende of the worlde is at hande. For ye ſhall heare of warres, and of ſũdry rumours of warres more ſore and cruell (as it is wonte to be) than the thynges theyr ſelfe.

Naciõ ſhall arile againſt nacion, and realme againſte realme, ꝛc.

But let not theſe thynges hyanby diſcourage your mindes, ẏ ye ſhould thinke the latter tymes is nowe at hand. This troubleſũ worlde muſt nedes aryſe but the ende of illes ſhall not be furthwith. This ſtorme ſhal ſpreade farder abrode. For not onely Hieruſalem ſhall be deſtroyed, but the whole worlde ſhall buckell together with warres and ſlaughters. Nacion ſhall ryſe agaynſt nacyon, and kyngdome ſhall ſkirmiſhe with kyngdome, and the greateſt parte of miſchyfe and myſerye, menne ſhall ſuffer of men. Furthermore god takyng vengeaunce, ſhall put vnto his ſcourges, peſtilence, famine, and in diuers places erthquakes. And theſe thynges be yet no certeyne argument of the worldes ende, but onely ſignes and tokens of the ill and miſery, and as it wer a bredyng of that laſt and greateſt ſtorme wherwith the worlde ſhall peryſhe.

The texte. Than ſhall they put you to trouble and ſhall kyll you, and ye ſhall be hated of al nacions for my names ſake. And than ſhall many be offẽded, and ſhall betraye one another, and hate one another. And many falſe Prophetes ſhall aryſe, and deceyue many, and iniquitie ſhall haue the vpper hande, and the loue of many ſhall be colde. But he that indureth to the ende, the ſame ſhalbe ſafe. And this goſpell of the kyngdom ſhall be preached in all the worlde for a witnes to all nacions, and than the ende ſhall cum.

And ye ſhal be hated of al nacions for my names ſake. ꝛc

And ye in the meane ſeaſon ſhall not be free from ſuche maner of illes and miſeries. For in this tumulte & hurly burly of thynges, men ſhall plucke you into diuers afflictions, and fynally kyll you: and in the meane ſeaſon ye ſhall be hated not onely of the Jewes, but of all the gentiles, not for your ill dedes, but becauſe ye profeſſe my name. In the meane tyme many being offended & greued with aduerſities, and ouercõmed with punyſhmentes ſhal ſwarue from the profeſſing of my name, and one ſhall betraye another, one kinſman ſhal betraye another, one frende another, & whome nature hath coupled with the bandes of charytye, they ſhall hate eche other. There ſhall be alſo another kynd of ill more greuouſe and intollerable. There ſhall ariſe falſe Prophetes and falſe teachers, who counterfeyting to preache my goſpel, ſhal ſee to and prouide for theyr owne glory, they owne lucre, and theyr own belly: and in ſtede of my ſpyrite they ſhall inſpire theyr owne diſciples with the ſpirite of Sathan, and in the ſtede of the kyngdome of heauen, they ſhall teache the kyngdome of this worlde. They whome punyſhmentes and tormentes coulde not ouercome, ſhal be caught in the ſnares of theſe mẽ. For there is not a more deadly ennemie thã a familiar and a fayned frende. In theſe miſchiefes and miſeries a mã ſhal not

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loke foꝛ muche cumfoꝛt of his bꝛothers and frendes. Foꝛ the multitude of sinnes being so great, the charyty of many shal waxe coulde. But yet as foꝛ you there is no peryll, so that ye perseuer and contynue vnto thende with a cõstant and a valyant courage. No greatnes of aduersytie, can destroye any man, but him that lacketh the ryght mynde. And I wyll not suffre you to perysshe, noꝛ the gospell to be oppꝛessed. Naye by these tumultes and troubles the strength of the gospell shal encrese moꝛe and moꝛe: and the stoꝛme of ylles shall be able to do no nother thyng agaynst you, but to make your godlynes to be the better tried, and the moꝛe to appere. Foꝛ the ende of the woꝛlde shall not cum before that this gospell of the kingdom of heauen be pꝛeached thꝛough out all ỹ kyngdomes of the woꝛlde, and hath cũ to al nacyons, least they that woulde not obeye, might pꝛetende ignoꝛaunce. When this shal be done, than shal cum the ende of the woꝛlde.

¶ When ye therfoꝛe shall see the abhominacyon of desolacyon that was spoken of by Daniell the pꝛophete, standing in the holy place: who so readeth it, let him vnderstand. The texte.

Wherof yt ye seke a token, this is it. When ye shall se the abhoumynable Idoll whiche shall endeuoure vtterly to subuerte the relygion of the gholpell, of the whiche Daniell in tymes past pꝛophecyed vnto you, saying: and in the middes of the weeke, the sacrifyce and offeryng shal be taken awaye: and the abhomition of desolacions shall be in the temple vnto the ende of the woꝛlde: when ye shal see (I saye) this abhominable Idoll set in the temple, that is, in the towꝛe of holynes: he that readeth the pꝛophecye of the pꝛophete, let him vnderstand. This woꝛde is misticall, and requyꝛeth a spirituall reader.

¶ Than let them that be in Iewry flee vnto the mountaynes, and let not hym whiche is in the house toppe cum downe to take any thyng out of his house. And let not hym that is in the fieldes, retourne backe to fetche his clothes. The texte.

Therfoꝛe when this stoꝛme shal be at hãd, they that be in the cities of Iewry let them foꝛsake the cities, and flee into the mountaynes: and they that be in the toppes of the houses, let them leape downe, and not cum downe to take any thyng away with them, out of theyꝛ houses: and they that be founde in the felde at that tyme, let them not runne backe to theyꝛ house to fetche theyꝛ apparel. Foꝛ thã there shal be no leysure to pꝛouyde foꝛ theyꝛ goodꝺes. Foꝛ it is a great matter yt they can saue theyꝛ lyfe with spedy flyght. Foꝛ thother thynges maye be recouered, but the lyfe once loste, can not be reskoꝛed.

¶ Wo shall be in those dayes with them that are with chylde, and to them that geue sucke. But pꝛay ye that your flyght be not in the wynter, oꝛ on the sabbothe day. Foꝛ than there shall be greate tribulacyon, suche as hathe not bẽ from the begynning of the woꝛld vntil this tyme, noꝛ shalbe. And except those dayes should be shoꝛtened, there should haue bene no flesche saued, but foꝛ the electes sake, those dayes shalbe shoꝛtened. The texte.

Therfoꝛe women with chylde, and women that geue sucke shalbe in an ill case in those daies. Foꝛ they that be great can not cast of the burden of theyꝛ bely to flee awaye spedely: noꝛ they that geue sucke can not cast of theyꝛ chyldꝛen, whõ they loue moꝛe tenderly than them selues, lyke as they do cast of money oꝛ apparell. But as foꝛ you, who shall not be let neyther with house, neyther with possessions, noꝛ with chyldꝛen, ye must onelye pꝛaye that it chaunce not so, that ye be compelled to flee in the wynter, oꝛ on the sabbothe daye. Foꝛ ye muste flee spedely and farre. But the wynter by the reason of roughnes and shoꝛtnes of dayes, is not commodiouse foꝛ thẽ that tourney, and one the sabbothe daye the relygion of your lawe letteth you, that ye can not flee far. Foꝛ at that time, there shal be so soꝛe and vehement affliction, as was neuer synce the woꝛld was made vnto this daye, and hereafter neuer shalbe. And yf the calamitie shoulde be so cõtynual as it is vehement, no manne shoulde be left alyue. Theyꝛ malice did deserue vtter destruction, but foꝛ the elect (be they neuer so fewe) those dayes shalbe shoꝛtened. Foꝛ than there shalbe great tribulacyon.

¶ Than yf any man saye vnto you: Lo here is Christ or there, beleue it not. For there shall arise false Christes and false prophetes, and shal showe great sygnes and wonders in so muche that (yf it were possible) the very elect should be brought in to errour. Behold I haue tolde you before. Wherfore yf they saye vnto you: lo, he is in the desert, go not ye further: Beholde he is in the secrete places, beleue it not. For as the lyghtning cummeth out of the East, and appeareth vnto the west, so shall the cumming of the sonne of man be. For where soeuer the deade carcas shall be, thyther wyll also the Egles be gathered together.

The texte.

In this confusion and hurly burly of thynges, whan my cummyng shall be loked for, men muste take diligent hede, that they be not deceiued throughe the crafte of decepuers. For there shall rise many false Christes, whiche shall boaste them selues to be Christe, and be not: but be rather myne aduersaryes: whiche also shall saye that they be prophetes, and be not, but rather be the teachers of errours. They shall not be onelye furnyshed with craftes, and a false cloke of holynes, but also they shall counterfeyte my power with wonders, and magicall maruayles: and they shal take vpon them my person with so many marueylouse iuglynges, that the electe also (yf it were possible) should be brought into errour. Ye therfore beyng monished beware, for I haue tolde you before to the intent ye shoulde beware. Than yf they saye Christ is in the desert, go not out: lo he is in the inner parlers, go not in: lo, he is here or there, beleue it not. The seconde cũmyng shall not be after suche sort, as ye see this, that is to say, soft, milde, and humble, but sodayne, and compassing the whole worlde with the sodayne light of maiestie. For lyke as the lyghtning shyning furthe flasheth sodaynely from the East to the west: so shall be the cumming of the sonne of man.

And ye nede not to feare, that ye shall not be with me in suche a confusion and hurly burly of thiges. Where soeuer the body shal be, thyther shall the Egles flocke and gather. The head shall not lacke hig membres.

The texte.

¶ Immediately after the trybulacyon of those dayes, the sonne shall be darkened, and the moone shall not geue her lyght, and the sterres shall fall from heaueh, and the powers of heauen shall be moued. And than shall appeare in heauen the token of the sonne of man, and than shall all the kynredes of the yearthe mourne, and shall se the sonne of man cummyng in the cloudes of heauen w̃ great power and glorye. And he shal sende his aungels with a great voyce of a trumpet, and they shal gather together his chosen from the fowre wyndes, from the highest parte of heauen vnto thendes of them.

The heauenly bodyes also shall feele the greatnes of this calamitie. For bothe the sonne shall be darkened, and the sonne beyng darkened whereof the moone borowed her lyght, the moone also shall showe no lyght.

The starres shall fall from heauen, and the powers of heauen shall shake, beyng in daunger of fallyng. Than among the great and thycke darkenesse, the signe of the sonne of man shall shyne from heauen, the signe I saye, wherby he ouercame Sathan, and consumed all his tyranny: the sygne wher by Sathan craked in vayne that he had the hygher hand.

The whiche once sene, the nations of the whole world shall strike theyr brestes when the Iewes shall see whome they haue offended, when the Gentiles shal see the maiestie of the crosse, which they laughed to skorne. For they shall see the sonne of man, whome nowe they dispise, humble and simple: cummyng an hygh in the cloudes of the ayer with a great army of aungelles, with a wonderfull maiestie and glorye. Than he shall sende furthe his aungels, to gather together with a sounding trump, all his electe from the fower wyndes, from the highe toppe of heauen to the vttermost coaste of the same.

The texte.

Learne a similitude of the fyg tree: Whan his boughes be yet tender, and the leues sprong out, ye knowe that Summer is nyghe. So likewise ye when ye shall see all these thynges, be ye sure that it is nere euen at the dores. Verely I saye vnto you: this genera-

cion shall

cion ſhall not paſſe, vntyll all theſe thynges be donne. Heauen and yerthe ſhall paſſe, but my word ſhall not paſſe. But of that day and houre no man knoweth, no not the aungels of heauen, but my father onely. The texte.

But at what tyme theſe thynges ſhall cum to paſſe, it is not in me exactly to determine. But yet of thoſe aduerſities which I haue recited, as of certaine preambles and tokens before, ye maye geſſe that the tyme is not far of. Lyke as the hygge tree doth declare before by certeyne tokens that Summer is at hande, as whan at the blowyng of the weſterne wynde the boughes begyn to were tender, and the buddes ſpryng furth, and ỹ leaues deſire to ſpred abrode: ſo ye alſo whan ye ſhall ſe all theſe thynges whiche I haue ſpoken of, knowe ye well that the cumming of the ſonne of God is at hande. I aſſure you, this generacion ſhall not paſſe, but that all thynges whiche be ſpoken before, ſhall cum to paſſe. Heauen and yearthe ſhall peryſhe rather than my wordes ſhall be vayne. Therfore it is inoughe for you to knowe the ſignes whiche doe portende and ſhewe the daye of my cumming, leſte it cum vpon you vnwares. But it is not your parte to ſerche out exactly the daye or houre whan the ſõne of man ſhall cum, for aſmuche as the knowledge of theſe thinges is not geuen to the aungelles of heauen, no the ſonne of man knoweth them not. The father hath reſerued this vnto him ſelfe alone. And ſo it is expedient for you to thintent ye maye be alwaye in a redines.

¶ But as the dayes of Noe were: ſo ſhall alſo the cumming of the ſonne of man be. For as in the dayes that went before the fludde, they did eat and drynke, marry, and were maryed, vntyll the daye that Noe entred into the chippe, and knewe not till the flud cam, and toke them all away, ſo ſhall alſo the cũming of the ſonne of man be. Than ſhal two be in the fielde, the one taken, the other refuſed. Two women ſhall be grinding at the mill, the one receiued, the other refuſed. Two in a bed, the one ſhalbe receiued, and the other refuſed. The texte.

That day ſhall cum ſodeynely, and vnwares vnto others. Lyke as in the tyme of Noe, whan the fludde was tolde them certeyne yeares before, yet they thynking that it ſhoulde not cum to paſſe, did eate and drynke, and maryed furth theyr doughters, and maryed wyues vntyll the laſt daye in the whiche Noe entred into the arcke, and beleued not that the fludde ſhould cũ to paſſe, vntyll they ſawe it nowe at hande: wherwith all they were deſtroyed, who by example of Noe, woulde not prepare them ſelues agaynſt that day. Lyke as than a few that were taken in to the arcke were preſerued, the other which were lefte without, peryſhed: euen ſo at that tyme whan the ſonne of man ſhall cum, they that ſhall peryſhe, ſhall ſodaynely be deuided from them that ſhall be ſaued. There ſhall be two laborynge in one felde, felowes in worke and wages, of whome the one ſhall be taken, and the other ſhal be forſaken. There ſhalbe two grynding in one myl, whereof the one ſhallbe taken, the other ſhalbe forſaken. Yea and of two that lye in one bed, the one ſhall be taken, the other ſhal be forſaken. For it is not the worke, or the place, or the mauer of lyfe, but the affectiõ and good deſyer, ſhall make man bleſſed.

¶ Watche therfore, for ye know not what houre your Lorde wyll cum. Of this yet be ſure, that if the good man of the houſe knewe, what houre the theefe would cum: he would ſurely watche and not ſuffer his houſe to be broken vp. Therfore, be ye alſo ready, for in ſuche an houre as ye thynke not, wyll the ſonne of man cum. The texte.

Wherfore ſeing that theſe thynges vndoubtedly ſhall cum to paſſe, and it can not certenly be knowen vpon what daye they ſhall cum: wake and watche contynually, leſte that daye cum vpon you vnwares and vnprepared. If men watche that their money peryſhe not, muche more ought you to watche that your ſoule peryſhe not. For what houſholder is ſo negligent whiche yf he knewe that the thief would breake into his houſe in the night ſeaſon, would ſleepe all nyght, and ſuffre his houſe to be broken downe? Therfore ye muſte

wake all your lyke, because ye be certeyne that the daye wyll cum, whan ye loke not for it. For so ye must liue, that whansoeuer the day dothe cum, it may fynde you doing your dutie, ỹ furthw̄ ye may be receyued vnto your reward.

The texte. ¶Who is a faythfull and a wise seruaunte, whome his lorde hath made ruler ouer his householde, to geue them meate in season? Blessed is that seruaunt, whome his lorde (whan he cummeth) shall fynde so doing: Verely I say vnto you, that he shall make him ruler ouer all his goodes. But and ỹ that cupll seruaunt saye in his harte, my lorde wil be long a cumming, (and so begyn to smyte his felowes, yea, and to eate & drynke with the dronckē) the same seruauntes Lorde shal cum in a daye, whan he loketh not for him, and in an houre that he is not ware of, and shall hewe hym in pieces, and geue him his porcion with Hipocrites: there shall be weping and gnashing of teeth.

Wyll not a wyse and a faythfull seruaunt do the same, whome his mayster goyng farre frome home, hath made ruler ouer his familie, to geue them meate in due season? The mayster doth not poynte hym when he will retourne home, leaste he shoulde be slacke in his office: but whansoeuer the mayster shal returne, shall not the seruaunt be happy ỹ his mayster fynde hym doing hys dutye? Certaynely I saye vnto you, that the mayster hauyng a tryall of his trustines, wyll be bolde to truste him with greater thynges, and wyll make him ruler ouer all hys goodes. Contrary wise ỹ the yl & vnfaythful seruaunt wyll say in his harte: my mayster is longe away, and perchaunce he wyll neuer returne: and vpon this hope begynneth to beate his felowe seruauntes, & neglecting the familie, eateth and drynketh with dronckardes how vnhappy shall he be, when his mayster shall cumme at the daye, when he loketh not for him, and the houre when he thought that he woulde not retourne? For he shal not onely set hym beside his office, but he wyll also cutte him a sondre in the myddell, & ioyne his parte with the Hipocrytes, which hath the tytle and nāe of the offyce of the ghospell, where as in their doinges, they be contrarye to the ghospell.

And there for his sensuall pleasures of wronge shaped sweteneſſe wherewith being inebriate and dronken he had not awayted for the cumming of his mayster, he shall be punyshed with intollerable torment: his laughyng shall be turned into wepyng, and his songes into gnashyng of teethe.

¶The.xxv.Chapter.

The texte. ¶Than shall the kyngdome of heauen be lyke vnto ten virgins, whiche takyng theyr lampes, went furthe to mete the spouse. But fyue of them were folysche and fyue were wyse. They that were folysche, takyng theyr lampes, toke no oyle with them: but the wyse toke oyle with them in theyr vessels with the lampes. Whyle the spouse tarved, they all slumbered & slepte. And at midnight there was a crye made: Beholde the spouse cummeth: go fourthe to mete hym. Than all the virgins arose, and prepared theyr lampes. And the folysche sayde vnto the wyse: geue vs of your oyle, for our lampes are oute. But the wyse answered, saying: Not so, leaſt there be not ynough for vs & you, but go ye rather to the sellers, and by for your selues. And whyle they went to bye, the bridegrom cam, and they that were redy went in with him, to the marriage, and the dore was shut. Afterward cum the other virgins, saiyng: Lorde lorde open vnto vs. But he answering, sayethe. Verely I saye vnto you: I knowe you not. Watche therfore, for ye knowe not the daye nor the houre, in the whiche the sonne of man shall cum.

ND Jesus to put in the mindes of his disciples surely, that they shoulde not slacke or sleepe in this lyke, but that through the contynuall seruyce of godlynes and duties towarde theyr neyghboure, they should get and prepare them thinges, for the waye to euerlastyng life: (for in the resurection, we shoulde seke it to late, vnleſſe we shoulde prepare in tyme) he set

he sette furth a parable of ten virgines, who taking theyr lampes, went to meete ꝑ spouse. But of these, fyue wer fooles, whiche prouided thē not of oyle agaynste the cummyng of the brydegrome, because they thought he would not cum so sodenly, but ꝑ they might haue had space to gette them oyle sumwhere. But the wise virgins knowyng that the time was vncertayne, whan theyr spouse shoulde cum, leste they myght be founde vnready, carryed out with them in their vesselles, oyle for theyr lampes, whereby they myght refresh the lampes as they began to fayle. Therfore when the spouse differred his cūmyng long, all the virgines began to nappe, & at the length tel a slepe. In the dead night sodainly rose a clamour and a noyse among the seruauntes calling them out to meete the spouse: beholde the brydegrome is at hād, go furth and mete him. Than al the virgines wakyng from slepe, prepared their lampes. But the fooles when they sawe they must depart sodaynely at middenight and had no oyle, their lampes nowe faylyng of lyght, they desired the wyse virgines to geue them parte of theyr oyle. But they made answere: we feare ꝑ we haue not ynough both for vs and you. Go ye rather to the oyle sellers and bye of them. And in the meane tyme as they went to bye, the brydegrome came: and they that were readye entred in with him to the mariage, and furthwith the gate was shut. At last come the folyshe virgines also, and knocke at the gate and saye: Lorde lorde open the gate for vs. Unto whome the brydegrome made answere: truely I knowe you not. Wherfore after the example of the wyse virgines, and of the faythfull seruaunt, & the polytike householder, watche ye, and prepare in tyme the store of good workes, because ye knowe not the daye, nor the houre of his cummyng; & when he shall sodenly appeare, there shalbe nowe no lenger tyme of wel doyng: but euery man shall haue rewarde according as he hath done before.

Lykewyse as a certayne man takyng his iourney into a straunge countrey, called hys seruauntes, and deliuered vnto them his goodes: and vnto one he gaue fyue talentes, and to a nother two, and to a nother one according to his habilitie, and streyghtway departed. And he that had receyued fyue talentes, went and occupyed with the same, and gayned other fyue talentes. Lykewyse also he that had receyued two, gayned other two. But he that had receyued one, went and digged in the yerth, and hid his lordes money. The texte.

Jesus added also another parable, stirring his disciples to the continuall desire of good workes, that they shoulde not suffre the doctryne and gyftes that he gaue them, to be barren and vnfruiteful thorough theyr negligence, but through theyr dilygence and carefulnesse, should turne them to ꝑ profit of theyr neyghboure, and so make themselues meete for greater gyftes because they had bestowed that thyng whiche they had receyued after their measure and capacitie, for theyr masters auauntage, who desireth to be enriched with suche gayne. A certayne man (ꝑ he) goyng far from home, called his seruauntes and deliuered them his goodes, not to spende theim and lauishe thē out for their owne pleasure, but to get sum vauntage therof to their master, of whom they had receyued the stocke. And to one he gaue one talent, vnto another two, agayne to another fyue, as he thought euery man meete. This done, furthwith he toke his iourney: He therfore that had fyue talentes cōmitted vnto him, ceased not, but went furthwyth and lente furthe the money that he had taken to vsury, so often that at laste by vsurye he gayned asmuche as his stocke came to, and of fyue talentes he made ten. In lyke maner he that had two talentes committed vnto him so occupyed them, that by vsurye, he made his gayne as good as his stocke. Further he that had one talente delyuered hym, wente his wayes for slogyshnes, and hyd the talent that he had receyued in the grounde, thinckyng it ynough,

yͤ he reſtoꝛed agayne the ſtocke to his maſter.

The texte. ¶ After a long ſeaſon, the loꝛde of thoſe ſeruauntes came and rekened with them. And he that had receyued fyue talentes cam, & brought other fyue talentes, ſaying: Lord thou deliueredeſt vnto me fyue talentes: Beholde I haue gayned with them fyue talẽtes moo. His loꝛde ſayed vnto him: O good & faythfull ſeruaunt, thou haſt been faythful ouer few thinges, I wil make the ruler ouer many thinges: Enter thou in to the ioye of thy loꝛde. He alſo that had receyued two talentes, cam, & ſayd: Lord thou deliueredeſt vnto me two talentes: Lo I haue wonne two other talẽtes wͭ them. His loꝛde ſayd vnto him: O good & faythful ſeruaunt, thou haſt been faythful ouer fewe thinges, enter into ꝯ ioye of thy loꝛd.

Therfoꝛe after long iourneying, the maſter returned home and requyred accompte of his ſeruauntes, of that he had delyuered them, and of that, that they had layed out. Than cam furth he whiche had receyued fyue talẽtes & brought other fyue whiche he had gayned by vſurye, making his accompt after this ſoꝛte: Ye geue me a ſtocke of fyue talẽtes, loe, I haue gayned as muche moꝛe to them. The maſter pꝛayſyng the diligence of hys ſeruaunt, ſayeth: O good and truſty ſeruaunt, becauſe I haue found the truſty in a litell money, I wyll truſt the with moo thynges: enter into the ioye of thy maſter. After him came he alſo vnto whome the maiſter had committed two talentes and beyng commaunded to make his accompt ſayeth: ſyꝛ ye committed vnto me the ſtocke of two talentes, lo I haue gayned as muche againe by vſury. The maſter cõmending the diligence of this ſeruaunt alſo, ſayeth. O good & truſty ſeruaunt, becauſe I haue found the truſty in a litil, hereafter I will truſt the with greater thinges: enter into thy maſters ioye.

The texte. ¶ And he whiche had receyued one talent, came, and ſayed: Loꝛde I knewe the that thou art an hard man, reaping where thou haſt not ſowen, and gatheryng where thou haſt not ſtrawed, and therfoꝛe I was afrayed and went and hid thy talent in the yerthe: Lo, there thou haſt that is thyne. His loꝛde anſwered, and ſayed vnto him. Thou euill and ſlothfull ſeruaunt, thou kneweſt that I reape where I ſowed not, and gathered where I haue not ſtrawed, thou oughteſt therfoꝛe to delyuer my money to the exchaungers, & than at my cumming, ſhould I haue receyued myne owne with gayne. Take therfoꝛe the talent from him, & geue it vnto hym whiche hath tenne talentes: Foꝛ to euery one ꝯ hath ſhall be geuen, and he ſhall haue aboundaunce. But he that hath not, from him ſhal be taken away that whiche he hath. And caſt the vnpꝛofitable ſeruaunt into vtter darkenes. There ſhalbe weping and gnaſhing of teeth.

Finallye came he alſo, whiche had hyd in the grounde the talent that he had receyued, and beyng commaunded to rendꝛe accompte, doth not onelye not acknowledge the faulte of ſlowethfulnes, but alſo accuſyng his maſter of roughnes, and great couetouſenes, doeth dubbell the faulte of hys dutye neglected. Syꝛ (ꝙ he) I knewe that ye were a roughe and a ſoꝛe man, ye take harueſte there where ye ſowed not: and gather gayne there, where ye dyd no coſt: Therfoꝛe fearyng leſt yͭ my ſtocke by anye chaunce ſhould haue been loſt ye would haue been cruel and ſoꝛe againſt me: I went and hid your talent in the grounde. This had I rather do than to go about to get gayne by vſury, and in the meane ſeaſon to be in daũger of the ſtocke. Lo thou haſt that, that is thyne owne. If I deſerue not pꝛayſe foꝛ increaſe of gayne, yet I haue pꝛouided that the ſtocke ſhould be ſafe and ſure. This communicacion the maiſter turneth into his owne heade, ſaying: Thou naughty and ſlowthfull ſeruaunt thou knoweſt as thou ſayeſt, that I am deſtrouſe of gayne: and that I take my harueſt there, where I haue not ſowen: and gather gayne there, where I beſtowed no coſt. The moꝛe therefoꝛe oughteſt thou to haue committed my money vnto the exchaungers, and I that hunt foꝛ gayne, wheras I haue done no coſt, ſhould haue cum and required my money with gayne: and haue taken auauntage there, wheras I had ſowen and done coſt. The ſtocke was myne, not thyne: Thou were

bound

bounde to be a diligent seruaunt vnto thy master. Than he turnyng vnto ỹ other seruauntes, sayed: take awaye the talent from thys vnprofitable seruaunt, and geue it to him that hath ten talentes. And as they meruayled that he commaunded more to be geuen vnto him whiche had already aboũdantly, the master sayeth: so it shall cum to passe in this kynde of tyches. Whoso hath, he is worthy to receyue more, that he maye abounde and haue plentye: but he that by slouthfulnes hath gote him no manner of gain, shal be robbed also of that, that he semeth for to haue, because he is vnworthy to haue it. Furthermore take awaye that vnprofitable seruaunt frõ my syght, and cast him into the outwarde darkenes. There in the stede of the ioye of his master, whiche he woulde not deserue, he shall bee payned with wepyng and gnashing of teeth. With suche parables the Lorde Jesus pricked forwarde his disciples both with the greatnes of rewardes, & with the feare of punishmentes, vnto the desyre of the euangelicall godlynes, & also to do for theyr neyghboures: and to feare them from slouthfulnes and from boldnes of ill doyng.

The texte. When the sonne of man cummeth in hys glory, and all his holy angels with him, than shall he syt vpon the seate of his glory, and before hym shall be gathered all nacyons. And he shall separate one from another, as the shepeherd doth separate the shepe from the goates, and shall set the shepe on the right hande, but the goates on the left hande.

The whiche thing he did also far more manifestly and clerely in his last narracion, where he layeth before theyr iyes, both the maiestie of hys cummyng, and the seperacion of the good from the ill, whiche nowe lyue in the churche mixte together: and also the diuerse desertes and rewardes of both partes: shortely he setteth before theyr iyes the whole maner of the later iudgement: knowyng & considering ỹ the day of hys death was now at hand, to thintent his disciples being instructed with so many lessons, should in no case discourage their hartes for the shamefull death of the crosse: but should cumfort and solace this present affliccion and shame, with the consideracion of the felicitie and glory to cum. And also that they shoulde not go about or wishe any vengeaunce to the ill & wicked men, forasmuche as they knewe that accordyng to theyr desertes, in that iudgement they shoulde be punished eternally. When the sonne of man (q he) whome ye shal see shortly most low and abiect, shall cum in his maiestie, the cumpanies of all angels gardyng him: than he shall sit as iudge ouer all in the seate of his maiestie, and all the nacions of the whole worlde shalbe called before him. For no man be he high or lowe, can escape that iudgemẽt. This shalbe done not by mans cõiectures, but by the exacte iudgement of god, vnto whose iyes al thinges be open. And first he shall seperate the good from the ill, lyke as the sheperde when he numbreth hys flocke, doth shede the shepe from the goates. And he shall set the shepe: that is, the innocentes & well doers, on the right hande: & he shal set the goates, that is the hurtful & ill doers, on the left hand. And so the whole numbre of men diuided in to two raies or sortes, as a iust iudge he wil showe vnto bothe a iust cause of hys iudgemẽt, that ỹ good may knowe by what well doinges they haue attained vnto so greate felicitie, and the ill may heare with what offeles they haue deserued euerlastyng punishemẽte.

The texte. Then the kyng shall say vnto those that be on his right hand: Cum ye blessed of my father, possesse ye the kyngdom prepared for you, from the begynning of the worlde, for I was an hungred, and ye gaue me meate, I was a thyrst, and ye gaue me drynke, I was harbourlesse, and ye toke me in, I was naked and ye clothed me, I was sicke, and ye visited me, I was in prison, and ye came to me. Than the iuste shall aunswere, saying: Lorde, when dyd we see the hungry, and fed the? or a thyrst, and gaue the drynke.

And

The texte. And whan dyd we see the harbourlesse, and toke the in? or naked, and clothed the? or whan dyd we see the sycke, or in prison, and came vnto the? And the kyng aunswerynge, shal saye vnto them: verely I say vnto you, in asmuche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

And salutyng the sorte on the right hand, with a milde and a mery chere, shall saye: Cum my frendes, whome the worlde toke for vyle and execrable, but whom my father taketh for honourable and prayse worthie. Nowe for the illes and displeasures whiche ye haue suffered for my sake, take the inheritaunce of the heauenly kyngdome: whiche by the diuine prouision and counsell was prepared for you of god the foreknower of al thynges, before the world was made. With this so great reward it is thought good to recõpence ỹ workes of your great loue toward me, least ye might thinke ỹ they wer loste. For in times paste whan I was hũgry, ye gaue me meate: whã I was thrysty ye gaue me drynke: whan I was a straũger, & nedy of harbour, ye toke me into your houses: whan I was naked, ye couered me: whan I was sycke ye dyd visit me: whã I was in prison, ye came to coumfort me: ye gaue me youres suche as they were: now I on the other syde do cõmunicate & geue vnto you my whole kyngdõ, whiche is cõmon to me & my father. Whan these thinges shalbe heard of the iuste men whiche doeth so vse the workes of charitie that in maner they knewe not that they haue done thẽ, they shall aunswere hym, saying: Lorde when sawe we the hungry, and fed the, thrysty, and gaue the drynke: whan sawe we the a straunger, & brought the into our house? or whan did we couer the beyng naked? Whan dyd we visit the beyng sicke? Whan dyd we cum vnto the beyng in prison? Than the kyng shall saye openly, ỹ he would it to be accounted done to hym, what soeuer is geuen to any one of them, whom the worlde dispyseth for theyr pouertie and lownes: yet he despysed them not, in so muche that he dyd vouchsafe to honour them with the name of brethren. Certaynly (shal he say) I say vnto you, although I haue no nede of mans helpe, which am lord ouer al, yet wheras ye haue done these thynges for my sake to any of these my poore litil brethren: Ye haue done them to me.

The texte. Than shall he saye to those that shalbe on the left hande: Departe from me ye cursed, into fyer euerlastyng: whiche is prepared for the diuill and his angels: For I haue hungered, and ye haue not geuen me meate, I haue thirsted, and ye haue not geuen me drinke, I haue ben harbourlesse, and ye haue not taken me in. I haue been naked, and ye haue not clothed me. I haue been sicke and in prison, and ye haue not visited me. Than shall they also answere to hym, & say: Lorde when did we se the hungrye or thirsty, or harbourlesse, or naked, or sicke, or in prison, and did not minister vnto the? Than shal he aunswer vnto thẽ, saying: verely I say vnto you, in as muche as ye did not it to one of the least of these, ye dyd it not to me. And they shal go into euerlasting punishmẽt, but the iust into lyfe euerlastyng.

Than with an horrible loke turnyng to them that shall stande on the left hande, he shall geue a terrible sentence: Go awaye from me ye whome the worlde flatered and praysed, but execrable and cursed of my father and me: goe into the fyer that neuer shall be quenched, whiche was prepared from the begynning of the worlde, for the deuil and his angelles, vnto whom ye had rather sticke then vnto me. For whan I was hungry, ye gaue me not meate: whan I was thrysty, ye gaue me not drincke: I wandred and lacked harborow, ye toke me not in, I was naked, ye couered me not: I was sicke and in prison, and ye dyd not visit me. Than shall they answer the iudge with as many woordes, as the iust men answered: Lorde whan saw we the hungry or thrysty, or wanderyng, or naked, or sicke, or in prison, and serued the not? Than the kyng shal aunswere them also: What so euer of these duties is denyed to any one of these litell ones, litell regarded of the worlde,

and

and yet my bzethzen, I counte it denied vnto me. I was nedy in theim, I would haue ben refreſhed in theim. This ſentence once geuen, from the whiche there ſhal be none appeale, they that be on the lift hande, ſhall go in to euerlaſtyng fyer, and the iuſt men into euerlaſtyng lyfe.

¶ The. xxvi. Chapiter.

¶ And it came to paſſe whan Jeſus had finyſhed all theſe ſayinges, he ſayed vnto hys diſciples: ye knowe that after two dayes ſhall be Paaſſe daye, and the ſonne of man ſhall be deliuered vp to be crucifyed. The texte

Than whan Jeſus had ended this comunicacion, wherewith ſo many wayes he eſtabliſhed the mindes of his diſciples againſt afflictions now beyng at hande, that they ſhould not vtterly be diſmayed whan they ſhould ſhortly after ſee their lorde caryed awaye to a ſhamefull puniſhement: at laſte he was bolde to open vnto theim the daye and the manner of his death. The mencion whereof, he doth inculcate and beate into his diſciples myndes: leſt whan they ſhould ſe it, they ſhould be ſo amaſed at it, as a thing vnwares & not loked for, that they ſhould be vtterly diſcouraged: chiefly whan they ſhould perceyue ỹ Jeſus came vnto his death willingly, whiche he mought haue eſcaped, nor could not be killed before the day cam, whiche he had himſelf apoynted for his death. And that was the Paaſſe daye, whiche among ỹ Jewes was kepte with great deuocion, renewyng the yerely remembraunce of that day, in the whiche in tyme paſt among the Egyptians, the poſtes beyng ſprynkeled with the bloud of the lambe, they wer deliuered from the killyng angell, and paſſed ouer ſafely the red ſea. In remembraunce of this thing, they offered yerely a lambe of one yere without ſpot: and of the paſſing by of the angell, & of the luckye paſſyng ouer the ſea, they called it Paaſſe. But this was a figure of Jeſus Chriſt, whiche ſhoulde redeeme the whole worlde wt his moſte holy bloud, frō the tyrannye of ſynne: who alone was cleane from the ſpottes of all ſinne. Jeſus putting his diſciples in remembraunce of this thing, ſayth: ye know ỹ after two dayes the Paaſſe ſhal be offered, & the ſame daye the ſonne of man ſhalbe deliuered to be crucified.

Than a Tembled together the chiefe prieſtes and Scrybes, and the elders of the people into the palace of the chiefe prieſt, whiche was called Cayphas, and held a counſel to take Jeſus by decepte, and kill him. But they ſayed, not on the holy daye, leſt there be an vprore among the people. The texte.

Therfore when that holy and cherefull daye was nere, for the keepyng of whiche it was meete for menne to prepare theim ſelues with godly workes, the chiefe prieſtes and the ſeniours of the people, were gathered together, whoſe authoritie, yf there had been any rage emong the people, ought furthwith to haue pacifyed it. And they were gathered to gether in the courte of the chiefe of the pryeſte, whiche was called Cayphas. For theſe chiefely conſpired agaynſt Jeſus, becauſe they feared leſt (yf he ſhould be preſerued) they ſhoulde leeſe their lucre and authoritie. Therfore it was decreed there thorough wycked counſel, that they ſhould ley handes vpon Jeſus and kyll him, not openly and violently, but by diſcepte & guyle. Therfore when theſe great men agreed emong them ſelues vngraciouſlye of the murder they conſulted of the tyme. For although they thyrſted ſore for the innocent bloud beeyng madde with enuy and hatred, yet they thought beſt differ to the deathe to an other tyme, becauſe the daye chiefly holy and feſtual emong the Jewes was at hande. For they feared if they ſhoulde ſet vp-

on him

on him on that day, that the people be wonte to resort together, least any tumulte or busynesse should rise, because there were manye emong the people, whiche seyng his miracles, and hearyng his meruayllouse doctryne, & markyng the great sobrenes and gentilnes of his maners, had a great opinion of hym. They feared the people, whiche feared not god: nor feared not to defyle the holy daye with murder, whiche durst not eate leuen bred. Sathan gaue them this counsel, desyring to kepe close that sacrifice whyche should bring helthe and saluacion to the worlde. But it pleased otherwise to the diuyne counsell. For it was not semely that the sacrifyce should be priuyly cast awaye, whiche the father would to be offered not onely for the saluacyon of the Jewes, but for the saluacion also of the whole worlde.

But they sayed. &c.

The texte.

Whan Jesus was in Bethanye in the house of Symon the leper, there came to hym a woman, hauing an alabaster boxe of precyous oyntment, and powred it vpon his head as he sate at the bourde. But the disciples when they sawe it, disdayned at it, saying: what nede this waste? For this oyntmẽt myght haue been wel solde, & geuen to the poore. Whan Jesus knewe this, he sayed: What trouble ye the woman? For she hath wrought a good worke toward me. For ye haue alwayes poore folke with you, but me ye haue not alwayes, and in that she hath cast this oyntment on my body, she did it to burye me. Verely I saye vnto you: Wheresoeuer this gospell shall be preached in all the worlde, that also, that she hath done, shalbe tolde for a memoriall of her.

Therfore whan Jesus was in Bethanya, nere vnto Hierusalem, where he should be crucifyed, & sate at meate in the house of one Simon called Leper, a certayne woman came vnto him, hauyng an alabaster of precyouse oyntment, who broke the alabaster, and powred the oyntment vpon his head. The disciples seeyng a thyng of so greate price powred and cast out at once, they disdayned and murmured at it. For they knewe that Jesus was not wont to vse suche delicacies, and that it should haue been more for his appetite, yf the woman had delyuered her alabaster whole, that the oyntmente beyng sold, the poore men might be relieued with the value therof. To what pourpose is it (sayd they) to leese suche a precio⁹ thyng? For it myght haue been solde for muche, and the value therof geuen to the poore. Thus sayd the disciples not vnderstanding to what purpose Jesus suffered this to be donne. For he was not in loue with suche delicacies, but he would haue his deathe to be adorned with suche honour, whiche death he would suffre of no necessitie, but of his owne wyll, for the health of the whole worlde. For whereas in all his lyfe he behaued hymself most lowlye, yet he honoured his death with a certayne magnificence, by the whiche death he should ouercum the deuyll. And therfore once he was caryed into Hierusalem with a greate tryumphe: and than, as preuentyng the honour of his burial, he was embaumed with a swete oyntment: and whan he was deade, he woulde be buryed in a newe sepulchre grauen in stone: and he would be wynded in a cleane shete: & he would be buryed with the busy care of a noble man. The karkases of ryche & honorable men, be wont to be embaumed with precyouse oyntmentes, eyther for honour, or ells to preserue theyr bodyes from corruption. And because he should reuyue and ryse agayne, before that his frendes should do him thys honoure, he suffered this pompe of buryall to be bestowed vpon him before hys death: to thintent he might imprint by many meanes in his disciples myndes the mencion of his death, and by honoure, to mittigate the horrydlenes therof.

But the disciples whã they sawe it &c.

Therfore when his disciples beyng ignorannt of these thynges, murmured and grutched at the costes and expenses, Jesus refrayned them saying: Why be ye greued with this woman? She hath done a godly offyce and a louing benefyte to me, whiche shal shortly dye. It is not meete that ye should haue enuy at this my last honoure. Poore men of the common sorte ye haue alwayes

alwayes with you, to whom ye maye do good, but ye shall not euer haue me. This oyntment is not lost, but this woman gessyng that I shoulde shortlye dye, with her office and duetie hath preuented my buriall: and hath powred vpon me beyng aliue, that that is wonte to be powred vpon the dead. Therfore deprawe not her godlynes, whiche is so acceptable vnto God, that wher as the gospel of my death shall be preached throughe oute all the worlde, this woman also shall be mencyoned, whiche with a godly and an holy duety, hath preuented my sepulture.

¶ Than one of the twelue whiche was called Judas Iscariothy went vnto the chefe priestes, and sayde vnto them: What will ye geue me, and I will deliuer hym vnto you? And they appointed to hym thirty denaries. And from that time further, he sought opportunitie to betraye hym. The texte.

Where as this cõmunicacion had repressed the disdayne of others, whiche erred of a simplicitie, not knowing the mistery: yet it pacified not Judas Iscarioth, which falsely pretended care for the poore, where as lucre and gayne were more pleasaunt vnto hym. For he bare the purse, and was wounte to stele sumwhat of the thinges which were geuen of the liberal frendes of Jesus, to be distributed emõg the poore, hereof by litill and litle he encreased his money. Therefore whan he was wholy geuẽ to the filthye disease of auarice, minding to recompence that, which he counted lost in the oyntment, with the price of the Lorde, he went vnto the chiefe priestes officers, whom he knew with bent myndes had conspired the death of Jesus, and that there was nothing to lette them, but that he might be taken without tumulte or businesse. To bring this to passe there were none more meete, than sum of the number of them, whiche were familiare with the lorde, & nere a boute hym, who knew certaynly whyther Jesus was woonte to go. For he had his secrete places to praye in. And ther was one founde in that chosen & piked number of twelue, whome Christe toke vnto hym to be the chiefe ouer all: whiche loued better wicked gayne, than so mylde and so beneficiall a lorde. So great a poyson is auarice, if it possesse wholy the minde of man. But Jesus woulde signifye by this example that there should be men, whiche being corrupt with the desire of money, would betray the worde of the gospell, and this mischiefe shoulde chiefly cum of thẽ, who being the chiefe & heades of the religiõ of the churche, semeth to be priuy of the secretes of their lord: with whom they be so familiar, that with wrong interpretacion they betray his doctrine to the wicked & prophane rulers, which seke for nothing elles, but the distruccion of the trueth of the gospell. Judas therfore going vnto the officers, sayd: what reward will ye geue me, if I deliuer you him into your handes? And they bargained with him for thirty denaries. With so littel wages could he be hyered to so beastely and cruell a deed: so lightly and vilely was that precious bloud estemed, whiche was sufficient to redeme whole mankinde. Therfore Judas gredy & gaping for the money that was promised hym, by and by from that time forwarde sought for occasion to betraye Jesus. What will ye geue me. &c.

¶ But the first day of the vnleauened bred, the disciples came to Jesus, saying vnto hym: where wilt thou that we prepare for the, to eate the Paasse? And he sayde. Go into the citie to suche a man, and saye vnto hym: The master sayeth my tyme is at hand, with thee do I kepe my Easter with my disciples. And the disciples did as Jesus had appointed them, & made ready the Paasse. The texte.

Therfore whan the first daye of seuen was at hande, in the which the Jewes were accustomed to abstayne from leauen breade, after the eating of the paschall lambe, the disciples go vnto Jesus, saying: Lord where wil ye that we shall prepare you a place to feaste and kepe your Paasche? so great was the scarcenes, that neyther he, nor his disciples had any house of their owne to go to. But Jesus to showe that this whole matter was misticall, and not done by

chaūce or necessitie, but that all thynges were done by the prescience & counsel of God, he ānswered them: Go in to the citie, and anon as ye entre in, there shal meete you a certayne man bearyng a potte of water, folowe him, and where-soeuer he goeth in, ye shal go in, and say to the housholder, the master sayeth: My tyme is at hande, at thy house I kepe my Paasse with my disciples. He shal show you a great & a fayre parler, there prepare my Paasse. The disciples went and found all thynges, as Jesus had tolde them before, & prepared hym a feast in the place that he commaunded.

The texte. Whan the euen was cum, he sate downe vā the twelue, & as they wer eating, he said: Verely I saye vnto you: One of you shall betraye me. And they were exceding sorowfull, and began euery one to say: Lord is it I? He answered and said: He that dippeth his hād with me in the dishe, the same shall betray me. The sonne of man goeth as it is written of hym: But wo vnto that man, by whom the sonne of man is betrayed. It had bene good for that man, if he had not ben borne. Than Judas whiche betrayed hym, answered, and sayd: Master, is it I? He sayde vnto hym: Thou hast sayde.

And towarde night Jesus went thither, and sate doune to suppe with his twelue disciples. And now as they were at supper, Jesus saieth vnto thē: one of you shall betraye me. This he sayed to declare that nothing at all was hid from hym, and also that the conscience of the traytour beyng touched, might be turned vnto penaūce. At this woord all theyr hartes begā to be very heuy. Euery man suspected and distrusted hym self, knowing the weakenes of man. They desiring therfore to be deliuered from this heauines, began for to aske seuerally: is it I Lord? Thā Jesus sumwhat to confirme and establishe the others, almost dead for feare, and to touche the conscience of Judas more sharplye, if perhappes he might be moued vnto penaunce, poynted the authour of the dede with a more certayne ligne, & withall put him in remēbraunce of the great familiaritie, whiche ought to haue withdrawen him from suche a mad mischiefe, saying: He that putteth his hande with me in the dishe, & is my fellow not onely of the table, but also of the dishe, shal betray me, & for the office of familiaritie he shall rendre vnto me the office of extreme enmitie, where as the cōmunion & felowshippe of breade and salt be wonte for to ioyne men vnknowen & vnacquaynted, with the bonde of amitie. And that these thynges should chaunce to the sonne of man, it was ordeyned heretofore of the father, and prophecied before of the prophetes. But yet wo be to that man, thorough whose wickednes, the sonne of mā is betrayed. The diuine wisedom doth vse his wickednes to the saluacīō of mankynde, but yet he is no lesse i faulte, which thorough his owne malice was brought to this dede, whereas I omitted nothing whereby I might heale his mynde. Wherfore for so wicked a deed, he shall be cruelly punished, vnles he repent, that it had bene better for hym neuer to haue ben borne. This cōmunication which with shame might haue healed an ill man, or with paine might haue feared a wicked man, made Judas nothing the bettter, i so muche that he ioyned īpudētie & vnshamefastenes to his wicked deed, & as though he had knowen him self to be nothing culpable, asked the Lord: Is it I? And here Jes⁹ not forgetting his wont gētilnes, answered: Thou hast sayde: geuing an inckling rather thā expressing plainly that it was he, & maketh as though he had a suspicion, & not knowlege of it.

The sonne of man. &c.

The texte. Whan they were eating, Jesus toke bread, and whan he had geuen thankes, brake it, & gaue it to the disciples, and sayd: Take, eate, this is my body. And he toke the cup, and gaue thankes, and deliuered it to them, saying: drincke ye all of this, for this is my bloud whiche is of the newe testament, that is shed formany for ꝑ remission of sinnes. But I say vnto you, I will not drincke henceforth of this fruite of the vine tree, vntill the daye when I shall drinke it new with you in my fathers kyngdome.

Therfore i this latter supper that he made with his disciples, before his deth, he did institute that most holy remēbraūce of his death: ꝑ being oftē renewed, it should be a perpetual memorial emong them, of his great charitie, whereby he sticked not to bestow his life to redeme mankinde: that the remēbraunce of

that

that godly sacrifice should neuer out of our mindes, wherein that most pure & immaculate lãbe the new and trew paasse, offered him self in the aulter of the crosse for vs to God the father, whom beyng angry, he hath made merciful to vs by his bloud, suffering paynes him self for our offenses, which wer due to our sinfulnes: Jesus did institute & consecrate this secrete signe & memoriall in two thinges, by the which amitie emonge men is wont to be intertayned: that the charitie by the which Christ gaue himself to his, should couple vs together also: who oftentymes eate together of one bread, & drinke of one cuppe. And also showyng by a certayne spirituall figure, the rites & manners of Moses his lawe, in the which was no purgation of sinne, but by bloud of the sacrifice: Furthermore signifying that he did consecrate a new leage of the euãgelicall profession by thys mistery. For whan Moses had recited the rol of the lawe, wherein the preceptes of the law were conteyned, and the people had aunswered: We will do all thynges that the lorde hath spoken, and will be obedient, with parte of the bloud of the sacrifices whiche they had killed, receyued in a vessell, he sprinckeled the people, sayinge: this is the bloud of the leage, which the lord hath made with you touching these wordes. And truely all these thinges signified wt certayne figures & shadowes this moste holye sacrifice, wherin the lord Jesus, deliuering his body willingly vnto death, & shedyng his bloud, went about to clense the sinnes of the whole world, reconciling vnto God all men frely, whosoeuer would professe this leage of the new testament. And he would that this sacrifice and this leage should be cõmended, & set furth to the myndes of his disciples wt certayn misticall signes, before that it was offered: to thintent that they should vnderstande that his death was not a cõmon or an idle, but an effectuall sacrifice to purge the sinnes not onely of the Jewes, but also of all nations and of al times. But (because the death of Christ ought not to be iterated) least so greate a benefite might go out of mennes mindes, or least they myght forget the holye leage once entred, and the authour of theyr health also, he did institute and ordayne that with often communion of the holy breade and of the cup, the memorye should be renewed among the professours of the euangelicall lawe. And he would that this signe should be very holy among his souldiers, & to be had in suche veneration that like as muche godly grace should be geuẽ to thẽ, which should receyue the body & bloud of the lorde purely and worthyly: so they that should take them vnworthily, should be the cause of theyr greuous dãnatiõ. Who they were eatyng. &c.

Therfore Jesus toke the breade in to his handes, and when he hadde offered the sacrifice of prayse vnto God, he breake it and distributed it vnto his disciples saying: Take ye, eate ye, thys is my body. Afterwarde he toke the cup into his handes, & when he had geuen thankes vnto the father, he dranke before, and reched it vnto them, saying: Drinke all ye of this cuppe. For this is my bloud of the new testamẽt which shal be shed for many for the forgeuenes of sinnes. As often as ye shall do this, do it in the remẽbraunce of me. For as often as ye shall eate of this breade and drinke of this cuppe, ye shall declare ỹ lordes deth vntil he cũ, not now as a sautour, but as a iudge. In ỹ meane time none other sacrifice for sinnes shall be loked after. For this one is sufficient for to take away the sinnes of the whole worlde. And I saye vnto you I wil not eate of thys breade hereafter, vntil I shall eate it with you complet and perfecte in my fathers kyngdom, and I will drinke no more of this fruite of the vine, vntill I shal drinke it new with you in my fathers kingdome. And the most meke and gentill lorde did not exclude Judas the traytoure frõ this holy memoriall, that by thys so great clemency and gentilnes, he myght be reformed. But because he receyued the signe of the league & testament, hauing treason in his harte, he departed more vncleane than he came. I will not drinke hẽce furth. &c.

¶ And whan they had ſong the hymne, they went out vnto the mount Oliuet: Than ſayed Jeſus to thē: All ye ſhall be offended becauſe of me this nyght. For it is wrytten, I wyll ſmyte the shepeherde, & the shepe of ꝓ flocke ſhalbe ſcattered. But after I am ryſē agayne, I wil go before you into Galile. Peter ānſwered & ſayd vnto him: Though al mē be offended becauſe of ꝑ, yet I will not be offended. Jeſus ſayd vnto him: Verely I ſay vnto thee ꝓ in this night before the cocke crowe, thou ſhalt deny me thryſe. Peter ſayed vnto him: Yea, though I ſhould dye wt the, I wil not deny the. Lykewyſe alſo ſayed all the diſciples.

The texte.

And after that they had ſong an hymne in the prayſe of god, they aroſe and went into the mount of Oliues whiche place he knewe to be well knowen vnto the traytoure, leſt he ſhould ſeme to deſire to be hyd, as fearyng death: but purpoſely he withdrawed himſelfe into a ſolitary place, that he myght be taken without tumult of the people, whiche thing they went about and loked after. There he telleth his diſciples agayne how it ſhould cum to paſſe that by and by they ſhould be ſore troubled, ſeyng the puniſhment of theyr lorde: but leſt they ſhould be vtterly diſcouraged, he doeth coumfort them with a prophecy, and with the reſurreccion that ſhoulde folowe furthwith, poyntyng alſo the tyme and the place nere at hand, where they ſhould ſee him agayne: all ye (ꝙ he) ſhall be troubled this night for my cauſe: For ſo God the father prophecied by the mouth of his Prophete zacharye: I will ſtryke the ſheperd, and the ſhepe of the flocke ſhall be ſcattered abrode. But ye nede not to dyſpayre. Death ſhall trouble your mindes, but by & by the reſurreccion ſhal comforte you. For I wil ryſe agayne the thirde day, & after that I am ryſen, I wil go before you into Galile. There I will offer my ſelf to be ſene of you. Jeſus ſuffred al his diſciples to be thus troubled, to thintent he myght teache thē by the very dedes, how great the weakenes of mans nature was, and how folich a thyng it is for a man to truſt to hymſelf, that hauing experience of thē ſelues, they myght learne to helpe other mēnes weakenes. Peter therfore not wel knowing himſelf, with a certayne manly & worldly boldnes, denieth that it ſhal cum to paſſe, whiche Chriſt by the prophecy ſayed ſhould cum to paſſe, and (whiche was a poynte of more raſhnes) he preferreth hymſelfe before all other: If all be troubled (ꝙ he) in thy cauſe, yet I will not be troubled. To whome Jeſus anſwered: what ſayeſt thou Peter wylt thou alone not be troubled? Nay this I tell the of a ſuertye, before that the cocke crowe twyſe this nyght, thou ſhalt denye me thryſe. Yet Peter not knowleagyng his weakenes for all thys, aunſwered ſtoutly: yea yf I ſhould dye with the, I will not denye the. And the other of the Apoſtles folowed ꝓ raſhenes of Peter, who would haue denyed Chryſte alſo, yf they had been brought to a lyke ſtreyght as Peter was.

The texte.

¶ Than came Jeſus with them vnto a village, whiche is called Gethſemani, & ſayed vnto the diſciples: Sit ye here while I go and praye yonder, and he toke with him Peter, and the two ſonnes of zebedee, and began to wexe ſorowfull and heuy. Than ſayd Jeſus vnto them: My ſoule is heuy, euen vnto the death. Tary ye here, & watche with me. And he went a litle farther, and fell downe on his face, and prayed, ſayinge: My father yf it bee poſſible, let this cup paſſe from me: Neuertheleſſe not as I will, but as thou wylt.

Than Jeſus knowing that the tyme drewe nere, that ꝓ laſt ſtorme ſhould cum, he led aparte his eleuen diſciples (for Judas was gon out frō ſupper) into a village called Gethſemani. Here he cōmaunded eight of them to tarie, whiche yet wer loth to depart frō theyr maiſter, whom thei loued harteley, but as yet with a worldly affection. Tary (ꝙ he) in this place, whiles I go into my accuſtomed place, and praye there. For he durſt not make theim priuie of his conflicte, ſith they were yet but weake, leſt they ſhoulde be diſcouraged, and taketh with him but onely thre. Peter, and the two ſonnes of zebedee, ꝓ he might haue thē to be witneſſes of his extreme māly weakenes, whom he toke wt him into the mount to beholde his maieſtie: & to teache wt al, that as oftē as any greater ſtorme of ſuch troubles, thā mans ſtrength cā abyde, is at hand, that we vtterly diſtruſtyng our ſelues, commit vs wholy to

ly to the helpe of God. And the feare of death whan it cũmeth vpon a man, is moze bitter than death it selfe. Therfoze this hoziblenes beganne than to cũ vpõ Jesus, and he felt great sozow and heuines of minde. Foz he would not that his chosen frendes shoulde be ignozant of the griefe of his minde, that they might playnely see that he was very man, troubled wᵗ affeccions both of body and minde: my soule (q̃ he) is heuye euen vnto death. Tarry here and watche with me. Foz this time requireth not slepe, but waking & erneſt pzater. Therfoze Jesus going fozward a litill, frõ his thzee disciples, hãging downe his head, bowed his face to the yerth, and so pzostrate, pzated vnto his father, saying: Myy father if it be possible take awaye this cup of death from me, foz I feele the affection of the body muche ahbozring from death. Not withstanding let it be, not as I will, after the weakenes of the body, but as thou wilt to the health and saluacion of mankynde.

Tary ye here and watche wᵗ me.

Myy father, if it be possible. &c.

¶ And he came vnto his disciples, and founde them slepyng, and sayd vnto Peter: could ye not watche with me one houre? Watche and pzaye, that ye enter not into temptacion. The spirite is ready, but the flesche is weake.

The texte.

When he had thus pzayed, he returned vnto his disciples, and founde thẽ slepyng, and sayeth vnto Peter: Thou that diddest crake a lytle befoze that thou wouldest dye with me, couldest thou not wake with me one houre? I wake and pzay foz you. Wake you with me, and pzaye to the father that ye fall not into temptacion and be ouercum. The victozye chaunceth not but vnto them that wake, least the flesche ouercum the spirite, and the spirite must be susteyned with the helpe of God.

Agayne he wente the secound tyme & prayed, saying: Myy father if this cup can not passe away frõ me, but that I dzincke it, thy will be done. And he came & founde them agayn slepyng. Foz their yes were heuy. And he left them, & went agayne, & prayed the thyzde time, saying the same woozdes. Than cũmeth he to his disciples, & saieth vnto them: Slepe nowe and take your rest. Behold the houre is at hande, & the sonne of man is betraied into the hãdes of sinners: Arise, let vs be goyng. Beholde he is at hande, that doeth betraye me.

The texte.

So his disciples beyng rayled, Jesus went agayne & prayed agayne, with as many woozdes vnto his father: Myy father, if it be not possible that this cup shall passe from me, but that I shall dzinke of it, thy will be donne. Afterward he returned agayn vnto his disciples, and founde them agayne slepyng. Foz theyz yes were very heuy, by the reason of sozowe increasing theyz slepe. Therfoze leauing them, he went alone the thyzde tyme to pzaye foz his disciples, foz the weakenes of the flesh ouercame them. And he prayed likewise the thirde tyme, to teache vs to pzaye continually and behemẽtly, as often as the stozme of tentation is at hande. Foz than the angels be pzesent & geue strẽgth to the spirite. Afterward he returned vnto his disciples, and rebuked them foz their sleping out of time, sith the time required great watching. Foz nowe (saith he) the tempest is at hande which shall finde you vnready, and therfoze vnmeete and ouermatched: now (q̃ he) slepe and take your rest. Lo the houre is cum, that the innocent sonne of man shall be deliuered in to the handes of ỹ wicked. Therfoze arise, let vs go meete the hurte and displeasure that cũmeth agaynst vs. Beholde he is at hande which betrayeth me.

¶ While he yet spake: loe Judas one of the numbze of the twelue, came, and with him a great multitude with swerdes and staues, sent from the chefe priestes and elders of ỹ people. But he that betraied hym, gaue them a token, sayinge: Whom soeuer I kisse, the same is he, laye handes on hym. And furthwith he cummeth to Jesus, saying: Hayle master, and kyssed hym. And Jesus sayde vnto hym: Frende, wherfoze art thou cum? Than came they and layde handes on Jesu.

The texte.

Jesus had not ended this communication, but lo, Judas Iscariote one of the numbze of the twelue came, folowing Jesus his captayne a littell befoze, and now become ouer a wicked company a moze wicked captayn. Foz a great cumpanye of souldiers folowed him with swerdes and clubbes, whome the

chefe of the priestes, and the seniours of the people, had sent for this intent, ꝑ Jesus myght be taken without tumulte of the people. For although they had purposed to differ this matter vnto another time, yet hauing opportunitie of the traytoure, they chaunged theyr myndes. And therfore Judas chose both the night and the place in the whiche Jesus was wonte with a fewe to praye. Finally lest they should fayle of the person, the traytoure taught thē by what token they shuld knowe Jesus: whom so euer (quod he) I shal kisse he it is: laye handes vpon hym. Therefore Judas Iscariote went before, and went vnto Jesus as though he would salute him, saying: Hayle Rabbi, and therwith kissed him, whiche in tymes paste was vsed in salutacions because of honour and duty. Now Jesus to geue a perfect example of mekenes in euery place to his disciples, dyd not repel the wicked disciple from kissing, nor did rebuke him for his madnes, but with gētil spekyng touched his conscience, saying: Frende, for what cause art thou cum: For he cam w a kysse after suche sort as though he would haue told him sum newes. At this token the multitude came running, and layed handes vpon Jesus & helde him fast. The disciples myndes wer sore amased at this ruffelyng, whom Jesus suffered to fall into this affection, because he would vtterly plucke out of theyr myndes, al gredy desyre to reuenge and to defende them selues.

The texte. ¶ And beholde, one of them which was with Jesus stretched out his hande, and drewe out his swerde, and stroke a seruaunt of the high prestes, and smote of his eare. Than sayde Jesus vnto hym: put vp thy swerde in his sheath For al they that take the swerde shall perishe w the swerde, Thinke ye not that I can pray to my father, & he shal geue me more than twelue legions of angels? How than shal the scriptures be fulfilled? For thus must it be.

And Peter, eyther because he was more feruent euery where than the other, or elles because he had made stoute promyses of hym selfe before, lest he should seme not to do for his maister, plucked out his swerde, and strake Malcus the seruaunt of Cayphas, and cut of his ryght eare. Jesus so orderyng the stroke, that both it was a lyght wounde, & whatsoeuer the hurt was he healed it, and restored the eare agayne. But Peter erred by the reason of a certayne good loue towarde the Lorde, and this errour he toke in maner of the wordes of Jesus not wel perceyued. For he cōmaūded them to sell theyr coate and to bye swerdes: and whan they answered, there were two swerdes, he sayed: it is sufficient. But they thinckyng that he spake of a swerde of yron, whereas as Jesus ment a spirituall swerde, after supper they toke furthe their swerdes with them ready to defende their Lorde, yf the mater had so requyred, or yf he had commaunded. Therfore to plucke this affection vtterlye out of the myndes of all his disciples, he dyd chyde Peter sharply, saying: put vp thy swerde into his place. They that do strike with the swerde, perysshe with the swerde, the recompence of vengeaunce turning backe vpon theyr owne heade. We haue no nede of this fence, which do get the victory better by suffering than by killing. Or elles thincke you that I could lacke helpe yf it pleased me to haue this defence? Could not I make suite vnto my father, & coulde not he sende to helpe me in the stede of twelue disciples, twelue legions of angles? But thus it is thought good to my father, thus it was spoken before of the Prophetes. And none of these thinges is done by chaunce or fortune.

The texte. ¶ In that same houre, Jesus sayed to the multitude: ye be cū out as it wer to a theefe with swerdes and clubbes for to take me. I sate daylye with you teachyng in the temple, and ye toke me not. But all this is donc that the scriptures of the Prophetes might be fulfilled. Than all the disciples forsoke him and fledde. And they toke Jesus & ledde him to Cayphas the high priest, where the Scribes and elders were assembled. And Peter folowed him a far of vnto the high prestes court, & wēt in, and sate w the seruauntes to see the ende.

Than

Than Jesus turnyng to the multitude, sayed: nowe weponed with swerdes and clubbes, ye cum furth to take me. But whan I sate dayly emong you teachyng in the temple, and healyng the sicke & diseased, ye layed no handes vpō me. Now in the dead night, ye seke me out being quyet & still in a secrete place. But al these thynges be done not by your violence, but by the ordinaunce of goddes counsell, whereof the scriptures of the Prophetes hath prophecyed long before. The disciples hearyng this, and seyng that there was no hope, for asmuche as Jesus offred him vnto death, they lefte their master and rāne awaye. But the ministers nothyng mitigate with remembraunce of the doctryne and benefit of Jesus, ledde him awaye lyke a prisoner, to the house of Cayphas the chiefe of the priestes, whither the scribes and senioures dyd resorte. But Peter alone (for the other disciples beyng afrayed, were fled euery man his waye) although his skirmishe came not well to passe, yet he coulde not leaue of vtterly the care of his master, whom he loued hartely: and yet agayn he durst not be present w̄ him, notwithstanding he folowed as it might be a farre of, and at length, in the darke as vnknowen, he entred into the court of Caiphas. Finally entring in he sate among the ministers warming him at the coles, that whereas he coulde not defende Jesus, yet at the lest he might see what should be the ende of the iudgement. For as yet Peter had sum hope in his minde. Tha all the disciples. &c.

¶ The chiefe priestes and elders, and all the counsell, sought false witnesse agaynst Jesus, for to putte him to deathe, but found none: yea whan many false witnesses came, yet they founde none. At last came two false witnesses, & sayed: he said. I am able to destroye ỹ tēple of god, and builde it agayne in three dayes. And the chiefe priestе arose and sayed vnto him. Answerest ỹ nothyng? why do these beare witnes against thee? But Jesus helde his peace. And the chiefe priestе answered and sayed vnto hym: I charge the by the liuyng God, that thou tell vs whether thou be Christ the sonne of god. Jesus sayeth vnto hym. Thou hast sayd: Neuertheless I say vnto you: hereafter ye shall see the sonne of man sitting on the right hand of power, and commyng in the cloudes of the skye, The texte.

Further the chiefe priestes and the whole counsel, to make sum apperaunce of a lawful and iust iudgement, went about to suborne and set furth false witnesses against Jesus, whose innocēcy was so great, ỹt it was very harde so to lye of him, ỹ the lye might haue any colour of truth. And after that many false witnesses came furth, but of suche sorte that their testimonies and sayinges wer so il framed together, that they confounded them selfes, in somuche that they wer not thought meete neyther of those iudges, neyther of ỹ cumpany. At lēgth cūmeth furth two false witnesses, which sated: He sated. I cā destroy the tēple of god, & after thre dayes make it vp. They toke occasion of this lye by the wordes of Christ, who sayed: loose this tēple, and in three dayes I wil rayse it vp, meanyng thereby that he shoulde be slayne of theim, but within three dayes he should lyue agayn. The witnesses to make the thing more odious, did depraue & mysse take those wordes which they vnderstode not. For he sayed not, I can distroy, but loose ye: and he sated not I wil buylde agayn, but I will rayse vp, applying it to his body whiche should be slayne, & lyue agayne. Therfore at this testimony because it semed to be of sum weyght, and no nother was found more meete & conuenient, the chief of the priestes roose vp, and counterfeyting the person of a iust iudge, as though he woulde geue Jesus libertie to defend himself, sayed: Doest thou make no answere to these testimonies whiche be brought agaynste the? But Jesus helde his peace, knowing that whatsoeuer he said, shoulde be reproued and mistaken. Than the chiefe of the priestes desiring to wrest out sumwhat, wherby Jesus might be condēned (for nowe his madnes was suche that al tarryng semed to lōg) sayeth vnto him: I coniure the by the liuyng God, tell vs whether thou be Christ the sonne of god. This was a crafty question of the wicked bisshoppe. If he had denied that he was the sonne of God he would haue cried out, why than takest thou vpon the, the thyng that thou art not? If he had affirmed The chiefe priestes & elders. &c.

it, he

it, he would haue falsly accused him for blasphemy. If he had holde his peace beyng required and adiured, he shoulde seme to dispyse god, and the autoryte of the highe prieste. And what was he that dyd adiure him? A wicked bishop, whiche had bought of Herode for money the annuall honour, and he which did assault the sonne of god, adiured hym by god. Yet Iesus as it were shewyng a reuerence to the honour that he dyd beare, beyng demaũded whether he was Christ the sonne of god, answered: Thou hast spoken, so confessyng hymselfe to be that he was, that yet he auoyded the faulte of arrogancy. And he added a thing whiche ought to haue reuoked the wicked bishop from his purposed wickednes, yet (ye he) this I saye vnto you, hereafter ye shall see the sonne of man sitting on the ryght hande of the power of God, and cummyng with maiestie in the cloudes of heauen. He gaue to vnderstande, that he beyng than lowe and condemned of the wicked, should once cum with the power of god to be iudge ouer all the worlde.

Iesus saieth vnto him thou haste saied. &c.

The texte. Than the high priest rent his clothes, saying: He hath spoken blasphemy. what nede ye of any moo witnesses? Lo, now ye haue heard his blasphemy, what thinke ye? They answered and sayed: He is worthy to dye. Than dyd they spit in his face, & bufeted hym with their fystes. And other smote him on the face with the palme of their handes, saying: Tell vs Christ, who is he that smote thee?

The chiefe priest beyng the more prouoked with this saying, to thintẽt that thorough the conterfeyted zeale of religiõ he might make the crime of Christe the more sore, he rent his garmentes, and sayed: he speketh blasphemously. He doth vsurpe and take vpon him diuine honoure, where as he is but man.

Lo, now ye haue heard his blasphemye. &c.

What nedeth there any more witnesses? Beholde nowe ye haue heard manifest blasphemye. What thincke ye? They answered: he hath deserued death. Than they began to handle him cruelly with mockes and skornes, as though he had ben lawfully condemned, whiche also Iesus suffered most meekely, to geue vnto his a perfect example of patience. They dyd spette in his face, and couering his face, they gaue him buffettes and blowes. Agayn, sum strake hym on the face with their handes, saying: prophecy and tel vs Christ, who is it that strycketh the? with these skornes and rebukes they cast him in ỹ teeth, because he woulde be taken for Messias, and because he was honoured of the people, by the name of a prophet.

The texte. Peter sate without in the courte, and a damsell came vnto him, saying: Thou also wast with Iesus of Galile, but he denied it before them al, saying. I wot not what thou sayest. When he was gone into the porche, another wenche sawe him, and sayed vnto them that were there. This felowe also was with Iesus of Nazareth. And he denied it agayne with an othe, saying: I dyd not knowe the man. A while after came they that stode by, and sayed vnto Peter: Surely thou art one of them, for thy speche doth bewraye the. Than he begãne to curse and sweare, that he knewe not the manne, and immediately the cocke crewe. And Peter remembred the sayinge of Iesus, whiche he spake vnto him, before the cocke crow, thou shalte deny me thryse, and he went out, and wept bitterly.

In the meane season Peter sate without in the courte, beholding a far of the heuye syght, and lokyng for the ende of the matter, for he durst not cum nere, lest he should be knowen of the ministers. And a certayne wenche came vnto him, whiche partely knewe him, and sayed: Thou also wast one of the folowers of this Galilean. Here Peter being amased at the wenches worde, and forgetting that stoute worde that he spake to Christ: (and yf I should dye with the, I wil not deny the:) denied his lorde before thẽ all, sayinge: I cãnot tell what thou sayest. And furth with the cocke did crow. And as he prepared to go oute, euen in the dore another wenche spied hym, whiche vttering hym to the ministers standing by, sayeth: This man also was with Iesus of Nazareth. And agayne he denied it, swering that he knew not the manne. And a litle after certayn of them that stoode by, knowing Peter, sayed: Truely thou arte one of this numbre. For not onely thy face, but also thy speche doth vtter ỹ to be a Galilean. Thã Peter being more afrayed, began not only to abiure & forsake Iesus, but also to execrate & banne himself, yf euer he knewe the man.

And

And furthwith the cocke crowed agayne. After these, Jesus dyd behold him, & speaking (as it were) vnto him w̄ his iyes, monisshed him. Than at length Peter cūming to him self, remembred that Jesus tolde him before, when he craked of his boldnes & valiantnes: before the cocke crowe twise. thou shalte deny me thryse. But because he sinned thorough the weakenes of man, being amased w̄ feare, & not of purposed malice, he deserued mercy. Christ suffred this in his chosen apostle, that no man, offende he neuer so sore, shoulde dispaire of pardon so that he repent, and wash the spot of his minde with teares. For Peter which was as it were beside him selfe, at the loke of Jesus, by and by came to him self agayne and repented, & goyng furthe wepte bitterly.

¶ The. xxvii. Chapiter.

¶ Whan the morning was cum, all the chiefe priestes, and elders of the people helde a counsell against Jesus to put him to death. And brought him bounde, and deliuered hym to Pontius Pilate the debitie. The texte.

Therfore that night was thoughly watched of the heades of religion, with these wicked and cruell deedes. And when daye drewe nere, agayne the chiefe priestes and the seniours of the people went to counsell agaynst Jesus, to put him to death. Therfore they deliuered him bounde vnto Pontius Pilate president, to take punishement of the condēpned man. Here Judas that betraied him, seyng that he was now cōdempned, and that they went to extremities, moued with repentaūce, brought agayn the thirty pieces of siluer to the heades of the priestes & the seniours of the people, saying: I haue sinned because I haue betrayed the innocent bloud. Truely this mannes confession shoulde haue moued the princes myndes. He confesseth that it was done by the infection of auarice, and he confesseth that he hath betrayed an innocēt. But they vtterly raging, and thirstyng after nothyng elles but innocente bloud, answered: what is that to vs, whether thou hast betrayed an yll doer or an innocent? Loke thou to that.

¶ Than Judas which had betrayed him, seyng that he was condemned, repented himself, and brought agayn the thirty plates of siluer to the chiefe priestes & elders saying: I haue sinned, betraying the innocēt bloud, but they sayd: what is that to vs? See thou to that, and he cast downe the siluer plates in the temple, and departed and honge him self. The texte.

Judas now repenting of his gayne, desired to breake of his bargayne, but theyr cruelty coulde by no meanes be mitigated. Judas therfore casting the pieces of siluer at theyr feete, departed away: heapyng & increasing his wicked dede with a more wicked dede. He knowleged the greatenes of hys sinne, but he knowleged not the greatenes of goddes mercy. Peter wepte bitterly, and obtayned mercye. Judas wepte also, but with a desperat mynde, rather than a cōuerted mynde, and therfore he went a syde, and hanged himself, and burst in the middes, and his bowelles fell out.

¶ And the chiefe priestes toke the pieces of siluer, and sayd: It is not lawfull to put them into corbon, because it is the pryce of bloude. And they toke counsell, & boughte with thē a potters felde to bury straungers in. Wherfore the fyelde is called the fyelde of bloud vnto this day. Than was fulfilled that which was spoken by the Prophete Hieremye, saying: They toke thirtye siluer pieces the pryce of him that was valued, whome they bought of ỹ childrē of Israel, and gaue theym for the potters fyelde as the lorde appoynted me. The texte.

After this the heades of the priestes went to counsell agayne, and that theyr cruelty myght be the better knowen to all menne, they did nothyng without a cōmon counsell. They consulte to what vse the thirty pieces of siluer should go, which Judas had cast at their feete. And beyng men of aukeward religiō, hauing no religion nor feare in killing of an innocēte, who had done somuche for thē: It is not lawful (ỹ they) to put this money ito Corbō, that is emōg ỹ giftes of the tēple, which they woulde haue estemed & regarded religiously.

For

For it is the price of bloud. But the holines of the temple must not be poluted with bloud. And in ỹ meane season they disclose theyr vngracious conscience, confessyng hym to be innocent, whose betrayment they had bought. Therfore because that they al should be partakers of the sinne, they cousselled together, and with that money they bought a ground of a certayne potter for godlye vses, that straungers might be buryed there, as though they woulde haue recompenced the sinfull deade that they had in hande, with this good deede. And yet by this meanes they prouided very ill for theyr good name. For they coulde not by any other meanes, more blase abrode theyr wickednes. For the thing is cum to suche a common saying, that at this daye that ground is called of the Syryans, Acheldema, that is to say the grounde of bloud. Neither was this thing done by chaunce, for Hieremye prophecied that it should cum to passe: and they toke thirty pieces of siluer ỹ price of hym that was pryced, whom they bought of the childzen of Israell, and they gaue theym for the grounde of a potter, as the lorde appointed me.

The texte. Jesus stode before the debitie, and the debitye asked hym, saying: Arte thou the king of Jewes? Jesus sayeth vnto hym. Thou sayest. And whan he was accused of the chiefe priestes and elders, he answered nothyng. Than sayed Pilate vnto hym: hearest thou not howe manye witnesses they laye agaynst the? And he answered him to neuer a worde, insomuche that the debitie maruayled greatly.

Therfore whan Jesus stode before the president as giltye, they accused him busily of many thinges, spekyng nothyng in the meane season of blasphemy, of the religion of the temple defiled & broken, and of the cummyng of the sone of man, with the which thinges they knew that Pilate, passyng litill of suche superstition, woulde be litell moued: They ley in other fayned fautes, which myght stirre ỹ presidentes mynde against Jesus, saying: we haue found this man goyng aboute to subuerte our nacion, and forbyddyng tributes to be geuen vnto Ceasar, and saying that he is Christ the kyng. Pilate hearyng mencion of the king, bicause this semed to touche Ceasar, demaunded of Jesus:

Jesꝰ stode before ỹ debitie. &c. Arte thou the king of Jewes? Jesꝰ least he should seme proude, yf he should make no aunswere, sayeth: Thou saiest: not vtterly denying that he was king, but yet addyng that his kyngdome is spirituall not worldlye, that it pertayneth nothyng to Ceasar or Herode. Agayne whan his accusers called vpō the mater, Pylate delyryng to get out of hym, whereby he myght be delyuered: Hearest thou not (sayd he) howe sore faultes they laye agaynst the? But vnto these Jesus answered vtterly nothyng, insomuche as the presidente marueyled greatly, that an innocent man in daūger of death, dyd kepe silence with so great meknes. Pilate perceyuing by the countenaunce and behauioure of Jesus that he was far from suspicion of delyrying of the kyngdome, sayeth vnto the heades of the priestes and their folowers: I fynde no deadly offece in this man. But they were the more hote and vehement, saying: he is a seditious manne, he hath styred ỹ people with his doctryne, walkyng ouer al Jewry, beginnyng from Galile vnto this place. Pilate perceyuyng that Jesus was innocent, but that the priestes and the Scribes went aboute that theyr purpose of enuy & malice, & therfore seking occasion to deliuer Jesꝰ, or at the least to sende him from the courte: whan he heard the name of Galile, he asked him what countrey manne he was, and when he knewe that he came out of the coastes of Galile, where Herode had rule and imperye, he sente hym agayne vnto Herode, who than as it happened, was at Hierusalem. Truelye Herode seyng Jesus, was very glad. For of long tyme he desired to see Jesus, because the fame went that he dyd wonderful thinges. Therfore he hoped well, that he would worke sum miracle before hym also. And whan Herode asked hym questions of many thynges, Jesus aunswered hym nothyng, who came not

for

for this purpose to delyght the curiosytie of pynces, but to see & prouyde for the helth of men . And wheras he was accused before him for many causes, and answered nothyng, Herode contemned him with his garde: & putting vpon him a whyte garment in skorne, sent him agayne to Pilate. And by this occasion Pilate and Herode were made frendes, wheras before they were at strife. Therfore Pilate calling together the heades of the pryestes, the maiestrates and the people, protested that he had founde none offences in Jesus whiche they obiected agaynst hym: and that Herode also had sent hym away as innocent, whiche he woulde not haue done, yf he had iudged him in daunger of a capitall crime. And to pacifye the enuye of the Jewes: I wyll refourme hym (qͦ he) and let him go.

The texte. At that feaste, the debtie was wont to deliuer vnto ỹ people a prysoner, whom they would desyre. He had than a notable prysoner, called Barrabas. Therfore whan they wer gathered together, Pilate sayed: Whether wyll ye that I geue loose vnto you Barrabas or Jesus, whiche is called Chryst? For he knewe that for enuye, they had delyuered him.

And whan he could nothing preuayle by these wordes, he seketh another occasiõ to deliuer Jesus. There was a custome emong ỹ Jewes ỹ vpon the holy day, for religions sake the presidente should set at libertie sum one of thẽ whiche wer kept in hold. He had fast in holde at ỹ tyme a certayne notable & a famous thief, named Barrabas, whiche name he knew was hated of the people. Therfore calling the Jewes vnto him, he asked thẽ whither they would haue geuen thẽ, & pardoned, Barrabas or Jesꝰ: hoping ỹ in cõparisõ of so famouse & so strong & violent a theke, they would rather deliuer Jesꝰ.

The texte. Whan he was set downe to geue iudgement, his wyfe sent vnto him, saying: Haue thou nothing to do with that iust man. For I haue suffered many thynges this daye in my slepe, because of him. And the chiefe pryestes & elders persuaded the people, that they should aske Barrabas and destroye Jesus. The president sayed, and answered vnto thẽ: whiche of the two wil ye ỹ I let loose vnto you? They sayd Barrabas. Pilate sayed vnto thẽ: what shal I do than wt Jesus which is called Chryst? They al sayd vnto hym: Let hym be crucifyed. The presidẽt sayd, what euil hath he done? But they cryed the more, saying: Let him be crucifyed.

But the president sitting agayne in iudgement, his wyfe sendeth vnto hym one ỹ should say to him in her name, that he should not contaminate himself with the bloud of ỹ innocent, saying that she was vexed that nyght wt horrible visions for Jesus sake. And this chaũced not wout cause, but by the ordinaunce of god, that there should yet be sum of whom Jesus should haue testimony of his innocencye. For ỹ was very expedient for al men to knowe, that his death was freely bestowed to redeme vs. And wheras ỹ people wer in doubt, whether of both they might desyre to be geuen vnto thẽ, it came to passe by the counsel of ỹ pryestes & the senioures, that they asked Barrabas, that Jesus in his place might be killed. Suche is the iudgement, & thys is the kyndenes of the people, this is the counterfeyted religion of ỹ pryestes, & the elders. It was a matter of religion to them to enter into the courte of Pilate that they myght eate they pascall Lambe beyng pure & cleane, & it was no matter of religion with suche ragyng madnes to put him to death, whiche was innocent and throughly tryed with so many vertues and benefites toward thẽ. Pilate therfore proposed vnto them agayne whither they would haue Barrabas or Jesus set at libertie. They cryed vnto hym: Barrabas. Pilate agayne sayed: Than what shal I do wt Jesus, whiche is called Chryst? trustyng ỹ they would be content with sum more gentyl punishment. But they cryed with a great consent of voyces, lette him be crucifyed. This kynde of punishmente was both cruel & very slaunderous, & shameful. Agayne (qͦ Pilate) shal I crucifye an innocent? what hath he deserued? I fynde nothyng in him worthy death: Therfore I will chastice him, & let him gooe. With these wordes the madnes of the people was more stirred,

crying

eryng out: vp with him, vp with him, crucifie the man.

The texte. ¶ Whan Pilate sawe that he coulde preuayle nothing, but that more bulynes was made, he toke water and washed his hãdes before the people, saying: I am innocẽte of the bloud of this iust person, see you to it. And all the people answered & sayed: His bloud be vppon vs, and our children. Than let he Barrabas loose vnto theym, & scourged Jesus & delyuered hym to be crucified.

Pilate perceyuyng that prouyng all wayes and meanes he preuayled nothing, but that the tumulte of the people was styrred vp more, he assoyled Jesus before that he condemned hym. For in the presence of the people he toke water and washed his handes, saying: I am innocẽte from the bloud of this iust manne, ye be the authors of his death, and not I: the vengeaũce of the innocent bloud shall light vpon your heade. Yet the vnhappy Jewes were not feared with this saying, but the whole people cryed out all together. Let hys bloud lyght vpon vs, & vpon our chyldren. They wished destruccion to theym and to theyr successours. But Christe more gentill towarde theym, than they were them selues, hath repelled none from pardon & forgeuenes, so that they do repente. For many afterwardes dyd worshipp the Crosse of Christ, whiche than cryed in the multitude vp with hym, vp with him, crucify him. Therfore Pilate ouercum with their stiffe madnes, gaue vnto them Barrabas the authour of sedicion, and a murderer, and condempned by all mennes iudgementes, yea, before iudgement. But after the maner of Rome, whan Jesus was scourged, he deliuered him to be crucifyed.

The texte. ¶ Than the souldiers of the president toke Jesus in the common hall, and gathered to hym all the company. And they stryppyd him, and put on hym a purple robe, & platted a crowne of thornes, and put it on his head, and a rede in his right hand, and bowed the knee before him, and mocked him, saying: All hayle the king of Jewes. And whan they had spyt on him, they toke the rede, and smote him on the head. And after they had mocked him, they toke of agayne the robe, and put on hym his owne garmẽtes, and toke him away to crucify him.

Than the souldiers of the president, after that they had receyued Jesus in the courte, gathered the whole garde about hym, cruelly to take theyr pleasure by mocking of the innocent, partely folowyng their own naughty disposicion, partely prouoked by ỹ Jewes. And because they hearde, that he made him selfe kyng of the Jewes, they in maner hitting him in the teethe, because beyng suche an abiecte he would proudely clyme vp to a kyngdom: they spoyled him of his owne garmentes, and put vpon him a purpull garment, that is to say, a kyngly roobe. After that in the stede of a diademe they sette a crowne vpõ his heade made of thornes. In the stede of a scepter they gaue him a rede in his right hande. And now as saluting their newe kyng, they knele downe before him and mocke hym, saying: Hayle kyng of Jewes. Nor beyng cõtent with these dispytes, they spyt vppon him, and strike his heade crowned with thornes with the reede, that they gaue him in stede of a mace. And whan they omitted no maner of dispite, he suffered all thynges with greate mekenes, to showe vnto his, a perfecte example of patience. Therfore after that the souldiers had satisfied the mindes and the iyes of the cumpany with all kyndes of mockes and skornes, they plucke of his robe agayne, and put on his owne apparell, that he might be the better knowen of all men.

The texte. And as they came out, they founde a man of Cyren named Simon, hym they compelled to beare his Crosse. And they came to the place, whiche is called Golgotha, that is to saye, a place of dead mennes sculles: and gaue him vineger to dryncke, mengled with gall. And whan he had tasted therof, he would not drincke.

Than they bryng furth Jesus oute of the courte, bearing his crosse. And as they went, they founde one Symon a Cyrenian, whome they forced to beare the crosse of Jesus, and they came into the place where he should be crucified, whiche of the Syreans is called Golgotha, that is, the place of Caluery, because it was horrible with bones and sculles of them that were put to death. Here that no part of his body should be fre frõ tormenting, or ỹ no mocking or

scorning

scornyng should be let passe, they offred hym a cup of drinke tempered with vineger and gall, that it might be fulfylled whiche is wrytten in the prophecie: They gaue me gall to eate, and in my thirste they gaue me vineger to drincke. And whan Jesus had tasted, he would not drinke.

The texte. Whan they had crucified him, they parted his garmentes, and cast lottes, that it might be fulfilled whiche was spoken by the prophet: They deuided my garmentes emong them, and vpon my vesture dyd they cast lottes. And they sate and watched him there, and sette vp ouer his head the cause of his death written. This is Jesus the kyng of the Jewes. Than were there crucified with him two theues, one on the ryght hand, and another on the left.

But after that they had crucified hym, they deuided emong them the garmentes of Jesus. As for his coate whiche was so wouen that it coulde not be ripped, they cast lottes: that the saying of the Prophete might be fulfylled. They deuided my garmentes emong them, and vpō my coate they cast lottes. And sitting by the crosse they kept hym, that no man should take hym awaye. Also a tytle in mockage was set vpon the crosse: This is Jesus the kyng of Jewes. The whiche notwithstandyng was more honorable than the Jewes could suffer. For thei were in hande with Pilate that this tytle might be corrected, and it should not be put, kyng of Jewes, but he made hymselfe kyng of Jewes. And in this thing onely they suffered Pilate to haue the higher hand. Also this was procured of the Jewes, that two theues should be crucified w him, so that Jesus beyng in the middest, shoulde haue one on the right hande, and another on the left hande: that he myght be taken of all men, both bayne hymselfe, and a deceyuer, and lyke vnto them with whome he was matched.

The texte. ¶ They that passed by, reuyled hym, waggyng theyr heades, and saying: Thou that destroyedst the temple of God, and builded it in thre dayes, saue thy selfe. If thou art the sōne of god, cum downe from the crosse. Lykewyse also the highe prestes and the Scribes, and elders mocked hym, sayinge: He saued other, hymselfe he cannot saue. If he be the kyng of Israell, let hym cum downe now from the crosse, and we wil beleue him. He trusted in god, let hym deliuer hym now, yf he wyll haue hym. For he sayed I am the sonne of God. The theues also whiche were crucified with hym, caste the same in his teeth.

The crueltie of the Jewes was not yet saciat and filled with these so great mischeues. They skorne and reuyle him beyng crucifyed, and passing by, they rayled on hym, & shaking theyr heades, they mocked hym, saying: fye on thee, art thou he that hurlest downe the temple of God, and in thre dayes makest it vp agayne? Thou diddest promise health to others, now saue thy selfe. Thou diddest boaste the to be the sonne of God, now than cum down from the crosse. Lykewise also the heades of the prestes, with the Scribes and the seniours of the people, mocked him and reuiled him: he gaue health vnto others, nowe he cannot preserue hymselfe. If he be the kyng of Israel, as he would appere, let him declare now what he can do, let him cum downe from the crosse, and we wyll beleue hym. He trusted in god, whō he craked to be his father, yf he loue hym, let hym now delyuer hym. And that of euery syde the moost innocēt Jesus might be arayed with reuylinges, the theues also felowes with hym in punyshement, in lyke maner rebuked hym. The whiche all Jesus suffered with stylle and strōg pacience, to bryng to passe & offre for al men that healthfull sacrifice. He kepte styll the deuine power, and set foorth the whole nature humain, to all maner of paines and tormentes. And he did not requite or reuenge so cruell reuilyng bestowed vpon him, as he was dying, beyng more bitter then the crosse it selfe, insomuche that he prayed vnto his father for the souldiers and the Jewes that skorned him, and one of the theues repentyng hymselfe, he receiued hym into his paradise.

The texte. From the .vi. houre was there darkenes ouer all the lande, vntill the .ix. houre. And about the .ix. houre Jesus cryed with a loude voyce, saying: Hely, Hely, Lamazabathani, that is to saye: my god, my god, why haste thou forsaken me? Sum of them that stoode there when they heard that, saied: This man calleth for Helias. And furthwith one of them ranne, and toke a sponge, and whan he had filled it full of vineger, he put it on a rede, and gaue it hym

to drinke. But other saide: let be, let vs se whether Helias wil cum, and deliuer him. Jesus, when he had cried agayne with a loude voyce, yelded vp the gost.

The very Sunne felte the punishemēt of the innocent, and could not abide to beholde so wicked a dede. He couered his face with a blacke cloude, and all that countreye was couered with darkenes, from sixe of the clocke, vntil nine. And yet in the meane season, the darknesse of the Jewes hartes coulde not be shaken of. Further aboute nine of the clocke, Jesus cryed with a great voyce saying: this sentence out of the psalme. Hely, Hely, Lamazabathani, my God, my God, why hast thou forsaken me? And certaine ꝑ stode by, & hering a far of, Hely, & supposing ꝑ he had called to Hely for helpe, saye: This felow calleth for Hely. Let vs see whether he will helpe hym. Thā Jesus to shewe ꝑ it was a true death whiche he suffred for all men, cryed: I am a thirste. For thirste is wont to folowe vpon woundes & sheadyng of bloud, whiche oftentymes is a punishement more sore and paynefull than death. And one runnyng to hym, put vnto his mouth as he hanged, a sponge full of vyneger, put vpon the top of the reede. Jesus thirsted sore for the helth of mē, but the Jewes offred him nothyng but vineger and gall. Therfore he did forbeare from it when he had tasted, saying: It is consūmate & finished, signifiyng that nothing was omitted which did pertayne to the maner of the sacrifice. And anone to declare that he left his life of his owne accorde, after that he had cōmended his spirite vnto the father, he cryed with a loude voyce, and bowyng down his head, dyed.

The texte. And behold the vayle of the tēple dyd rent in two partes, frō the top to the bottom, & the yearth quaked, the stones dyd rent, & graues dyd open, & manye bodyes of sainctes whiche slept, arose, & went out of the graues after his resurrection, & came into the holy citie, & appered to many. Whan the Centurio, & they ꝑ were w̄ him watching Jesus, saw ꝑ yerthquake, & those thynges which happened, they feared greatly, saying: Truly this was the sōne of god.

And furthwith al thinges did testifie the effectual death of ꝑ lord Jesus. For ꝑ vayle of the tēple whiche deuided the holy places frō the other part of ꝑ tēple, of his owne accorde, was cut in two partes, declaring ꝑ the shadowes of Moses lawe hereafter should vanishe awaye at the bright light of the gospel. Furthermore ꝑ earth did quake, and the stones brake asūdre, reproving ꝑ Jewes for their inuincible hardnes of hart. The graues did opē, and many bodyes of holy men whiche wer dead, did reuiue & liue agayne, & goyng out of ꝑ graues after the resurrecciō of Christ, came into ꝑ holy citie of Jerusalē, and appered vnto many, beyng the preachers and folowers of the resurrection of Jesus. Furthermore the Captayne and his seruauntes whiche were there to kepe Jesus, perceyuing the earthquake, the darkenes, the breakyng of the stones & other wonders, wer greatly afeard, saying: Truely this was the sōne of god.

The texte. ¶ And many women were there, beholdyng a farre of, whiche folowed Jesus from Galilee, ministryng vnto hym, among whiche was Marie Magdalene, & Marie the mother of James and Joses, and the mother of the children of Zebedee. When the euen was cum, there came a ryche man of Aramathia named Joseph, whiche also was Jesus disciple. He went vnto Pilate, and begged the holy body of Jesus. Than Pilate commaunded the body to be deliuered. And whan Joseph had taken the bodye, he wrapped it in a cleane cloth, and put it in his newe tombe whiche he had hewen out in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mari Magdalene, and the other Mari sittyng ouer agaynst the Sepulchre.

There were also many women lokyng a farre of, vpon the thynges that wer doen, whiche had folowed Jesus from Galilee, ministring vnto hym necessaries, among whom there was Mari Magdalene, and Marie the mother of Jacob and Joseph, and also the mother of the sonnes of Zebedee, and diuers other with them. And when the nyght drewe nere, a certaine riche Captayne of Aramathia called Joseph, who also was the disciple of Jesus, wente vnto the president, asking of hym the body of Jesus. Pilate marueylyng yt that he wer dead a man of lusty age, and not hauyng his legges broken, as sone as he knewe certaynly of the captayne that he was dead, he commaunded the dead body to be geuen vnto hym.

He

he receiued it, and wrapped it in a cleane shete, and layed it in a newe graue, the whiche he had grauen in an whole stone. And rollyng a great stone to the doore of the graue, he departed awaye: And this was done by the prouidence of God, that they shoulde vse no crueltie vpon the dead karcas, or that no mā should digge vp the graue and steale hym awaye. And when the other wer departed, Mari Magdalene and another woman continued there sitting ouer against the sepulchre, and markyng the place where they layed the body, that at cōuenient time they might do the duetie of annointyng to it, and the lorde had stirred vp their great diligence to this intent that the beleefe of his resurrection might be more certayne.

¶ The nexte daye that foloweth the Paraseeue, the high priestes and Phariseis came together vnto Pilate, saying: Sir we remember that this deceiuer sayde whyle he was yet aliue, after thre dayes I will ryse agayne: cōmaund therfore that the sepulchre be made sure vntyll the thyrde daye, least his disciples cum and steale him awaye, and saye vnto the people he is ryssen from the deade. And the laste errour shall be worse than the firste. Pilate said vnto them: ye haue a watche, go your waye, make it as sure as ye can. And they wente and made the sepulchre sure with watche men, and sealed the stone. The texte.

But the daye after the Paraseeue, whiche is the daye of preparacīō, againe the heades of the priestes and the phariseis cum vnto Pilate, confirming the truthe of the resurrection, whyles they go about to let it, and they saye vnto the president: Sir we remember that this deceiuer beyng yet aliue, saide that he would ryse agayne after thre dayes. Therfore commaunde the sepulchre to be kept vnto the thirde daie, least his disciples cum, and steale away his body and perswade the people that he is ryssen agayn. Whiche if it cum to passe, we shall preuayle nothyng, but the latter errour shall be worse than the fyrste. Pilate sayeth vnto them: ye haue a watche, go and kepe as ye knowe. But they whyles they go about to stoppe hym that woulde ryse agayne, they encrease the miracle, and the faythe of the resurrection. They set kepers & made sure the sepuchre, they sealed the stone also, whiche dyd shut the mouthe of the Sepulchre, least there might be any deceit in the kepers also.

¶ The. xxviii. Chapter.

And vpon the euen of the Sabothes whiche springeth in the firste daye of the Sabothes Mary Magdalene and the other Marie came for to see the Sepulchre. And beholde there was a great earthquake. For the Aungell of the Lorde came downe from heauen, and came and rolled downe the stone from the doore, and sate vpon it. And his countenaunce was like vnto the lyghtnyng, and his garment white as snowe. And for feare of hym, the kepers wer astonyed, and were made as deade men. The texte.

AND when the euen of the firste Sabbothe daye was cum, after the ende of the whiche, was the morning of the daye folowyng, whiche was the fyrste daye of the weke next insuyng, Mari Magdalene, and the other Mari, theyr swete spices prepared ouer night, went agayne in the morning to the Sepulchre, to see what was doen, and to enbaulme the body of Jesus. And there was a great yearthquake. And whan the wome deuised emong themselues, howe they might remoue the stoone from the dooze of the graue (for it was to great to be remoued by the strength of women) behold the angell of the lorde came downe from heauen, and remoued the stone from the dooze of the graue, and than sate vpon it. And the countenaunce of the aungell was lyke vnto the lightenyng, and his garmentes shyning as whyte as snow. The kepers of the Sepulchre lokyng vpon hym, were afrayed, and so amased that they laye astonyed lyke dead mē.

The texte. And the aungell made aunſwere vnto the women, and ſayd: Feare ye not: For I knowe that ye ſeke Jeſus whiche was crucified, he is not here, for he is ryſen as he ſaide. Cum ſee the place, where the Lorde was layde. And go quickely, and tel his diſciples that he is ryſen agayne from death. And beholde he goeth before you into Galilee, there ye ſhall ſee hym. Lo I haue tolde you.

But the aungell comforted the women, ſaying: Theſe men worthily be amaſed at the glory of the reſurrection, whiche do perſeuer and continue ſtyll in their vnbeleefe: But feare not ye, for I know that ye ſeke Jeſus who was crucified. Nowe he hath left his ſepulchre, and hath performed that he promiſed to do. This is the morning of the thirde daye. Therfore he is riſen. Cum and ſee the place, whiche beyng voyde of the body, hath yet a ſigne where the body laye: It hath alſo the apparel of the body, the linnen wherin he was wrapped. Let theſe thynges make you beleue, yf ye beleue not me. But ſpedelye departe hence, and tell theſe thynges that ye haue ſene to the other diſciples beyng ſadde for the death of theyr lorde, that he is riſen agayne. Whom if ye deſyre to ſee, beholde, he wyll go before you into Galilee, lyke as before his death he promiſed. There ye maye ſee hym alyue, for whome ye mourned when he was dead. Lo I haue tolde you before.

The texte. And they departed quickly from the ſepulchre with feare and great ioye, and did runne to bryng his diſciples worde. And as they went to tell his diſciples, beholde, Jeſus met the, ſaying: All hayle. And they came and helde his feete, and wurſhipped hym. Than Jeſus ſayde vnto them: be not afrayed: go and tell my brethen, that they go into Galilee, and there they ſhall ſee me.

And whan they had loked in the voyde graue, whiche they had found ſhut, ſpedily they retourned, partely feareful for the greatneſſe of the myracle, partly rauiſched with great ioye, for the deſyre and hope to ſee theyr Lorde alyue agayne, and they runne to communicate this ioye to the diſciples of Jeſus. And as they wente, Jeſus met them, that they might tell the more certayne tydynges. And to encourage them beyng fearefull, he ſayed: All hayle. They ſeeyng and knowyng the Lorde, went vnto hym, and embracyng his feete, wurſhypped hym. Agayne Jeſus to take from them all feare that they might the better perceiue the thynges that ſhould be ſpoken, he ſayeth: feare not, go and tell my brethren the thynges that ye haue ſene, and bid them go forwarde into Galile, there they ſhall ſe me.

The texte. Whan they wer gone, beholde ſum of the kepers came into the citie, and tolde the cheſe of the prieſtes all thynges that had happened: And they aſſembled together with the elders and toke councell, and gaue muche money to the ſouldiers, ſaying: Saye ye that his diſciples came in the vyght, and ſtole hym awaye, whan ye were a ſlepe. And if this cum to the prieſtes eares, we wyll perſwade hym, and ſaue you harmeleſſe. But they toke the moneye, and did as they wer taught: and this ſaying is noyſed among the Jewes vntil this day.

And when they wer departed, to thintent the trueth of the reſurrection myghte be confirmed alſo by the teſtimonie of the aduerſaries, certayne of the kepers, leuing the Sepulchre, went vnto Jeruſalem, and tolde the heades of the prieſtes, what thinges had bene done, howe the ſepulchre being ſhutte and ſealed, the bodye was not found. And how the aungell beyng of meruey-louſe beautie, remoued the ſtone, and of the earthquake, and howe they were amaſed for feare. And howe they hearde the angel talking with the women. Whan the prieſtes hearde theſe thinges of the kepers, they went to couucel again with the Seniours, for as muche as the thyng was to manifeſte to bee doubted, they bye a lye of the kepers for money, lyke as before they boughte the helpe of the traytour for money: but that they paye more for the labour of the lyers, than of the traytoure: kepe cloſe (q they) the thinges that ye haue ſene, but make a brute abrode, that his diſciples came in the night & ſtale him

awaye

awaye, when ye were a slepe. And yf thys inuencyon and sleyght be brought vnto your president, we wyl perswade hym and delyuer you from all daunger of this matter. Therfore the souldiers receyuing money, dyd as they were instructed, and this trieflyng & vaine sleyght was beleued of the people. For this rumour is bruted abrode vnto this daye emong the vnbeleuing Jewes.

The texte. ¶ Than the eleuen disciples went away into Galilee, into the mountayne where Jesus had appoynted them. And whan they sawe hym, they worshipped hym. But sū doubted. And Jesus cam and spake to them, saying: al power is geuē to me in heauen and yearth.

Nowe the eleuen disciples monished of the women, went forewarde in to Galyle, and went vp vpon the hyll whiche Jesus had appointed them. There he shewed hymselfe. They sawe and knewe him to be theyr Lord, and honoured him, as nowe being on high and in heauen. Notwithstanding sum yet doubted, vntyll they were made to beleue, with many & very certeyne argumentes. Albeit theyr doubtyng was profitable for the certeyntie of our beleke. Therfore Jesus drawing nere vnto them, dyd not onely offer himselfe to be sene and touched presently, but also spake vnto thē with his knowen & accustomed voyce: declarig ẏ by his death, he had obteyned a kigdom & authoritie bothe in heauen & in earthe. In heauen, wher euer he reigned with ẏ father: in earthe where here after he shoulde reigne, not by tyranycal powers and aides, but thorowghe faythe of beleuers: and that he shoulde dispose the office of this euangelycall kingdome vnto his disciples, who should folowe his steppes, committyng vnto them the office to preache the Gholpel not onely to the Jewes, but also to al nacyons: and also authoryte to baptyse, and by the holy goste, to forgeue sinnes to all menne, that wyll profesle an euangelycall lyfe with a syncere hearte: and to enstructe and frame them, not after the lawe of Moses, nor after the constytucyons of the Pharyseis, but after his preceptes, vntyll they wexed and grewe vp vnto the perfeccion of the wisdom of ẏ gospell. And ẏ they should nothing distrust, for that he should not be continually conuersaunt with thē, he promyseth ẏ theyr felowshyp shal neuer fayle, and ẏ he will neuer forsake his, but be alwayes present w̄ his in spirite & power, vnto the last ende of the world: Al power (q̄ he) is geuen me in heauen and earth. Ye haue sene me by the reason of the weakenes of the flesche, hungry, thyrstye, weary, nedy, dispysed, taken, bound, spetted vpon, condempned, beaten, crucified, couered with all kyndes of spytefulnes, and in maner deiecte vnder the lowest sorte of men. Because I haue suffered all these thynges wyllingly and of myne owne accorde for the healthe of men: my father hath rayled me from death, and rewarded me with the glory of immortalitie, and hath lifted me vp to the felowshyp of his kyngdō, and hath submitted vnto my power and rule, all thynges that be in heauen & yearthe. Ye haue an authour whom ye ought not to distruste, ye haue a lorde, of whom ye ought not to repent.

The texte. Go ye therfore and teache all nacyōs, baptyse them in the name of the father & the sonne, & the holy goste, teachyng them to kepe all thynges whatsoeuer I haue commaunded you.

Lyke as I dyed for the healthe of all men: so there is no nacyon whiche belongeth not to my tyght. It shall be your parte to get vnto me, as muche as lyeth in you, all kynd of men. But ye shall not get them by weapons or warre, but by the same meanes ẏ I gotte vnto me this right, by wholsō doctryne, by a lyke worthy and meete for the gospell, with free well doyng, w̄ pacyent suffering of illes. Go ye therfore as trusty Ambassadoures, & trusting me your authoure, teache fyrst the Jewes, than the nexte neighboures vnto them, afterwardes al the nacyons of the whole world. Teache what they ought to beleue of me, and what they ought to trust of me. Fyrst to knowledge the heauenly father, the maker, the ordrer, and the restorer of al thynges visible & inuisible.

Whose power no man can resyst because he is almighty, whose knowledge no mā doeth deceyue because he seeth al thynges: whose iudgemēt no man shall escape: From whom as from the fountayne cummeth al goodnes in the worlde. To whome is due all honour, prayse, and thankes geuing. They must knowledge also his sonne Jesus, by whome throughe his eternall and vnsearcheable counsell, he hath purposed to deliuer mankinde from tyranny of synne and death, and by the doctryne of the ghospell, to open the waye vnto euerlasting felicitie. Who for this cause by his will, came downe into the earth, and was borne very man, of the virgin Marye, and beyng man long conuersaunt emong men, taught the heauenly philosophy, which onely maketh men blessed. And beyng an innocent, was afflicted and punished for the sinnes of the whole world, and put to death vpon the crosse. And layed in his graue, the thyrd day he rose agayne accordyng to the prophecies of the Prophetes. After that beeyng conuersaunt many dayes with his disciples, and the truthe of his resurrection declared by sure argumentes: he went vp agayne into heauen, where as partaker of the kyngdome and glory of his father, he sytteth on the ryght hand of his father almightye. Once he shall cum agayne into the worlde, not lowe and abiecte as before: but with the diuine maiestie: not a sauioure, but a iudge, bothe of those whome that daye he shall fynde alyue, and of those whōe nowe beyng dead, the trumpe of the ghospel shall sodaynly call agayn to life: that by his ineuitable iudgement, euery man maye receyue rewarde worthy and meete for his doinges. They must knowledge also the holy ghost, whome I haue nowe partely geuen vnto you, and wyll geue more plentyously, after that I cum into heauen, whose secrete inspiracyon shall coumforte, teache and strengthen the mindes of them that trust in me: and beeing powred into the hartes of all men, shall glue and confeder them together with mutuall charytye, as many as professe hartely the fayth of the ghospell, of what nation so euer they cum of. And if a man doth synne any thing through the weakenes of mā, he shall obteyne forgeuenes of his sinnes, so that he doth not seuer him selfe frō the leage and felowshyp of ỹ holy cumpany. And whosoeuer toyneth hymselfe vnto this leage, al the synnes of his former life shalbe forgeuen him freely.

Finally least any man shoulde thynk the rewardes of good deedes to be deferred in this life, or shoulde goe about vengeaunce agaynste ill doers, let them knowe that this hereafter shall cumme to passe in theim whiche ye se dooen in me. The deade shall lyue agayne, and euery sowle shall be restored to her owne bodye. The whiche as sone as it shall be dooen, whosoeuer shall belong to this holy felowshippe, and sticke constantly vnto me, shal be translated vnto me vnto euerlasting lyfe, to be partakers of felicitie, whiche were felowes and partakers of afflictions.

Baptising them in the name of the father, &c.

After that ye haue taught them these thynges yt they beleue the thynges ỹ ye haue taught, if they repent thē of theyr former lyfe, if they be ready to embrace the doctrine of the ghospel, then dippe them in water, in the name of the father, the sonne, and the holy ghost, that by this holy signe, they may trust themselfe to be deliuered from the filthynesse of all theyr sinnes, freely throughe the benefite of my death, and nowe to be chosen to the numbre of ỹ chyldrē of God. Let no man be circumcised, let no mā be baptized in the name of Moyses, or of any man. Let theym all knowe, to whome they be bounde for theyr healthe, vpō whome they ought holy to hang. Let them not be burdened with the ceremonies of Moyses, or of man. Let this token be sufficient for all men that cum to the profession of the ghospell whiche is easye to be had in euery place. But least any man might thynke it sufficient to saluacion, once to be baptysed, and to professe the fayth of the ghospell, they must be taught againe by what meanes they may kepe theyr innocencie, by what meanes they may goe forwarde

warde to perfection of the euangelicall godlynes: I haue omitted nothyng whiche maye make to the obteinyng of euerlastyng healthe. And that heauenly spirite whiche ye shall receyue, wyll not suffer you to forget that whiche ye haue learned of me. Therfore whatsoeuer I haue commaunded you, deliuer ye the same to be kepte of thē. I haue not prescribed vnto you the ceremonies of Moses lawe, whiche lyke shadowes must nowe vanishe awaye at the light of the euangelicall truthe, I haue not prescribed vnto you pharisaicall constitutions, but those thynges, whiche onely bringeth true innocencie and godlynes, and which onely may make you derely beloued of God, and truly happy. Therfore teache these thynges to them that professe my name, not onelye in worde, but also in dede, as I, whatsoeuer I taughte, I performed it in dede. Whyles ye be doyng of these thynges, and whiles ye bring mortall menne to heauen, the world will rise agaynst you, lyke as it rose agaynst me. For my spirite agreeth not with the spirite of this worlde, and my doctrine is wholye against the affections of them, whiche loue the thynges that be of this world. They wyll rise agaynst you with great tumultes, but there is no cause why ye nede to distruste, though ye be but lowe and abiecte, vnlerned, weake, and fewe. I haue ouercum the world, and ye shall ouercum through my helpe and by myne example. Ye shall ouercum through my might, and not your owne, whatsoeuer is terrible in this world.

And lo, I am with you alwaye, vntill the ende of the worlde. The texte.

And although I shall take vp this body into heauen, because it is so expedient for you, yet I wyll neuer forsake you. For after that I shall cease to bee with you in body, than I shall be more effectually with you in my spirite. And I will be with you vnto the worldes ende, but whan the worldes ende shalbe, it profiteth not, nor behoueth not you to know. In the meane season do what is commaunded you, euer ready agaynst that daye. Whiche whansoeuer it shall cum, than ye also your mortalitie laied apart, shall be wholy with me, fellowes of my fathers kyngdome, whiche shal neuer haue ende.

FINIS.

¶ To the moste excellent and ver-tuous princesse quene Catherine, wife to our moste gracious soueraygne Lorde, Henry the eyght, kyng of englande, Fraunce, and Ireland, defender of the faythe, and of the Churche of England, and also of Irelande in earthe supreme heade, Thomas Key, her dayly Oratoure wisheth perpetuall felicitie.

Among the innumerable benefytes whiche we haue receyued of almyghty God, moste worthye and excellent Princesse, there is none in myne opynion for the whiche we are more bounden vnto his mercyful goodnesse, then for that it hath pleased hym more clearely to illumine vs of this age with the knowledge of his holy worde, then our forefathers and elders. For who knoweth not howe long this realme hath bene miserably seduced thorough ignorannce of the Scryptures? Who, euen amonge the vplandishe, perceyueth not what intollerable abuses haue bene vnder pretence of true relygion, and Godlynesse, mayntayned in this Churche of Englande, tyll suche tyme that God of his infynite mercye, sent vs a newe Josias, by whose ryghteous administracion, and Godly polycye, the lyght of Gods worde that so many yeares before was here extyncte, began to shyne agayne: to the vtter extirpacyon of false doctryne, the rote and chiefe cause of al suche abusyons? This Josias is our moost redoubted soueraygne Lorde kyng Henry theyght, a Prynce garnyshed with so many excellent gyftes of grace, nature, and Fortune, that he is in very dede, and therfore moost worthely called the perfite mirroure, and pearle of Christen Prynces. To wade here in the prayse of his pryncely qualities, and noble actes atchieued to Gods honoure, and the publique weale of this realme, is not my purpose, for that I knowe it to be an enterpryse farre exceadyng the compasse of my symple learnyng, and barrayne eloquence: But onely to declare howe muche we are bounden, chiefly vnto God, and nexte vnto his moste excellent Maiestie, that we haue the Scryptures in our mother tongue, and are cured of our olde blyndenesse by the medicine of verytie. For nowe hauyng our spyrituall iyes opened, and daily receyuing into the same the cleare lyght of Gods worde, we begyn to see, & perfectly to knowe our onely sauyour Jesus Christ: whome to knowe is euerlasting lyfe and saluacyon. But so longe as the sayde Scryptures were hyd, and kepte from the knowledge of the people, fewe knewe Christ a ryght: and none lesse then they, who appeared to be the chiefe professoures of Christian religion. For what els is it to knowe Christ, but to knowe and confesse that of him onely, and by him commeth our saluacyon: that by hym oure good dedes are acceptable vnto almighty God the father: that by hym the fathers wrathe is appeased: that by hym we be enfraunchysed from the captiuitie and thraldome of thy deuell: and to be shorte, that by him we are adopted and chosen to be the chyldren of God, and enherytours of the kyngdome of heauen? Who so knoweth Christ aryght, surely beleueth to attayne saluacyon by hym onely, who sayethe: Cum vnto me all ye that do trauayle, and are charged and I shall refreshe you. The very office of Christe is to saue: and therfore he was called by the high wisdome of God (Jesu) for is as muche to say, as a sauiour, because (so sayethe the angell in Mathew) he shall

(*).i. saue the

saue the people from theyr synnes: So that it appeareth hereby how greatly they are deceyued that thynke to be saued by any other meane then by Christ, or that make themselues quarter sauiours with him, ascrybing any parte of theyr saluacyon vnto theyr owne workes and deseruinges. Nowe howe could Chryst be knowen aright, that is to say, to be our onely sauioure and iustifier, so long as the scriptures were shut vp, and kept from the people: And Legenda aurea, with suche like trumperye lay open for them to passe the tyme withal, & reade in stede of the byble? For this cause chiefly, and also for lacke of good preachers, to preache and teache the truthe, it cam to passe, that he was almost cleane out of knowledge in this realme, insomuche ỳ (during ỳ tyme of this great ignorannce and blyndnes) many a thousand putte more confydence of soule healthe in workes that were but of mennes phantasying, as in pardõs, in pilgrymages, in kyssig of relyques, in offeryng to sainctes, in halowed beades, in numberyng of prayers, in mumblyng vp of psalmes not vnderstãd, in the merytes of those that called them selfes religious, and in other like thynges disalowed by god, & his holy word, then in Chryste thonly auctor, as is afore sayde, of mannes saluacyon. But nowe that by the gracyous permission of our sayde soueraygne Lord, the scryptures are open for euery man to read soberly, and reuerently for his owne edyfying in vertue and godly liuing, it is ryght well knowen that the foresayd abusions wer doctrynes of Antychrystes inuencion, and not of god: and that all suche as teache any other waye or meane to attayne saluacyon, then by hym who sayth: I am the waye and veritie, are false teachers, seducers, and liers. Nowe do the commaundementes of God no lenger giue place, as they were wonte to do, vnto mans traditions. Nowe haue we learned what is our dutye to God, and what obediẽce we owe vnto our prynce, gods chief minister, and supreme head in earth of our church and congregacyon. Now is idolatry, hipocrisy, and superstition, cleane plucked vp by the rootes, and true religion euerywhere planted. Nowe is false doctrine exiled, and Gods worde truely set forthe and preached. Nowe hathe Englande cleane forsake Antichryst of Rome, the greatest enemy of gods holy worde, with all his moste vngodly deuices, and deuilyshe inuencyons. And all this came of the mere mercy and goodnes of almyghty god towards vs, who vndoubtedly for thassertion of his holy word, and the delyuerance of vs his people out of captiuitie, ignorance, and blyndnes, hathe raysed vp in oure tyme this Chrysten Josias, and ioyned vnto the same by most lawful matrimony your noble grace, a Lady, besydes other specyall gyftes, and singuler qualities, wholy geuen to the study of vertue and godlynesse. Wherfore all Englande hathe iuste occasion to reioyce at this your graces honorable aduauncement, yea rather hyghly to thanke god that our moste gracious souereigne hathe matched himselfe with so vertuous a Lady, in whome is the very expresse resemblance of all his maiesties excellent vertues, but specially of that his graces ardent zele, and deuocion in fauouryng and setting forthe of Gods word, the mother of all ioyful prosperitie. A manifest argumẽt wherof, besydes many other, is that your grace so muche desyreth to haue the Paraphrases of the renowmed clerke Erasmus of Roterdame vpon the newe testament (a worke very fruitefull and necessary for the true vnderstanding of this parte of holy scrypture) tourned into Englishe: and for the therploiture and spedy accõplyshmẽt of this your graces most Godly desyre, hath (as is saide) commaunded certeyn well learned persons to translate the sayde worke, the paraphrase vpon S. Marke excepted, whiche the right worshypfull maister Owen (a man of muche learning, and no lesse honestie, and therfore worthyly Physycian to the kynges moste royal persõ) moued me, your graces pleasure fyrst knowen, to go in hand withal, affirming that I should do a thyng right

acceptable

acceptable vnto your hyghnes, if I would deligently trauel therin. The whiche thing, being very desyrous to gratify your highnes, & with my poze seruice and diligence to further, as muche as in me lay, the godly purpose of the same, I right gladly pzomysed him to do, trusting rather vpon the benigne acceptacion of your gracyous goodnes, then vpon the slenderneſſe of my wytte and learning farre vnable wozthely to atchiue so weyghty an enterpzyse. For thauctour hereof was a man of incomparable eloquẽce: and therfoze it is not possible for a person scarcely of meane learnig (as I am) to set out euery thing specyally in our Englishe tongue being very barrain of wozdes and phzases (I will not saye barbarous wtthall) so lyuely, and with like grace as he wzote it fyrst in the Latine. Wherefoze I minded nothyng lesse then to contend with him in oznate speache, and eloquence: but haue done my diligent endeuour so to enterpzete the sayde wozke, that it shoulde be bothe playne and pleasaunte vnto the reader: and not onely that, but also to discharge the chiefest office of an interpzetour, which is faythfully to translate, & expzesse euery thing accozding to ỹ true sence & meaning of thauctoure. If I haue, most vertuous Pzinceſſe, any where fayled thus to do, it hath ben rather for lacke of learning, and better knowledge, then of any good will and diligence. To speake here any thyng eyther in the pzayse of thauctour of this present wozke, oz of the wozke selfe, in myne opinion shall not be nedefull, for that thauthour is so muche renoumed for his excellency in learning, that my pzayses can no moze illustrate and set forthe his glozy, then a candell (as the common pzouerbe is) giue light vnto the sunne: and the great vtilitie of thother, cannot so well be set out by any mans pzayse and commendacion, as it shal euidently appeare vnto them that wyll diligently reade and peruse it. If this my good will and endeuour maye be acceptable vnto your highnes, as the great fame of your bountye, and gracyous goodnes putteth me in comfozt it shalbe, I wyll hereafter, god assisting me, employ my whole study, and labours in suche wise, that the fruite thereof shalbe moze wozthy to be pzesented vnto your noble grace, then this rude trãslaciõ, ỹ which I am bolde at this pzesent thzoughe thaffiaũce of your natural gentleneſſe to dedycate vnto the same. I beseche almighty God long to preserue our sayde soueraigne Lozde, your grace, and ỹ moste cõfoztable flower of all England, noble Pzince Edward in cõtinual honour, toy, & pzosperitie.

¶ To the moste christian prince Frauncis the Frenche kinge, Eraſmus of Roterodame ſendeth greting.

That I haue not tyll this day (moſt christian king Frauncis) enioyed the commoditee of your maieſties ſpeciall fauour and beneuolence towardes me, hathe neither been throwe my defaulte or negligence, neyther yet can the cauſe thereof iuſtly be aſcribed vnto your excellency: but among ſondry lettes and impedimentes there hath none ſo muche enuied me this felicitie, as hathe this troublous and vnquiet worlde. For I haue euer looked when that in theſe long ſtormes and tempeſtes of warres there woulde ſome fayre wether or clerenes of peace ſhyne vpō vs out of one quarter or other. Neyther haue I thought my ſelfe at any tyme the leſſe bounden of an hear vnto your bountefull goodnes, then if I had accepted whatſoeuer your grace of your pryncely liberalitie offered me. And I truſt ere it be longe to haue an occaſyon more euidently to teſtifye the earneſte zeale and good mynde I beare towardes your hyghnes.

In the meane whyle vntyll oportunitie ſhall ſerue me ſo to dooe, I haue thought good to ſende your grace the Paraphraſe vpon the ghoſpell of S. Marke as an earneſt penny of this promyſe, where I was of my ſelfe very prone and ready this to dooe, and as it were runnyng forwarde therevnto of myne owne accorde, the verye fitnes of the matier dyd not a lytle excite and moue me. For after I hadde dedicated Mathewe vnto myne owne naturall liege lorde Charles themperoure, & John (vponwhome by and by after I had finiſhed Mathewe I made lykewyſe a Paraphraſe) vnto Ferdynande his maieſties naturall brother: and Luke (whiche was the thyrde that I wente in hande withall) vnto the kyng of Englande, then remayned there Marke, who ſemed to be lefte behynde for your grace, becauſe the fower ghoſpels ſhoulde be dedicated vnto the fower chiefe prynces and rulers of the worlde. And god ſende grace that the ſpirite of the ghoſpell maye lykewyſe ioyne the heartes of you all fower together in mutuall amitie and concorde, as youre names are in this ghoſpell boke aptely conioyned. Some there be whiche extende the byſhoppe of Romes dominion euen vnto hell or purgatory: other ſome geue him impery and power ouer the Aungels: And ſo farre am I from enuiyng hym thys preemynente autorittie, that I woulde wiſhe him to haue a great deale more, but yet woulde I deſyre withall, that the worlde might once fele this his power, good and holſome, in ſettyng chriſtian princes at one, and in conſeruing the ſame in peace and amitie, whiche haue a long ſeaſon with no leſſe diſhonoure, then ſlaughter and effuſyon of Chriſtian bloud, warred one agaynſte a nother to the vtter decay of Chriſtes relygion.

And all this whyle we curſſe and banne the Turkes. But what pleaſaunter ſight can there be vnto the Turkes, (or yf any other nacyon there be of the miſcreyauntes that are greater enemies vnto Chriſtes relygion) then to ſee thre of the moſte floriſhing and moſte puiſſaunt prynces of all Europe, thus by reaſon of miſchieuous diuiſion to purſue eche other with mortall battaile. It wyll ſcarcely ſincke in my brayne that there is any ſo cruell a Turke who wyſcheth more miſchiefe vnto Chriſten menne, then themſelues weorke one

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an other. And all this whyle ariseth there no peace maker which with his authorytie maye appeace this vngodly bustines and rustlyng of the worlde, where as there lacketh not prouokers and setters on prowe, and suche as poure oyle (as it is in the olde prouerbe) vpon the fyer. It is not my parte to make any ones title either better or worse with my foresudgement. I knowe ryght well that euery one thynketh his owne cause moste rightfull and iuste: I knowe also that in all suche sudgementes that same partye is euer woonte to haue more fauoure that defendeth him selfe from iniury offred him, then he that offreth the wrong: but yet would I very fayne that all chrystian prynces woulde debate the matier ryght, and would well consyder with themselues howe muche he hathe gotten hereby whatsoeuer he be that had lieffer haue and embrace an vniust peace, thē wage battayle be it neuer so iust and lawful. What is more brittle, more shorte, or more full of mysery and wretchednesse, then is this present lyfe of ours? I wyll not here speake of so many kyndes of diseases as reigne in the worlde, so many iniuries, so many casualties, so many fatall calamyties and misauentures, so many pestilencies, so many diuers kyndes of lyghtninges, so many yerthquakes, so many sortes of fyers, so many fluddes and inundations of waters, with other like calamities out of all measure and numbre. For amonge all the euils that mannes life is vexed or troubled withall, there is none whereof more mischief and hurte ensueth, then of battayle, the whiche yet doeth muche more mischief vnto mennes maners, then it doeth vnto theyr substaunce or bodyes. For he doeth the lesse harme of bothe, that bereaueth a man of his life, then he that bereaueth him of his vertuous and good minde. Neyther is battayle euer the lesse detestable and lesse to be abhorred, because the moste parte of the euils thereof lyghteth vpon poore folkes neckes, and suche as are of lowe state and degrees, as of husbandmen, craftes menne, and waifaryng men. For the Lorde of all Iesus Chryste, shedde no lesse bloude for the redemption of suche, be they neuer so vile rascals and abiecte persons, then he dyd for the greatest kynges and prynces that be. And when at the dreadfull daye of dome we shall cumme before the iudgement seate of Chryst (where muste ere long be presented all the potentates and rulers of this worlde, howe mightie and puissaunte soeuer they be) that rigorous iudge wyll requyre as strepght an accompte for those selp poore wretches, as he wyll dooe for the rulers and great menne. They therefore that thynke it but a small losse vnto the comon wealthe when these poore soules and vnderlynges are robbed, afflycted, dryuen out of theyr houses, burned, oppressed, and murthered, dooe playnly condemne of folyshnes Iesus Chryste the wysdome of the father of heauen, who for to saue such, as the sayde persons are, dyd shed his precious bloude and suffred passion. Wherefore in myne opinion no kynde of people is more pernycyous to the common weale, then suche as put into prynces heades those thynges that maye styre and moue them to warre, who the more highe stomaked and courragious they be, the soner are they deceyued. And amonge all prynccly vertues, highe stomake and noble courage of mynde is rekened the chyef.

For this vertue was Julius Cesar of olde wryters hyghly commended. And for the same is noble kyng Fraunces lykewyse extolled in oure tyme with the full consent and testimonie of all nacyons. Nowe what greater argument is there of a very lofty and courragious mynde then to be able nothyng to passe vpon iniuries? The doughtynes and valyauntise of the olde Capitaines who warred for empyre, and not for defence of lyfe, is muche renoumed and praysed, but in Gentyle wryters, and of Panyms or Gentyles. Certes it is a muche more honourable and glorious facte for a chrystian prynce to bye peace and tranquilitie of the common weale with the losse of

ſome parte of his dominion and enheryteunce, then for victory obteyned to be receyued with muche goodly tryumph, bought with ſo great diſpleaſures of theyr euen chryſten. Therfore ſuche as haue encenſed the myndes of prynces with a deſyre to enlarge theyr empyre, what els haue they inuented but a contynuall fountayne and quicke ſpryng of warres? Agayne as muche miſchief dooe they in the worlde that miniſtre vnto the ſame prynces occaſyon and matter of wrathe, bearyng them in hande that it is a thyng appertaynyng vnto pryncely manhod or couragiouſnes, to be auenged by force of armes for ſome folyſhe woorde ſpoken, whyche happely was vntruely reported, or at the leaſt wyſe made a great deale worſe, and more haynous then it was ſpoken in very dede. But howe muche greater a poynte is it of a noble courage, for conſyderacyon to haue the peace and tranquilytie of the common wealthe conſerued, nothyng to paſſe vpon a raylyng worde? For yf any hurte cumme thereof, it is but a pryuate hurte, yea, to ſaye the truthe, it hurteth not at all, yf it be neglected and not paſſed on. And in other matters concernyng worldly affayres, kynges peraduenture maye take ſome vacacyon, and nowe and then ſe queſtre them ſelues from buſineſſe, at leſte wyſe if it be lawfull for them to be any where idle and without buſyneſſe, vnto whoſe office it ſpecyally belongeth to watche, for the preſeruacyon and ſafegarde of ſo many. But in takyng vpon them the daungerous enterpryſes and aduentures of warre, forſomuche as the ſame bryngeth with it a whole floude of great euyls and miſchiefes, they ought with all the iyen in theyr heades to watche, and to be as circumſpect as is poſſible to be, leſte they decree and determine any thyng vnaduiſedly. Neyther ſpeake I theſe thynges (moſte chriſten kyng) of any entent to plucke the ſwearde out of the handes of prynces. For peraduenture it is the parte of a good kyng ſomtymes to make warre, but that muſte be at ſuche tyme, when all other thynges hauyng been aſſayed in vayne, extreme neceſſitie compelleth him ſo to dooe. The lorde Jeſus tooke awaye the vſe of the ſweorde from Peter, but not from prynces. Sayncte Paule alſo confirmeth theyr authoryte, commaunding ſuche, as in the citie of Rome profeſſed Chryſtes relygyon, in no wyſe to contemne thautoritie of theyr ſoueraigne rulers, althoughe the ſame were Gentyles and miſcropaunts, in ſo muche that he woulde not haue taken from them being as the very miniſtres of God, neither theyr cuſtomes, theyr taxes or talages, nor theyr honoure. Taketh he the ſweorde from them, who ſayeth: For he beareth not the ſweorde for naught? The ſelfe ſame thyng doethe Peter alſo teache beyng one of the chiefe Apoſtles, ſaying: Submitte your ſelues therfore vnto all maner of ordinaunce of manne, for the lordes ſake, whether it be vnto the kyng, as vnto the chief heade: eyther vnto rulers as vnto them that are ſente of him, for the puniſhment of euil doers, but for the laude and prayſe of them that dooe well. &c. Chryſte woulde haue Peter to haue no weapon ſaue the ſweorde of the gholpell, whiche is the heauenly worde, the whiche as ſaincte Paule teacheth in the epiſtle to the Hebrewes, is quicke and mightie in operacion, and ſharper then any two edged ſweorde: and entrethe through, euen vnto the deuiding a ſondre of the ſoule and the ſpirite. For he that commaundeth the ſweorde to be put vp into the ſcaberte, and taketh it not awaye, doeth more then if he toke it awaye. For why doeth he commaunde it to be put vppe? Truely becauſe theuangelyke paſtour ſhoulde in no caſe make warre. Why doeth he neither commaunde it to be layde alyde? nor yet forbyd it ſo to be? Verily to dooe vs to vnderſtande that we ought not ſo muche as then to goe about to be auenged, when we are of power to reuenge the iniuries done vnto vs. Wherefore I conclude that the euangelyke paſtoures haue the ſweord of the gholpell deliuered them of Chryſt, wherwith they ſleagh vices, and cutte away mans carnal luſtes & deſyres. Kynges alſo & tempo-

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ral prynces haue theyr sweord by his sufferaunce and permission to make euil men a feard and to preferre good men accordingly. The sweorde is not taken from them: but the vse therof is prescribed, They haue it for a defence amd confirmacio of the publike tranquilitie, and not to bolster, & maynteyne therwith theyr owne ambiciousnes. There are two manier of sweordes, & lykewyse two manier of kyngdomes. The priestes & bishops haue theyr sweorde, and also theyr kyngdome. In stede of Diademes and helmettes they haue theyr Myters: In stede of a scepter they haue a crosyers staffe: they haue theyr brigandyne, theyr souldiers girdle, and to be shorte, al that complete harnes whiche that valiaunt warriour S. Paule describeth vnto them in sondry places. These euangelike kynges are called pastours, so likewyse are temporall kynges named of the Poet Homer, pastours of the people. They bothe do one thyng, and yet is theyr office and ministery diuers, euen lyke as we see that in thesame enterlude and playe some playe one parte, and some an other. But yf they both had eche of theim theyr owne sweord in a readynes, I meane, yf eche of theim would vse the power geuen them aryght, & as they ought to do, I thynke verily that we, who are rather christen men by name, then in dede) would not so often tymes drawe out our wicked sweordes to thrust theim into the bellies of our christen brethren. Nowe whiles they bothe nothyng regardyng theyr owne duetie, haue eche one a desyre to entermeddle wyth that, whyche in no wyse appertayneth vnto theyr vocacion, it cummeth to passe that neyther of them both do mayntayne theyr owne dignitie accordyngly, nor yet conserue the publike tranquillitye neyther. When hath a kyng more kyngly maiestie, then at suche tyme as he sitteth in iudgement, and ministreth iustice: then when he represseth iniuries, endeth controuersies, helpeth the oppressed: or when he sitteth in counsayle studiyng how to aduaunce the common wealth: On the other syde, when hath a byshop more of hys dignitie, then at such tymes as he preacheth the doctrine of ỹ gospel out of a pulpit: For then is ỹ euangelike kyng in hys seate royall. Looke howe vnsemyng a thyng it was for the Emperour Nero to cõtende wt the masters of Musyke and wyth harpers in the stage, or to proue masteries wyth wagoners in the listes or turneiyng place called Circus: so vnsemely a thyng it is for a kyng to meddle wyth lowe and peltrie matters that perteyne vnto his owne priuate affeceions, and hurt the prosperous state of the common wealth. Agayne loke how vncomely a thing it wer if a Philosophier would with his cloke & long beard scip about the stage: & play a parte in an enterlude: or els holde a bil or a net in his hande in the place where the sworde players are wonte to fyght at vtteraũce, and syng theyr accustomed song: I would not haue the, I woulde haue a fyshe, cocke why flyest thou from me: euen no lesse vnsemely a thyng it is for the euãgelike kyng to playe the warryer, to bye and sel, I wyll not speake of other thynges more vnhoneste, and lesse agreable with his vocacion. Howe chaunceth it that there is anye one byshop in our dayes that thinketh it a goodlyer thyng for hym to haue in his trayne. CCC. horsmen well appointed wyth crosbowes, tauelyns, and handegunnes, then to bee accompanied wyth a good nombre of learned and vertuous deacons, and to carry about with hym bookes of holy scripture? Why do they thinke them selues great by the pompous shewe and settyng forth of those thinges, by contemnyng wherof, suche as they succeded wer accompted great and worthy persõs? Why haue trumpettes and hornes a sweter sounde in theyr eares, then ỹ readyng of holy scripture? Well then, what if a kyng in stede of a Diademe, and a robe of estate, put on a Myter and a priestes attyre: and contrary a bishop in stede of a Myter & priestes attyre weare a Diademe, and

a kynges

a kynges robe or kyrtel: wyl it not appeare a moſtruous ſight vnto vs? Now if the vnright and diſordred vſe of ſuche thinges as are but ſignes of theyr office and miniſteries dooe ſo greatly moue vs, why then are we not a great deale more moued to ſee theyr offices turned cleane cam, & vſed contrary to theyr right fourme and faſhion? Now if either kyng or biſhop do any thing priuately, they muſt haue reſpect to nothing els, but to the health and conſeruacō of the people. For if they do theyr duetie aright, either they admoniſhe ſuche as are out of ỹ way, correct ſuche as haue done amyſſe, or coumforte the diſmayed, or kepe vnder the proude & hye mynded, or ſtyre vp idle perſons, or make thoſe that are at variaunce frendes and louers againe. This is the very office of kynges but ſpecially of the euangelike kynges, who in nowiſe ought ambitiouſly to deſyre this worldly kingdom. And foraſmuche as the Lorde Jeſus was in very dede both a ſpirituall and a temperall kyng (although he expreſſeth in perth but a ſpirituall kingdom alonely) it is both theyr partes to do what in them lyeth to counterfaite & folowe theyr prynce.

He wholly gaue himſelf for his. And how then for ſhame dare any that calleth hymſelfe Chriſtes vicar lyue onely to his owne priuate wealth and commoditie? Chriſt whither he were in the temple, or in the Synagoges, or went abrode, or taried at home in his ſeuerall houſe, or were carryed by water, or continued in the wildernes, dyd nothyng elles all his lyfe long but playe the parte of a ſauiour, of a comforter, of a well doer. He taught the multytude, he healed the diſeaſed, he clenſed the lepres, he reſtored the ſicke of the palſey, the lame and the blynd. Further he chaſed awaye hurtfull ſpirites, rayſed the dead, delyuered thoſe that were in peryll, filled the bellies of the hungry, reproued the Phariſeis, defended his diſcyples, and alſo the ſynner that ſo lauiſhely poured out her oyntmente vpon hym. He coumforted the ſynfull woman of Canaan, and hir that was taken in adulterye. Peruſe all the wholle lyfe of Jeſus, and it ſhall euidently appeare that he neuer harmed any bodye, notwithſtandyng he had ſo manye hurtes and dyſpleaſures done to hym of others, and that he coulde eaſely haue been auenged yf it had pleaſed him. He euery where plaied the ſauioure, euery where the well doer.

He reſtored Malchus eare agayne whiche Peter cut of with his ſweord. He would not haue his ſafegarde defended wyth the leſt hurte or dyſpleaſure that myght be to any body. He made Herode and Pilate at one. Hangyng on the croſſe he ſaued one of the theues. When he was dead he drewe the capitayne of the garſone vnto the chriſtian profeſſion. This was the verye office and parte of a kyng, to do all men good and hurte no bodye. His example all chryſtian prynces ought as nygh as they can to folowe.

And foraſmuche as your grace is called the moſte chryſtian kyng, the very name and title ſelf that is geuē your highnes ought ſpecially to moue you to expreſſe in all your doynges as nere as ye can poſſyble, the prynce of al princes Chriſte. But what ſparcle of ſhame remayneth there in thoſe perſons, who albeit they haue a pleaſure to be called the vicars of Chryſte, do notwithſtandyng requyre to haue (I ſaye not theyr lyfe or dignitie, but theyr auarycc & pryde) defended with greate effuſion & ſhedyng of chriſten bloud? And this wryte I (ryght noble prynce) not for to defame or reproue any biſhops (albeit I woulde wiſhe of God that there were not ſome chryſtian biſhops of whome theſe wordes myght be tuſtely ſpoken) but onely to ſhewe wherein the true dignitie of kinges and biſhoppes conſiſteth, to the ende that bothe of them knowyng and mayntenyng theyr owne dygnitie, maye happily paſſeouer this tranſitorye lyfe to Goddes pleaſure and contentacion:

tentacion. But muche farder are those euangelyke pastours from doyng of theyr duetye, who, where it had been theyr parte to make princes beyng at debate and variaunce at one againe, do of theyr owne accorde incense the to warre, and as it is in an olde prouerbe, do cast brandes vpon the fyers or flames of battayle. Surely yf euer it were nedefull for a good pastour or shepherde anye where to prouyde for the safegarde of his flocke w the losse and spendyng of his lyfe: if the example of that chiefe shepherde Chryste, in whose stede they are, were anye where to be expressed & folowed, here chiefly ought they to haue doone theyr duetye, where so greate a sea of mischiefes gusheth and floweth out into the worlde. But howe chaunceth it that among so greate a noumber of Abbottes, bishops, Archebishops, and Cardinals not one steppeth foorth that dare putte, yea euen his verraye lyfe in hasarde, to make an ende of this greate stirryng and troublous busynes of the worlde? Howe happily dyeth he whoso by his death causeth so many thousande mennes lyues to be saued? There is no crueller a thing, then is that fyghtyng hand to hande and bucherly manglyng & cuttyng of sweard players: And yet was antiquitie so fondly delyted with this fyght, that the moste naughtie and detestable example remaynyng of the vse of the Gentiles, continued a long season, euen emong christen men, namely in the Citie of Rome, whiche coulde not yet forget her old paganitie. But that this manoure of fyghtyng is vtterly set aside, we maye thanke (as wytnesseth the history called the tripartite history) one Telemachus a manne of theyr order and profession, who for christian simplicitie, and a desyre they had to lead a solitarye lyfe and to eschewe the companye of the synfull multitude, were commonly called monkes or solitarye persones. This Telemachus came for this purpose out of the east parties to Rome, and entryng into the place (whyche was called of them Theatrum, that is to saye, a place ordayned to beholde shewes and pastimes in) when he sawe two armed men come into the fyghtyng place, and aboute to slay one another, he leaped betwirt them as they were in theyr furye and rage, crying and saying with a loude voyce: What do ye brethren? why go ye about lyke wylde beastes to murther one another? To make shorte tale whiles the good man wente aboute to saue both theyr lyues, he lost his owne beyng stoned to death of the people: So muche dyd the dotyng multitude set by this cruell lye pastime and pleasure. But what came of this? Honorius the Emperoure allone as he was enfourmed herof commaunded this manier of shewyng the people pastyme by couplyng or matchyng together of sweard players, to be lefte and vtterly abolyshed. Nowe marke me well howe vnhoneſt a pastyme it was, and how many thousandes had by reason therof been miserably slaine and murthered, & then shal it euidently appere how muche the world is bounden vnto this one mannes death. And for this facte was Telemachus worthely canonized and made a saincte. How muche more then by al ryght and reason should he deserue to haue lyke honoure gyuen hym that woulde aduenture his lyfe to parte so mightie and puissaunt princes, that thus warre and fyght continuallye one agaynst another? For the common welth sustayneth no great losse yf a sweardplayer kyll a sweard player, and one vngracious varlet slayeth another: And yet as princes cannot be enemyes together without the vtter detriment and annoyaunce of the whole worlde: so contrariwyse may they with lesse ieopardy be parted, the Telemachus parted the sweardplayers, fyrste bycause they are christen men, and secondarylye becaule the more noble courage and stomacke they be of, the more tractable they are, yf any bishop, or els any other prelate of the churche go aboute to perswade them without craft or dissimulacion. Nowe yf anye

chaunce

chaunce vpon suche a prince as can by no meanes be intreated, but is of a tyrannous and cruell nature: then let hym consider how the greatest hurt & displeasure that the cruellest tyranne in the world is able to do, is but death.

And where I praye you shall the successours of the Apostles shewe an exaumple of an Apostolyke spirite, yf they shewe it not in this case? Some will here saye: What shall my death preuayle, yf I haue not my desyre? I answere: Chryste the rewarde gyuer wyl not see his champion to lose his rewarde. Albeit many tymes death obteyneth, what lyfe could neuer bring about. For the death of vertuous men is of no small power and efficacie. I wyll not here stande in the recitall of olde examples whiche are innumerable. Iohn Baptist was beheaded for his franke speakyng: but al princes are not Herodes: nor all haue not suche peramours as Herodias was. Ambrose bishop of Myllayne shranke not to suspende Theodosius the Emperour out of the churche for his cruel and rashe sentence agaynst the Thessalonians, and after he had sharply rebuked him, and commaunded hym to make satisfaction, he put hym to his penaunce. And forthwyth the maiestye of so myghtye a prynce gaue place, and was obedient vnto the auctoritye of a bishop.

The holy man Babylas Bishoppe of Antioche attempted to vse lyke seueritie agaynste a king whiche had murthered an innocent, and he was slayne for his labour: but anone as he was deade, he began to be feared, not onely of the heathen Emperour but also of the deuyls, whyche wer as yet in these dayes worshipped for Gods. I haue (ryght excellent prynce) suche an opinion of the Emperours maiesties nature, of your Graces disposicion, and of the kyng of Englandes good nature and vertuous inclinacion, that I put no doubtes but you all would long ere this haue folowed good aduertisementes, if there had been any suche counsaylour, whiche would haue ben playne and franke with you all with discrecion, and discrete with franke playnes.

And all this while there lacketh not great plenty of suche as incense the myndes of prynces to battayle, namely of those persones whome it behoueth, forasmuche as theyr profit and lyuing dependeth therupon, to haue all the worlde in an vproze, and vnquieted with warres. One sayeth: he setteth your maiestie at naught: he gaue your grace suche a mocke: Another, if your highnesse ioyne this part vnto your dominions, you may also at your pleasure easely ioyne that. O vnaduised and rashe counsaylour. Why doest ỹ rather put into his head howe far he may extende the boundes of his dominions, then put him in remembraunce with how narrowe lymites the seignorye, whiche he hath nowe at this present was in olde tyme bounded? Why doest thou not shewe him whiche way that he hath may be well gouerned, rather then enlarged? The extẽding of boundes is endlesse: & therfore moste true it is that Seneca reporteth: Many Emperours & princes haue encroched vpon others, and taken theyr marches from them: & yet neuer none tyl this daye hath appoynted hymself any limittes to be content withall. But the verye true commendacion of a prince standeth in wel gouerning. Alexander the great when he was come to the Occian sea, wished there had been another world for him to conquere, as who saye this worlde was to litle to satisfie his ambitiousnes, & desire ỹ he had to enlarge his Empier. Hercules neuer wẽt beyond ỹ iles called Gades. But no Occian, no Gades cã bound our vnsaciable ambicion. Howbeit against the pestilent wordes of such persones christian princes ought to haue theyr myndes diligently fortifyed afore hand with the decrees and sayinges of Chryste, as it were with triacles or preseruatiues agaynst poyson, and in al theyr counsayles to haue special

regarde

regarde vnto the rule of the gospell, as vnto a marke.

Peraduenture your maiestie wil alke what I meane to syng so long a song vnto your highnesse, sence the same is moste occupyed aboute the weightie affaires of the cõmon wealthe. yea, my desire was to haue this song songen to all menne, for no cause els, but for that this vniuersall calamitie of the worlde greueth me very sore, and also for that I muche desyre to see more tranquillitye and quyetnes in euery parte of Christendome, but specially in the realme of Fraunce, then whiche kyngdome I wot not whether there be anye more excellent eyther in true christianitye and good liuyng, or els in worldly aboundaunce & prosperitie. Now yf suche rufflyng & troublous busynes did seldome when chaunce, lyke as great fluddes, earthquakes, or fampyne are wont to do, then were it a thyng more tollerable: but so it is ỹ the worlde is continually troubled, & neuer at quiet by reason of suche discorde & diuision. The physicians whensoeuer there chaunseth any newe bodely diseases, do wittely searche out the causes of the maladye, the whyche once knowen, then do they easly cure it: And not onely contented thus to do they also inuent wayes to let ỹ thesame plague maye not often tymes begyn to rage afreshe, or reigne agayne. Why therfore in these so great euils, & so many tymes chauncing, do not men of great wisedome & experience sẽblably searche out the welles that all this troublous bulines so oft springeth out of into the worlde, to the ende that the rootes therof beeyng cleane cut vp and destroyed they maye perfitely cure and remeady the same? why are we quycke syghted in thynges of litell weight and importaunce or none at al, & in the weightiest thyng of all more then halfe blynde? Myne opinio is that battayle for ỹ moste part springeth of vayne wordes or titles as it were inuented to nourishe mans pryde and vayne glory, as who saye, there wer not ambicion ynoughe in the worlde, vnlesse we fed & mayntayned this naughtie vice with newly inuented titles, the whiche vice of it own propre nature groweth to fast in vs. These, & suche other lyke rootes and chief causes of battaile beyng once cut awaye, then should it be easie to conclude & establishe a peace among christẽ princes vp such lawes & conditiõs that would neuer suffre suche rufflyng busynesse & hurly burly to begyn agayne. By this meanes should the prynces encrease in rychesse, now beeyng cõmon bytwene them by reason of amitie & frendship: & the christen people should lyue in louely peace & tranquilitte vnder theyr moste wealthye prynces. So would the lorde Jesus that true kyng of the whole worlde be fauorable vnto vs: & cause all thynges to prosper & go forwarde with vs. So should we be feared of the enemyes of Christes relygion, againste whõ we haue muche a do at this daye to defend our owne: muche lesse than are we able to discounfite them & chase them away far from vs: Albeit I had rather haue them reformed of their misbeleke, then by force of armes chased away & put to flyght. But howe is it possible for vs to reforme other, yf our selues be (I had almoste sayed) worse & more vicious in our conuersacion then they are. For I dooe not here esteme christen menne by the articles of the fayth whyche we profesle with mouthe, but by theyr maners and lyuing. Whersouer ambicyon, couetousnes, pryde, wrathe, reuengemente, and a desyre to hurte reygneth, there (saye I) lacketh the fayethe of the ghospell. Nowe albeit this pestilence haue infected, euen these vnto whose office it chiefly appertayned to see a remedy for the decay of christen religyon, yet haue I some good hope of reformacion, because I see the bookes of holy scripture, but specially of the newe testament so take in hande, and laboured of all men, yea euen as muche as of the ignorant and vnlettered sorte, that many tymes suche as profesle the perfyte knowledge

ledge of Goddes woꝛde are not able to matche them in reaſonyng. And ſ there be very many readers of the bookes of the newe teſtament, this one thyng maketh me to beleue, becauſe not withſtanding the prynters do yerely publyſhe and put forth ſo many thouſande volumes, yet all the bookeſellers ſhoppes that be, are not hable to ſuffice the gredines of the byers. For nowe a dayes is it well ſolde ware whatſoeuer a man attempteth vpon the ghoſpell. This ſo ſtrong a medicine once receyued and dronken canne not but woꝛke and put forth his ſtrength . Wherfoꝛe me thynketh the woꝛlde is in caſe lyke to a mannes body vexed with greuous diſeaſes, after it hath receyued an herbe called Elleboꝛe, oꝛ ſome other ſtrong purgacyon. For then is it all together diſtempered and out of quyet, and fareth as though it woulde yelde vp the ghoſte. And god ſende grace that this euangelyke Elleboꝛe, after it haue once ſearched and entred into all the veynes of our ſoule, maye ſo come vp agayne, that (the ſedes of vices beyng therby caſt out and auoyded) it maye reſtoꝛe vs made whole and pourged of all our ſynnes, vnto Jeſu Chꝛiſte, and maye alſo after this greate rufflyng and almoſte vncurable diſeaſes of the woꝛlde bꝛyng agayne vnto all menne that ioyfull and muche deſired tranquilitie . And verily I would hope better that the common pꝛayers of al good men to that ende ⁊ purpoſe ſhould not be made in vayne, if the chiefe eſtates of the woꝛlde would lyke truſtye and faythfull phyſiciãs do theyꝛ endeuour to helpe the woꝛlde in this euill caſe, that is to ſaye, yf the pꝛynces, in whome it chiefly lyeth to rule the woꝛld as they will, would call vnto theyꝛ remembꝛaunce that they ſhall ſhoꝛtlye (foꝛ what thyng is there in this pꝛeſent lyfe of any long continuaunce) gyue an accoumpt vnto the moſt ſoueraigne and high pꝛince how they haue gouerned theyꝛ dominions: Agayne yf the biſchoppes, diuines and all eccleſiaſticall perſones would likewyſe remember howe they haue not ſucceded in the place of Annas and Caiphas, oꝛ of the Scribes ⁊ Phariſeis, (who whyles they wickedly defended theyꝛ one kyngdomẽ, wente about to oppꝛeſſe the kyngdome of the ghoſpell: Whyles they vphelde and defended theyꝛ own gloꝛye, dyd theyꝛ endeuour to bury and ouerwhelme Chꝛyſtes gloꝛye: and finally whiles they laboured to appꝛoue theyꝛ owne ryghteouſneſſe, made God vnrighteous) but rather in the place of the Apoſtles, who had a pleaſure euen with the leſing of theyꝛ own bloude and liues to defende Chꝛiſtes kyngdome, Chꝛiſtes gloꝛy, and Chꝛiſtes righteouſenes. Chꝛiſte hath once ſuffered: once aryſen agayne from death to lyfe, and neuer wil dye agayne. But he ſuffereth the ſame paſſion afreſhe, ſo oft as the trueth of the ghoſpell is condemned, beaten, ſpytte vpon, crucyfied, and buryed . To be ſhoꝛt, he reckeneth done vnto hymſelfe whatſoeuer euell oꝛ diſpleaſure is done vnto his members. Peraduenture (moſte Chꝛiſtian king) I haue ſpokẽ here moꝛe frankely, and moꝛe at large then it became me to do: howbeit the great loue I beare towarde your grace hath made me both lauiſhe of my woꝛdes, and alſo moꝛe bolde to vtter my mynde vnto your highneſſe: I beyng a chꝛiſtian man, do wiſhe well vnto all chꝛiſten menne generally: but yet haue I a certayne ſpeciall loue and affeccion to the moſt noble and floꝛyſhyng realme of Fraunce. I beſeche Jeſu thimmoꝛtall kyng of the whole woꝛlde, vnto whome the heauenly father hath geuen al power in heauen and in yearth, to geue his holy ſpirite both to the people, and alſo to the pꝛynces ⁊ rulers: to the pꝛynces that they maye haue grace happely to paſſe ouer theyꝛ lyues in mutuall amitie and concoꝛde vnder theyꝛ commõ kyng and pꝛince Jeſu: vnto the other, that they maye lyue in reſt and peace vnder theyꝛ moſte godly and wealthy pꝛynces: and the ende of al to be this, that chꝛiſtian vertue and godlineſſe beyng well planted among vs, maye be enlarged ⁊ ſpꝛed abꝛode as muche as is poſſible to be, not by inuadyng oꝛ waſting of others

domi-

dominions or countreys (for so our enemies become the poorer, but neuer the better and more godly) but by preachyng euery where the doctrine of the gospell syncerely and truely, by their ministrery that haue in them the spirite of ỹ gospell: and by ordryng our liues after suche sorte that verye many may be allured to professe our religion euen by the swete smel or sauour of our good liuyng. So beganne the christian empire, so encreaced it, so was it greatly enlarged, so was it established: and by the contrary we see how it is now almost at a point and come to nothing, if we consider the greatnesse of the whole worlde. Wherfore loke by what aydes it first beganne, by what meanes it was encreaced, and established, by the same must we repaire it beyng decaied, enlarge it beyng brought into narrowe roume, and finally establishe it againe beyng vnstable and at no sure staye. These thinges wryte I (moste christian prince) of a pure zele and good mynde, neither reprehendyng any man, sence I beare all men my good wyll: neither flatteryng with any, or cotyng fauoure, because I seke naught at no mannes handes. Almightie God graunt your highnesse well to fare. Yeuen the first of Decembre, in the yere of our lorde, M.CCCCC.xxiii.

The lyfe of S. Marke wrytten by S. Hierome.

MArke the disciple and interpreter of Peter, beyng desyred of the brethren at Rome, wrote a shorte gospel according as he hearde Peter preache & shew euery thing by mouth. The whiche gospell the same Peter, after he had heard it, dyd allow and publish by his authoritie, because it should be red of the congregacion, as recordeth Clement in ỹ first boke of his worke entitled: Dispositiones. Of this Marke, Papias also bishop of Hierusalem maketh mencion. And Peter in his first Epistle, where vnder the name of Babylon by a figuratiue manour of speakyng he vnderstandeth Rome, hath these wordes: The congregacion of them whiche at Babylon are companions yf your election saluteth you, and so doth Marke my sonne. Wherfore he toke the gospell that hymself had wrytten, and went into Egypt, & first of all men preached Christ at Alexãdria, wher he ordeyned a churche or congregacion of suche pure doctrine and perfite lyuyng, that he made all that professed Christ to folowe his example. To be shorte Philo the eloquentest wryter of the Iewes, perceyuyng the first congregacion of Alexandria yet to perseuer in the Iewishe religion, wrote a boke of their conuersacion, as it were in the prayse of his nacõ: And as Luke sheweth how al thynges wer common among the beleuers at Hierusalem, so dyd he put in wrytyng all that euer he se done at Alexandria duryng the tyme that Marke there taught and preached. He dyed in the eyght yere of Neros reigne, and was buried at Alexandria, in whose place succeded Inianus.

The paraphrase of Erasmus vpon the Gospell of sainct Marke.

¶ The first Chapter.

IT is naturallye gyuen to all men, to desire felicitie. Thys felicitie many worldly men right politique and wyse, as touchyng a certain kynde of wisdom, haue hitherto promised: some, by suche lawes as they haue made and written: other some, by rules and preceptes that they haue giuen, to teache men how to leade a vertuouse and a godlye life. But for as muche as they wer mẽne, they wer not able to perfourme their promise. For they neither wist them selfes what was the true, & perfyte felicicie of man, nor wherin it stoode. And for this cause it came to passe, that i stede of true felicitie, they embraced a certayn deceyuable image or shadowe therof, and infected other with their errour, beinge bothe deceyued them selfes, and deceyuers. Therfore bothe the lawe makers, and philosophiers brought vs a certayne gospell of their owne inuencion, but suche a one as was partly false, and deceyuable, and partly werische and of no efficacie. Moyses and ỹ Prophetes wrote a more certayn and pithythie gospell thã they, but to one nacion alone: and as that tyme required, wrapped with figures and shadowes, disposing men onely, to ỹ knowleage of veritie, but vnsufficient to giue perfite saluacion, neuertheless sum what promoting therunto, wherin goddes wisdome resembleth nature, whiche bryngeth vs, and as a man would say, leadeth vs by the hande, from the knowleage of thynges that are vndre our corporall sight, vnto the knowleage of thinges inuisible. And yet theyr gospell conteyneth in it more feare then glad and toyfull promyse, & hath muche more bewrayed the wickednes of man, thã taken away the same, rather beaten into mennes myndes goddes might and power, than set out his mercie and goodnesse, caused more rather dreade, than emplanted loue. For what could man do but feare, tremble and despayre, after he had learned by the law, that he was alwayes in bondage and subiection of sinne, and not able to refrayne therfro, and also did knowe how no manne coulde escape the iudgement of God, a very rigorous & sore auenger of sinne and vngodlinesse. Who is he that can finde in his harte to loue hym whome he feareth. Now ỹ dreade of goddes iustice, although it be many tymes the beginnyng of saluacion, euen as a bittre medicine that vexeth the whole bodie of manne, is the entrye to health, yet is it not the thyng whiche maketh man to haue perfite felicitie. The grace and benefictall goodnes of God, causeth man to loue God, and loue to godward is the thyng that auaunceth hym to happie state and felicitie. Therfore after ỹ whole worlde was somwhat prepared, as wel by the prophecies and forsayinges of the Prophetes, as by the commaundementes and figures of Moyses, in these laste dayes was opened and preached vnto ỹ same, that verye toyfull gospell, that all menne ought to embrace, and most louingly to receyue, whiche of the owne accorde, or without any deserueng on mans behalfe, bringeth not only to the Iewes, but also to all nacions of the worlde remission of all sinnes. And lest haply any manne put doutes in ỹ certayntie of this promise, it is God that maketh it, and no mãne: neyther is his ambassadour Moyses, or anye of the Prophetes, but the verye sonne of God hym self, Iesus Christe, who for our saluacion, came downe from heauen, & toke vpon him our corruptible flesh, to thintent that he beyng giltlesse, and without all synne, might by hys passion and death, freely geue innocencie and

lyke to all that beleue his promyses, and put theyr whole affiaūce in him. For God who is of his own proper nature gracious and beneficial, would by this meanes, shewe that excedyng great & inestimable kindnesse that he bare towardes mankynd: which was so great, ỹ greater can neyther be desired, ne ought to be loked for. He could not sende a more honorable messenger than his owne onely begotten sonne, nor shewe more kyndnesse, than through faythe only, freely to release al mennes offences wer they neuer so many, neuer so great and heynous: yea & ouer this, through his holy spyryte, chose those that were before slaues and bondmen of the diuell, to be felowes with his sonne, by whome he hath geuen vs al thynges both in heauen and in earth. And bycause nothyng could be more ioyfull then tyys message or tydinges, it is by right good skyll called of ỹ Grekes, Euangelio, that is asmuche to saye in Englishe, as glad & ioyfull tydynges, to comfort you, that you should no more feare the yoke & burthen of Moyses lawe.

The texte. ¶ The begynnyng of the ghospell of Jesu Christe, the sonne of God as it is wrytten in the Prophetes. Beholde I sende my messenger before thy face, whiche shal prepare the waye before the. The voyce of a cryer in the wildernesse, prepare ye the way of the Lord, and make his pathes streight. John did baptise in the wildernesse, and preached the baptisme of repentaunce, for the remission of synnes, and all the lande of Jewrye, and they of Jerusalem, went out vnto hym, and were all baptised of him in the ryuer of Jordan, confessyng theyr synnes.

And albeit summe menne had leuer make a further rehersall of this storye of the gospell, and beginne the same with the natiuitie and birth of Jesu Christ: yet me thinketh it sufficient for that I woulde be brefe, to take my beginnyng of John Baptistes preachyng: For lyke as the day starre goeth before the Sunne, so came he, and appeared vnto the worlde before Christes preaching, not by chaunce and fortune, but by Goddes determinacyon, to stirre vp the myndes of the Jewes, to looke for Messias that would streightwayes cum, yea and to poynte hym vnto theim wyth hys finger, when he came: the whyche John, the Prophetes so many hundred yeares sythens, prophecied and told before should cum. For the same prophetes whiche prophecied and spake of Christes cummyng, spake & prophecied also of John, the forewalker of Christe. For in Michcas the prophete, God the father speaketh vnto his Sonne in this wyse: Lo, sayeth he: I sende my especiall and electe messenger before thy face, who shall make a waye for the, that anon after shalt cum, and take on the thoffice of preachyng the ghospel. Likewyse the Prophete Esaye signifyng the preachyng of John, sayeth: The voyce of a cryar in wildernesse: prepare ye the waye of the Lorde, make strayght his pathes. In semblable wyse the pacient is monished before the cumming of the Phisician, to knowlage hys disease, and reuerently to receyue him whan he cummeth, and in al thinges to do after him, and folowe his counsayle. When therfore the tyme approched, that Jesus Christe the sonne of God, who was not yet knowen vnto the world, should begin to take vpon him this ministracion, for the whiche he was sent downe frō heauē into earth. John according as the Prophetes had prophecied & tolde before, played the forecurrour, baptizing in wildernesse: not that he dyd therby washe awaye sinnes, but onely stirre and exhort men to be repentaunt for their former lyfe, ỹ they knowleaging their disease, should gredely desire his cūming, whyche onely baptizeth with spyrite and fyre taking awaye at once through fayth in hym, all sinnes: endowyng mens soules with heauenly grace, whiche he poureth out of himselfe, as out of the well and fountayne therof: freely deliueryng from vnryght eousnesse, freely geuyng ryghteousnesse, freely delyueryng frō death, and freely geuyng lyfe euerlastyng.

The greater that this loue and kindnes was whiche God shewed vnto mā-kind, the greuouser shal their punishmēt be that haue set nought by the same, when it was offred them. And lest any should so do, John came before to prepare and dispose all men by his carnall baptisme, to the spiritual baptisme of Christ: to cause them by exhorting, and making them afrayde, to forthinke, & hate theyr former lyfe: and finally to geue them forewarnyng, that Messias, and the kyngdom of God, wer at hand. John was not the light that shoulde lighten euery man, whith cūmeth into this worlde, but a messenger of ẏ light that anon after should appeare. He was not the physician whiche should take awaye mennes sinnes, and geue health, but made them inwardly to tremble in their conscience, in that he declared vnto them the great daunger they stode in: Finally he styred vp all mennes hartes, to the greate desire of euerlasting saluacion, by preachyng vnto them, how he was not farre of, the whiche only should deliuer from sinne. He was not the brydegrome, but a forewalker of ẏ bridegrome to wake and call vp all men, to meete the bridegrome cumming. He was not the sonne of God, but a voice foreshewing the sonne of God, who anon after should be disclosed vnto the worlde. Moses lawe was a fearefull law, in so muche that the childern of Israel could not abide the voice of God, when he spake vnto them. John being a limitte or bordre set betwene ẏ lawe and grace, & as a mā mengled of bothe, did herin vse a poynte of the olde law, because in his preaching he manaced all men with euerlasting death and dāp-nacion, vnlesse they would tourne in season from their sinfull liuing. And a-gaine this had he of the new, that he moued not the people to sacrifices, burnt offringes, vowes, or fastinges, but to baptisme, and repentaunce of the for-mer life: and shewed moreouer how the moste mercifull Messias was alrea-dy cum and present, who should freely forgiue all men their offences, ẏ would put their whole trust and confidence in hym. The former lawe was written or published in wildernesse, and from thence also cummeth the beginning of the newe. He muste cleane forsake all the worlde, that wil be worthy to be par-taker of the grace of the gospell, whiche compendiously geueth all thynges.

In great cities are riches, delicacies, pleasures, pride and ambicion: But spe-cially Jerusalem had in it a famous temple, by reason wherof she was not a litle proude and stately. The same citie had also carnall sacrifices wherunto the people trusted. Furthermore it had holye dayes, obseruāces of the sab-both, a prescribed choise of meates, and other ceremonies, wherby she sup-posed that man was iustified and made rightuous before God: finally, there wer highe minded priestes and dissembling pharisees. But whoso desireth ẏ baptisme of the gospel, must vtterly laye apart all trust and confidence of these thinges. He must forsake all Jewry with her Jerusalem, her temple, her sacri-fices, her priesthod, and pharisaicall fashions, and frō thence depart into wil-dernesse, wher he may heare the most ioyful tidiges of our sauiour, ẏ straight-wayes wil cum. To returne to John, he cried not i vain. For he made a great many so afrayed with his crying and preaching, that they forsoke their dwel-ling places and hasted to the water of Jordan: and that not alonely out of all the countrey of Jewrie, but also out of Jerusalē it self. Thither flocke a grea-rablement of souldiers and publicanes, and also certaine of the pharisees.

John dyd baptise i the wildernesse &c.

And they of Hierusalē wēt out vn-to hym. &c.

John receiued and taught as many as came, without choise or regard of per-son, and did also baptise suche of them, as wer displeased with them selfes for theyr offences, and confessed the same: expressing hereby as it wer by a certain corporall figure, the very ordre of the newe lawe and gospell. For the first of-fice & ministerie in christian profession, is to teache. When the christian nouice (by this name vnderstande good reade suche a one as forsakyng eyther the Jewish or Paynims religiō, and intending to be christened, is newely enstruc-ted in the faith: in the which state he is called of thaunciēt fathers, catechume-

nus) when I saye, the christian nouice beginneth once through the doctryne of the teacher both to knowe his owne filthye liuyng, & also the goodnesse of God, than is he wholely displeased with hymselfe, and perceyuyng no where els to appeare any hope of saluacion, hath strayghtwayes recourse for ayde and succour to the beneficial lorde, who freely extendeth his mercy and goodnesse towardes vs. It is a great furtheraunce to the recoueting of health, if the patient knowe his owne infirmitie. It preuayleth not a litle to the obtaynyng of light, if a manne perceyue the present darknes he is in. He hath already muche profited to puritie of lyfe and vertuous lyuyng, who so abhorreth his owne vncleanesse. The preachyng of Iohn figureth the christian enstruction, or fyrste teachyng by mouthe of Christes religion. His baptisme representeth the baptisme of Christe. That he so gentlye receyued all that euer came vnto him, betokeneth nothing els, but lyke as euery man nedeth the grace of the gospell, euen so no man of what degre or nacion so euer he be, ought to be secluded frō the same. The phariseis had their washinges. They washed theyr handes at meale tyme, or whan they shoulde take theyr repaste: They washed theyr bodyes at theyr retourne home from the market: they washed oftymes theyr cuppes, dishes, stooles, tables, and the rest of theyr housholde stuf, as though cleanesse, aud puritie of lyfe whiche God loueth, and alloweth in vs, stode in ỳ obseruacion of such trifles, or as though a litle quantitie of the Phariseis water, were of suche force and vertue, that it coulde make a man euer the cleaner in the sight of almightie God. Suche maner of washinges & baptismes do not make a man cleaner in soule, then he was before, but rather more proud & arrogant. Happy therfore are they who haue vtterly forsaken Moyses, and the Phariseis washynges, and with all haste runne vnto the bathes of Iordā. For in the Hebrue tōgue this word (Iordan) is as muche to saye, as the floude of iudgement. He is not iudged of the Lorde, who so iudgeth himself. This is that same purifiyng floude whiche issueth out of two foūtaynes, that is, out of the knowleage of our own vnrighteousnes, and the remembraunce of ỳ merciful goodnesse of god. This is ỳ baptisme of repentaunce and flood of teares whiche causeth streames of bitter water, to flow out of the most inward vaines of mānes hart, but it hath suche strength & vertu, ỳ it doeth as it wer wt the sharpnesse of saltpeter, scower and wipe awaye all the spottes & filthe of the soule. The Phariseis also haue a confessiō of theyr owne but suche an one as plainly declareth theyr pryde & arrogancie. I fast, sayth the proude Pharisey twyse in the weke. I geue vnto the poore the tenth part of al my goodes, & I am not as other mē be. The Iewes confesse other mēs sinnes, & not theyr own. Now they ỳ prepare & make thēselfes ready to receyue the baptisme of the gospell, will neyther be knowē of their owne good deades, nor make rehersal of other mens faultes, but eche of thē truly confesse theyr owne. It is a poynt of arrogancie, for a mā to stand in recitall of his owne good deedes, euen as to discouer other mens offences procedeth of malice, & euil wil. To be shorte, to acknowleage thyne own sine & iniquitie is to glorifye ỳ goodnes of god.

The texte. ¶ Iohn was clothed with Camels heare, and with a Gyrdle of a skynne, about hys loynes. And he did eate locustes, and wilde hony, and preached, saying: He that is stronger then I, cummeth after me, whose shooe latchet I am not worthy to stoupe downe and vnlouse, I haue baptised you with water, but he shall baptise with the holy ghost.

And to thintent that Iohn, who in lyke manter came before the first cummyng of Christ, as Hely according to the prophecie of Malachi, shall cum before the last, myght the more in holy and perfite liuing resemble Hely, he led his lyfe in wildernes, vtterly eschewing the sinfull company of worldly people. He was not clothed with silkes, nor yet wt wullen clothes, but

with

with a garment made of Camels heare, and girded about the loynes with a lether gyrdle. And by this straight manour of liuing, he shewed a certayne euangelike and christian perfection, euen before the gospel was published or preached. His foode was agreable to his dwelling place, and apparayle. For it was euen suche as came to hand, and was easie to be gotten: suche as the place of the own accorde, and without husbanding or tilling, gaue him, most commonly certain flies, called locustes, and wild hony. And here ỹ criar or preacher of Christ, did a great deale more then Moses lawe required. For that law made distinccion only betwene sundrye kyndes of beastes. But he vtterly, and that without cõmaundemẽt, abstayned from eating of al fower footed beastes, fowles, and fishes. That law forbended to weare any clothig of linsaye woolsaye: but he cleane depriued himself bothe from the vse of woll and flaxe. Suche a lyke doubtles was conuenient for the preacher of repentaunce, who although he were sanctified in his mothers wombe, yet would he neuertheless leade a straight life, lest his preaching should haue bene little estemed and set by, if hys liuyng & doctrine had in any poynt disagreed. And by this meanes he gate him self so great renoume, and auctoritie among the Iewes, that manye of them supposed he had bene very Messias in dede. But Iohn, albeit he was a man highly in the fauour of God, and endewed with many godlye giftes & qualities, yet perceyuing what a great offence it was, for manne to chalenge that glorye whiche is dewe vnto God, or for one man to put ayde of saluacion in an other, openly preached in the presence of them all, and sayde: I am not he whom ye suppose me to be. My doctrine is a base and a werish doctrine. My baptisme is not effectuall. I am nothing els but a manne as ye are, conceyued in sinne: nothing elles but hys messenger, whiche will strayghtwayes cum, to gyue saluacion vnto all men. He is behynde me in tyme, and after the estimacion of the worlde, of muche lesse auctoritie then I am: but he surmounteth me so farre in heauenly power, that I, whome you haue in suche reuerence and veneration, am not worthy to serue him in the office of the vilest drudge or slaue, nor worthy I saye, to lye vpon the grounde, and vnlouse the latchet of his shoes. You ought to honoure him. You ought intierly, and with moste feruent affection, to desire hys cummyng. I preache vnto you earthly thynges: He shall teache you heauenly matiers. I haue hitherto baptised you, as touchyng the bodie, with water, preparig your myndes to repentaunce: When he once cummeth abrode, he shal baptise you with the holy ghoste, whose secret vertue sanctifieth all thynges. For as no man hath rightuousnesse of hym selfe, euen so can no man geue the same to an other. He muste nedes be of more power and excellencie than man, whoso geueth that thing, whiche pertayneth to God alone to geue. Knowe you the difference betwene an vnworthy seruaunt, and the maister: betwene the minister, and the auctor: betwene the criar, and the kyng.

He that is brõger thẽ I cummeth after me. &c

¶ And it came to passe in those dayes, that Iesus came from Nazareth of Galile, and was baptised of Iohn, in Iordan: and assone as he was cum out of the water, he saw heauẽ opẽ & the spirite descendyng vpon him, lyke a doue. And there came a voyce from heauen: Thou art my deare sonne, in whom I delite. The texte.

After that Iohn hath with woordes of like sentence, moued and stirred vp the myndes of a great manye of theym, to wayte for Messias that was cummyng, then furth came Iesus when his tyme was cum, forsakynge the litle village of Nazareth in the countrey of Galile, where bicause of his educatiõ and long continuaunce in the same, men thought he had bene borne. Certes this is the nature and propertie of al euangelike thinges, to begyn very basely, and from suche begynnynges by litle and litle, to cum at the length to highest perfection: where as cõtrarily all thinges ỹ euer the world & the deuel goeth about, are after meruelous goodly beginninges sodainly cast down, &

vrought to nought. So lucifer whiles he set his seate in the northe, ymagenyng to be equall with the highest, was sodainlye cast downe headlyng into hell. In semblable wise Adam when that thorough the diuels instigation, he desired to be equall with God, was by and by exiled, and cast out of paradise. Therfore if thou here considre the high excellencie, and greatnesse of Jesu, it will cause the muche more to wonder at his singuler humblenesse of mynd & modestie. He came out of a poore and homely village out of Galile, the vilest countrey of al Jewrie. He that purifieth al thinges, came as one of the raskal sort, humble and lowly to the baptisme of repentaunce, amonge sinners, souldiers, brothelles, and publicans, without any seruauntes to wayte and attēd vpon hym. It was not ynough for hym to be circumcised accordyng to the ordynaunce of the lawe, and purified after the tradicion of Moyses: He desired also to receyue Johns baptisme, teaching & enstructing vs hereby, that who so maketh hym selfe ready to be a ministre and preacher of the gospell, muste omitte nothing whiche in any wise perteyneth to the increase of vertue and godlines: And again eschew all thinges, wherwith the weakelinges may be offended. John taught vs this lesson, that a preacher of goddes word shoulde not get himselfe estimaciō and auctoritie, by gorgeous apparell, or pompouse liuing, but by honest behauiour, and godly conuersacion. But the ensāple that Christ shewed, was of muche more perfection, and farther from the Jewishe fashion then thys: for that he differyng nothynge at all from other, neither in hys apparell, nor yet in dyet, dyd neuertheless by hys godly liuyng, meknesse, and beneficiall goodnes towardes all men, vtterly ouerthrowe and deface ꝑ auctoritie of John. For that is of hygher perfection whiche is geuen by the grace of the gospell, then that whiche procedeth from the austeritie, & straitnes of the lawe. The whole intent of the lorde Jesus was thys, to make the world to knowe howe he was the onely authour of saluacion, to expresse & set out vnto vs, a certayne fourme of euangelike and true godlynes, to confirme the truthe and certentie of al that euer Moyses and the Prophetes had written of thinges past, and to make vs, as it were with the geuyng of an earnest peny, to haue a sure hope and expectacion of thynges yet to come. For we right gladly beleue hym, of whom we haue conceyued a maruelous good opinion, and vpon whom many witnesses doe consent and agree.

Wherfore it was procured by the prouidence and wisdome of god, that the Lorde Jesus should euery where, haue an euident record and testimonye of his deitie: Of the whole law of Moyses, of all the Prophetes, of the angels, of the sheaperdes, of the wise men called Magicians, of the Scribes, of Simeon and Anne, of John baptist, of the father, of the holy ghost, and finally of Pylate, and the deuils. The miracles also that he wrought, playnely declared him to be the sōne of god. He dyd many thynges, not bicause hym selfe had any nede so to doe, but for that he would set out vnto vs in hys owne persone, a certain fourme and trade of liuing: as when he fasted, when he was tempted, when he oftentimes prayed, when he came to baptisme, when he obeyd his parentes, when he patiently suffered al iniuries and wronges, and finally when he came to hys crosse and passion.

He perfourmed manye thynges that the prophetes had prophecied of before, lest the people should doubt of the promises afterwardes to be accomplished: as when that in hys baptisme he receyued the holy ghost in the lykenesse of a doue, lightyng vpon the croune of hys heade: as when he arose agayn from death to lyfe. Wherfore he came as a penitent to John: he desired hys baptisme, and obteyned it. He was baptised in Jordan, wherin were baptised both tanners, Publicans, and souldiers, a sort of people so sinfull, that none are more blemished or defiled with sinne. Are not here ꝑ stately princes of this

worlde

worlde ashamed, who will haue nothing common with the vulgar people. No kyng, nor priest cummeth to baptisme, and if it were their pleasure so to do, they would scarcely vouchesafe to receyue baptisme in a bason of gold or precious stones. Nowe our sauiour Jesus, that fountayne of all puritie, that kyng of all kynges, that lord of all lordes, disdayned not the common bathe, wherin the common sorte were washed. But whoso humbleth him selfe before man, the same is highly exalted before god. Jesus was baptysed as the rest, and euerichone of the common people there present. But the father of heauen disseuered hym frō the residue, by a certayne notable signe neuer seene, ne heard of before. For as sone as he was come out of the water of Jordan (whiche he halowed with the touche of his holy body) vnto lande, as he was in his contemplacion and prayers, John sawe the heauens open, and the holy ghoste flie doune from thence, and light vpon the holy croune of his heade, and there tarye. The pride of Adam closed the gates of paradise agaynst vs. The humblenesse of mynde and modestie of Christ, hath for paradise opened vs the gates of Heauen. There was a visible signe shewed vnto mans yes, but by the same we were taughte what maner of myndes that heauenly spirite both loueth and maketh. The spirite of the deuell, and the worlde maketh and loueth such myndes as are haute, puffed vp with pride, & fierce: but that heauenly spirite loueth those whiche are lowly, meke, and peasible. There is nothyng more harmeles, & more without gyle, thē the doue: Nothing whose nature worse agreeth with fighting and raueny. It was plainly expressed & set out in the lord by this corporall figure, what is spiritually wrought in al those, that with a sincere and pure faith, receyue the baptisme of the gospell. The body is washed with water, but the soule is throughly anoynted with grace inuisible. Moreouer that the doue abode stil vpon the croune of the lordes head, signified that the holy ghost is geuen to all other godlye men, and good liuers ratably, after the measure and proporcion of their fayth, as it is presently expedient. But in Jesus was the continuall fountayne of all heauenly grace. For the doue brought him not thē any newe grace, which he had not before, but euidently declared how he was full of grace, & showed moreouer, from whence all grace and goodnes issueth, and cummeth vnto vs.

And as sone as he was come, &c.

John beynge stablished in mynde with this so euident a signe receyued of the father of heauen, doubted not to pronounce Jesus to be the very sōne of God. The witnes that he gaue vnto Christ, was of great waight and auctoritie among the Jewes, but muche greater was the testimony of ỹ father himselfe, whose voyce sounded doune from ỹ heauens, saying. Thou art that my dearly beloued sonne, in whom my mynde delighteth. For a wyse childe is the fathers ioye and comforte. That heauenly spirite of god is not idell, weake, faint, or feble, but of nature all fiery, and by and by worketh, and putteth forth his vertue, as sone as it is once entred into the soule of man.

And there came a voyce from heauen, &c.

The spirite of man is slacke, and slowe, and thinketh vpon nothyng but that whiche is lowe, vyle, and worldly. But they that haue the spirite of the flesshe mortified, and are led with the spirite of God, do forthwith go in hand with highe thinges, and of manly enterprise, that is to say, do fight against the vncleane spirite, their ghostly enemy the deuell, whom they are not afrayde euē to prouoke to battayle, as men puttyng their whole confidence in the ayde and succoure of the Heauenlye spirite, whiche is of muche more vertue & puissaunce, then all that withstand the Gospell.

The texte.

¶ And immediatly the spirit droue him into wildernes. and he was there in the wyldernes, fowertie dayes, and was tempted of Sathan, and was with wild beastes. And the angels ministered vnto hym. After that John was taken, Jesus came into Galile, preachinge the Gospell of the kyngdome of God, and saying: the tyme is cum, and the kingdome of God is at hande, repent, and beleue the gospell.

Wher

Wherfore Jesus plainly expressyng in him selfe, what he woulde haue vs to do incontinent after we haue receyued baptisme, was broughte by force of ꝑ holy ghoste, into wildernesse. There he made his abode foortie dayes, and as many nightes, still continuyng in prayer, and fastyng, and in the meane season, he was tempted of the deuell, whom (after he had discomfited, and ouerthrowne hym) he deliuered vnto vs to ouercome: shewynge vs also the verye waye, and meane, howe to get the victory. He is ouerthrowen by the spirite of Christe, by continuall prayer, and sobernesse of lyfe, and by the weapon of holy Scripture. The whyle that Christ contynued thus in wyldernesse, he lyued among saluage beastes, vtterly abstaynyng from all cõforte and solace, taken of the company of manne. There had bene no daũger for hym yf he had bene conuersaunte with the multitude of people, but he shewed hereby howe expedient it is for a Christiã souldiour, to exchewe the compaynye of the common sorte, vntil he haue sufficiently tamed the flesh, and ouercome the deuyll, and by continual recordyng of Goddes lawe, and deuoute prayers, made him selfe stronge ynough in spirite. For many be in more saftie when they lyue amonge bestes as Christ dyd, then when they be conuersaunt with suche mẽne as are more noysome then any brute beastes. The Lorde and sauiour Jesus Christe kepte companye with beastes: but whiles he lacked the ministery of men, Angels were alwayes present, & serued hym. They that vtterly despyse all the pastimes and pleasures of thys worlde, neuer wante Heauẽly pleasures, and solaces. For vs & our profite Christ was baptised: For vs he prayed: for vs he was notably described by the testimony of the father, and the holy ghoste: for vs he went into wyldernesse: for vs he fasted: for vs he was tempted: for vs he gatte the victorye ouer the deuil. Here consyder thou Christian souldiar, the very true and right order of thy perfection. The fyrst instructiõ and teachynge by mouthe of Christes religion, causeth hatred of the former lyfe, and hope of clensyng or remission of synnes. With these capitaynes thou runnest to Jordayne: and there thorough faythe in Christe, washest awaye the filthynesse of all thy sinnes. And anon after at thine owne prayer, and at the petition and prayer of the churche, thou hast a newe spirite geuen the frõ Heauen, and by it arte admitted to be of the number of the children of God, and emplanted into the body of Jesu Christ, as a member of hym, who is the very heade of the churche. In the meane whyle it behoueth not the souldyour of Christe, to be careles. Thou hast promised thy seruice to Christ thyne Emperoure. Thou hast renounced the deuyl. Thou haste receyued the holy ghost as it were gifte money, a bond, and an earnest penye of thy salarye.

Thou muste enforce thy selfe with thy vtter endeuoure to get victory. But that neuer chaunceth to the negligente and recheles person. Thou must take to thee armoure and weapon, leaste thyne ennemye whiche euery wher lieth in wayte for the, come vpon the vnwares, and when thou arte vnarmed.

Thou shalte incontinent be assaulted with the worlde, the deuel, and the flesh: Thou must alwayes fyght, to thentente thou mayest alwayes gette victory. For this battayle shall not ende, before thou make an ende of thy lyfe. But yet the oftener thou chaunce to vanquishe thine ennemye, the weaker shall he departe from battayle, and thou the stronger.

When thou haste here behaued thy selfe valiauntlye, and played the man a while, then at the length addresse thyselfe to the ministracion of the gospell, specially yf thou feele that the spirite of God driue the therevnto.

The Lorde Jesus was mete to preache the ghospell (then whiche ministerye, there is none of greater perfection) euen when he was a verye lytle chylde: But he ordeyned a patarne or an example in hym selfe, for vs to

counterfaite

counterfayte and folowe: wherby we are taught, that we ought not by and by after our profession, rashely to hasten our selfes to this so high and holy a ministracion. The lawe of Moyses had her tyme. There was also a tyme when it behoued that as the lyght of the euangelyke veritie, beganne by littell and littel to shine furth vnto the world, euen so shoulde the shadowes of ỳ olde law vanishe awaye: & the flesh geue place vnto ỳ spirite, puttyng furth his vertue. Lyke as in transformacions & natural chaũgynges of thynges, there is a certayne meane, whiche hath some affynitie with both the extremes, to thintent that thynges of muche contrarietie may easely be transformed, & tourned one into an other: Euen so John came as a meane betwene ỳ carnal lawe of Moyses, & the spiritual lawe of the gospel, to this ende, that menne myght the soner be transformed, and brought frõ the flesh or litterall sence of the lawe, to the spirite, and true meanyng of thesame. For ayre is not sodainly, & emmediatly made of yerth, but in this transformacion water is ỳ meane betwene both, whiche at the length by littel & litel is fined into ayre, a more pure elemẽt. Wherfore as long as the preachyng of John (who partly vpheld the old law, for as muche as it also sumwhat helpeth to bring a mã to Christ) flourished, our sauiour Jesv̄ leaste he should haue seemed to any, eyther to contende wt John, or els to disanull the lawe, whiche he came to make perfect, neuer preached openly, ne declared his diuyne power, but with a fewe myracles, nor gathered together any disciples, but rather behaued himself as ỳ disciple of John: teaching vs hereby, that no man can well exercise the office of a mayster, vnlesse himselfe haue been before an obedient disciple. But after that John was caste into prison for playne and franke speakyng, then dyd Christ as it were succede hym, and come in his place. It is meete that the carnall be fyrste, & that latermore, whiche is spirituall and gostely. That whiche is vnperfect goeth before, & the perfect commeth after. Grace foloweth the propertie of Nature. Corne is fyrste grasse before it haue eares, and strong age foloweth after infancie. The ceremonies of the lawe, notwithstanding they haue sumwhat shadowed and figured Christ, yet nowe at the length drawe they to their ende, & the lyght of ỳ gospel shineth abrode, whose only auctour is Jesus Christe. He wente firste to preache in Galile. For it lyked hym that this newe lyght should begin to shyne out of that part of Jewry, whiche was counted vilest of all other. Proude Jerusalem deserued not to haue this preeminẽce, whiche, albeit she were in very dede as blind as a betell, yet thought her self to haue a perfect good syght, and for that cause was more vncurable.

But in these thynges whiche came not to passe by hasard of Fortune, there lyeth hyd a certain secret signifycacion of thinges to be done. For what betokeneth it, that John is closed & shut vp in prison? Forsoth that the lawe of Moyses shall at the appearyng of the moste cleare lyght of the Gospell, be made darke, and vtterly loose her lyght. What signifyeth it that he is bounde? Truely that the carnall parte of the lawe shalbe bounde, and freedome leused and set at large, thorough the grace of the gospel. What meaneth it that Johns head is stryken of? Certes that nowe is present the true heade of the whole congregacion, whiche shalbe assembled of al nacions of the whole world. What is this that Jesus preacheth the kyngdom of God in Galile? Vndoubtedly he maketh a fore signe that the grace of the gospel shall forsake the wicked Jewes, and go from them to the Gentiles, because the Jewes embraced styll that olde heade whiche was chopped of by the gospell, and contemned Christ the very head of the whole lawe. For thys woorde (Galile) in the Syryan tongue, signifyeth a flyttyng or chaungyng of habitacion. Before tyme grace laye hydde, and ceremonies were in highest

hyghest estimacion. Nowe are they gone, and Jesus cummeth abrode, the effectuall auctour and preacher of the grace of the gospell. Therfore accordyng to the mistical sence hereof, who so wil heare Christ preache, must flytte away from their olde vsages, and naughty lustes, to the intent they maye be receyuable of this newe and heauenly doctrine. Let the Jewe caste away the perswasion and sure beliefe he hath conceyued of his owne holynes: the Phartsey, the pryde he taketh by trustyng to his woorkes: the Bishoppes, the glory of their temple, and sacrifices: the Philosophers, the vayne aydes of mannes wisedome. Let kynges and tyrauntes cast awaye that moste foolyshe truste, whiche they repose in their ryches. Let all nacions laye aparte all vngodly customes, al filthie lustes, and hearken vnto this newe Preacher Jesus, who teacheth not worldlye, but heauenly thynges. He speaketh indifferently to al menne. Let all men therefore heare hym alike. Here is it very expediente to consider how our sauioure Christ begynneth to set furthe his doctrine. Worldly Philosophers do first teache their audiēce, not those thynges which are moost fruitfull and profitable, but suche thynges as maye cause them to be hadde in admiracio for their singuler wisdom, minding nothing so muche, as to get them selues a name by dissenting in opinio, from other famous teachers. But the lorde Jesus woulde neyther disanull thauctorite of the olde lawe, (for he doeth truely interpret the same, whiche was before misse vnderstand: rather making it perfit, then destroying it) neither disproued he Johns doctrine, although it wer vnperfit, but bega his preachiug with the self same beginning, whiche John had vsed before. A man would haue said he had bene the very scholer and disciple of John, who was in dede the maister, and auctor of al. Nowe what preacheth he: what is the crye that ꝑ worde, ꝛ cōne of ꝑ euerlastig father maketh: The world had far swarued from the right vsage of the law of nature, whiche God hath grauen and planted in al mens hertes. The wisdom that the philosophers taught, increased the folye of the worlde. The religion whiche the gentils vsed before time, was moste wicked, and detestable. The law of Moyses caused muche hipocrisy with her shadowes, her sacrifices, and her feats. The lawe signified or meant by her figures, and the Prophetes tolde before by their prophecies, howe one should cum. who, should offer vnto all nacions perfite saluation. But because this promise was so long differred, the worlde beyng as it were deafe, gaue no eare therevnto at all. Yet the lord of his gracioule goodnesse, forgate not to performe ꝑ same. Now is the time already fulfilled that he prefixed or afore pointed vnto this busines. You nede not from henseforth to await for the fulfilling of any other figures, or any mo darke sayinges of the law. You nede not to loke after new prophetes. Loe, the kyngdome of God is now present. In steade of shadowes, veritie shall shine abrode. In steade of the flesche, the spirite shal succede and cum in place. In steade of corporall ceremonies, true godlynes shall raigne. In stead of the deuils kyngdom, Gods kyngdom shall be enlarged. There is no cause why you should lynger or stay: why any man shoulde loke backe vnto the aydes of his owne rightuousnesse.

Perhaps as Moyses lawe taketh rightuousnesse, sum are rightuoule in the sighte of the worlde: but as the new lawe requireth the same, all men are sinners, and vnrightuous. Yet for all that there is no cause why you should dispayre. Knowe your disease, and then receyue remedy, that is, onely be you repentaunte for youre former life, and stedfastly beleue the ghospell. Nowe is there brought vnto you a message right ioyful, ꝛ much to be desired, I meane free remission of all your trespasses. You haue no nede of burnte offerynges. Onely knowledge your vnrightuousenesse, and repose your assyaunce in the rightuousnes of almighty god, who doubtlesse will performe what he ꝓmiseth

leth by his gholpel. For that man shal sufficiently deserue to enioy the promise thereof, who so belyueth the prompter.

¶As he walked by the Sea, of Galile, he saw Symon and Andrew his brother casting The texte.
nettes into the Sea, for they wher fishers. And Jesus sayd vnto them: Folowe me, & I wil make you to become fyshers of men. And streight waye they forsoke theyr nettes and folowed hym. And whē he had gone a lytle further thence, he saw James ꝑ sōne of Zebede and John his brother, whiche also were in the shyppe mendyng their nettes, and he anon called them, and they left their father Zebede there in the shyppe, with the hyred seruaūtes, and folowed hym.

After the Lorde Jesus had with suche woordes moued and styred vp the myndes of the Jewes to receyue the newe Phylosophy, and doctryne of the gholpell, he lykewise began after the ensample of John to gather certayne disciples, but fewe in number, and suche as were vnlettered persones, and of lowe degree, to the entent that when he had throughe theyr ministery conuerted all the whole worlde, it shoulde playnly appeare howe this kyngdom was the very kingdome of God, and not a worldly kyngdom. Therefore as he trauayled on a daye by the lake or sea of Galile, he espied Symon, and Andrewe his brother, labourynge together, and aboute to cast theyr nettes into the water: For they were fisher men, and by this occupacyon gatte theyr lyuing. ¶ he balenes of theyr crafte, made for the aduauncyng of goddes glory. The concorde of the two brethren, signifyed the consent and agrement of the churche. The crafte of fyshing bare the figure of the ministracīō of the gholpell, which by vertue of goddes worde, plucketh vp vnto the lyght of verytie, and loue of heauenly thynges, suche as are drowned in the darkenesse of ignoraunce, and the fowle stynking puddell of worldely cares. And thus fyrste of all fyshed he for these two fyshers. Come ye (q he) and folowe me, for I wyll make you begynne from this daye forwarde, to fyshe after menne. Assone as the Lord Jesꝰ had spoken the word, the two brethren leauing theyr nettes euen as they were, folowed him wout any tarying. For Jesꝰ voyce hathe in it a certayne heauēly charme or inchauntment. And going thence a lytle forwarde, he sawe other two, that is to wete, James the sonne of zebede, and John his brother, who were also trymming and mending theyr nettes in the shyppe, and makyng theym selues ready to go a fyshyng. And these two, notwithstanding theyr myndes were bēt another waye, he sodeynly spake vnto, callyng and commaūdyng theym to folowe him. Nowe that thou mayest knowe yong men of an euangelyke fayth, they made no tarying, but leauing theyr father zebede with his hired seruauntes in the shyppe, streyght wayes folowed theyr caller. Thus beganne Chryste to gather the chyefe prelates, and mynisters of his Churche, cleane refusyng the priestes, and Pharysies of Jerusalem, with all theyr pompe and pryde.

¶And they came into Capernaum, and streyghtwaye on the Sabboth dayes, he entred The texte.
into the Synagoge, and taught, and they were astonyed at his learnyng. For he taught them as one that had authoritie, and not as the Scribes.

And being accompanyed with suche a felowshyp, he cam vnto Capernaum. This Capernaum was a cytie muche florysshing in substaunce, but no lesse proud, vngodly, and vicious, than it was welthy. Here byanby he beganne to playe the parte of an Euangelist, or preacher of the gholpell.
For vpon the sabboth daye, he entred into the Synagoge, and taught the Jewes openly, not the vayne fables of ꝑ Pharisies, but declared vnto them ꝑ very true meaning of ꝑ lawe, which was in dede spiritual, & not carnal. Anone ꝑ people perceyued hym to be a newe teacher, & his doctryne also to be of a newe sorte. They sawe he was a manne of lowe degree, and that suche as companied him were but fewe in numbre, very rascals, & men of no reputacyon: yet wōdered they greatly at his wordes, for that they breathed a certeyne godly vertue.

For he did not after the maner of the Scribes, teache tryflyng constitutions of men, or olde wyues tales of genealogies, and pedegrewes, but his wordes wer pithy and of authoryte, and the wonderfull great miracles he wrought caused those deryues that he spake to be beleued. What thyng soeuer is humayne and worldly, the same is of litle pryce and estimacion, when Goddes vertue beginneth once to put furth her power.

The texte. ¶ And there was in their synagoge, a man vexed with an vncleane spirite, and he cryed, saying: Alasse what haue we to doe with the thou Jesus of Nazareth? Arte thou cum to destroye vs? I knowe the what thou arte, euen the holy one of God. And Jesus rebuked him saying: holde thy peace, and cumme out of the manne. And whan the vncleane spirite had torne hym, and cryed with a loude voyce, he came out of hym, and they were all amased, insomuche that they demaunded one of a nother among them selfes, saying: What thyng is this? What newe doctryne is this? For with authoryte commaunded he the foule spirites, and they obeyed him. And immediatly, his fame spred abrode throughe out all the region rounde ryng on Galile.

And loe, hyanby there was occasyon ministred for him to worke a myracle. For in that assemblye, was there a certeyne felowe whiche was vexed with an vncleane spirite. This wicked spirite coulde not abyde the heauenly spirite speakyng in Chryst. For he beganne to clatter agaynst his heauenly doctryne, crying aloude, and saying: O Jesus of Nazareth, what hast thou to doo with vs? Arte thou cumme to destroye vs before the tyme? I right well know who thou arte. Certes the selfe same holy one, whiche the prophete Daniell promised long sythens, whome God hath singulerly sanctified aboue al other. The lorde Jesus, eyther becaule the tyme was not yet cumme that he shoulde openly confesse who he was, or els becaule he was not pleased with his confession, beyng vndoubtedly true, but yet made throughe constraynt of feare, and of a wicked spirite (whoe syth he is of him selfe a lyer, and delighteth to deceyue man, was not to be heard in the presence of the people when he spake the trueth, lest any manne woulde haue taken occasion thereby to beleue hym afterwardes when he lyed,) the Lorde Jesus, I saye, rebuked hym, and sayed. Holde thy peace, and departe out of the man, and so shalt thou better declare who I am. And furthwith at the lordes commaundement, the vncleane spirite forsoke the man. But at his departure he tare him, and cryed out with a loude voyce, so that it euidently appeared thereby, howe he fled awaye not wyllyngly, but by force and constraynt of Gods power. And here was shewed the fygure of a manne possessed with the spirite of the deuyll. Is not he vexed with worste, and cruellest of all the deuyls, whiche is wholly possessed with ambycion, couetousnes, rancour, malyce, hatred, pleasure of the body, and suche other lyke deuilishe lustes, and appetytes? Suche as are vexed with these spirites, can in no wyse abyde to heare the ghospell preached, but yell and crye out agaynst it, as the deuyll dyd, saying: what haste thou to doo with vs Jesus? Arte thou cumme to destroye vs? For so many as the spirit of this world possesseth, thynke theym selues vtterly forlorne, whensoeuer they are constrained to forsake those thynges wherein they haue sette theyr false felycitie. Wherefore theyr myndes are sore troubled, and as you woulde saye, tugged and haled into sondrye pieces, whylest on the one syde feare of eternall dampnacyon moueth theym to vertue and goodnes, on the other syde the venimouse swetnes of suche vices as they haue of long tyme accustomed vnto, holdeth theym fast and withdraweth theym from theyr godly purpose.

But yet no manner of dyuill taketh so fast holde, but he wyll at the commaundement of Jesu, flye awaye. It is a muche greater myracle to make of an ambycious manne, a temperate, of a fyerce felowe, a pacyent, of the lecherous persone, a chast liuer, of the extorcioner or one that liueth by polling and pylyng, a lyberall manne, then to delyuer a mans body from a wycked spyryte.

But

But yet men wonder moze at this, then at the other, not because it is moze wonderfull and meruaylous in deede, but foz that it is seene with bodely yes. Therfoze when he had thus chased awaye the vncleane spirite by commaundement onely, then the Jewes greately wondered at it, insomuche that they demaũded one of a nother saying: What new thyng is this? we haue not read ẏ euer the Prophetes dyd the lyke, castyng out deuyls by bare woꝛd of mouth onely. Oꝛ what newe kynde of doctryne is this, that hath so great vertue and power folowing it? He preacheth the kyngdome of god, and putteth furthe Gods power, in that he treadeth vnder foote, and subdueth the power of the deuill. Neyther is it by soꝛcery oꝛ inchauntment, oꝛ by makyng of long prayers vnto god, noꝛ yet by any other laboꝛyous meane that he thus putteth to flyght the wycked fendes: But he commaundeth theym with woꝛde onely as theyr loꝛde and conquerour, and they incontynent whether they wyll oꝛ no, obey hym. Of this wonderful facte, a great fame of Jesu was spꝛed abꝛode thꝛoughout all the countrey of Galyle. And because it shoulde appeare that in him is the well spꝛyng of godly power, whiche can neuer be consumed, one miracle did streyght wayes succede and folowe another.

And they were all amased. &c.

¶ And furthewith when they wer cum out of the synagoge, they entred into the house of Symon, and Andꝛewe, with James and John. But Symons mother in lawe laye sick of a feuer, and anon they tell hym of yer, and he cam and toke her by the hande, and lyfte her vp, and immediatly the feuer forsoke yer, and she ministred vnto them. And at euen when the Sunne was downe, they brought vnto hym all that were diseased, and them that were vexed with diuils, and all the cytie was gathered together at the doore, and he healed many that were sycke of diuerse diseases, and cast out many deuils, and suffred not the deuils to speake, because they knewe him.

The texte.

Foꝛ anone as they were departed out of the synagoge, they cam into the house of Symon and Andꝛew, whither also James and John folowed. Now Symons mother in lawe, as it then foꝛtuned, laye sycke & was soꝛe vexed with an ague. Assone as Jesus was by them aduertised therof, he went to the bed side, & toke the woman by the hand, & lyfted her vp, & furthwith the feuer foꝛsoke her, & euen as she was sodaynly, so was she perfectly made whole. Foꝛ she was sodeynly made as lusty and strong, as she was befoꝛe, insomuche ẏ she dyd her accustomed office in the house, ministryng vnto Jesu, and his disciples.

He lyeth sycke of a perilous disease, whose mynde burneth with the loue of carnall pleasures: who by reason of superfluitie and excesse, leadeth an ydle and a sluggishe lyfe. It is a woman that lyeth sycke. And at the begynning ẏ fyrst woman deceiued with the pleasaunt alurement of an apple, began to be sycke of this ague. Our flesche ẏ alwayes lusteth agaynste ẏ spirit is our Eue. But happy are they whome Jesus with the touche of his mooste holy spiryte, lifteth vp to the loue of heauenly thynges, that he whiche befoꝛe tyme serued ydlenesse, riotous liuing, and vncleannes, maye sodeynly recouer his olde strength, and lustynes, and being made a newe manne, hereafter becum the seruaunt of clennes, chastitie, and sobernes. Foꝛ these are the meates, whiche Chryste is refreshed, and delyghted withall. Now ymagyne, that the house of Symon, sygnifieth the churche of Chryst, in the whiche it is not conueniente that there be anye feble and weake in spirite, but suche as are full of euangelyke strength, and lustines: And yet many tymes Peters mother in lawe, that is to saye, the synagoge, lyeth sicke in the same. Foꝛ he is a membꝛe of the synagoge, vnto whose coꝛrupte tastyng, the vnsauery and werysome letter yet sauoꝛeth: who taketh well the water of Pharisaicall vnderstanding, and can in no wyse tast the wyne of the spirite, and true meaning of the ghospell.

They that were in the house with the Loꝛde Jesu, desyꝛed him to lyfte vp the woman that laye sycke in her bedde. In semblable wise let vs all who are membꝛes of the churche desyꝛe his mercyful goodnes with mooste humble pꝛayers,

that he wyll voucheſafe to put out his holy ryght hand, and therewith to lifte vp alſo thoſe timerous perſons, whiche cleuing onely to the letter of ſcripture, and wholy geuen to the ſuperſticious obſeruacion of ceremonyes, doue of a certayne vnrypght iudgement, greately deſyre thoſe thynges that are hurtfull & noyſome: and cõtrarily, hate and abhorre ſuche thynges as are onely to be deſyred: to lyfte them vp, I ſaye to the fredome of the gholpell, whiche ſerueth not for this purpoſe that we ſhoulde with more libertie committe ſinne at pleaſure, but to the intent we ſhould gladly, and wt right good will, doue the workes of Euangelike or chryſtian charitie, and cheriſhe Jeſus in his membres. The Lorde is alwayes ready to heale the ſoule, yf he be deſired, and called vpon. He loueth thoſe that call vpon hym, call they neuer ſo importunatly, and out of ſeaſon.

It was nowe late in the euening, and the ſunne was ſet, ſo that it might be thought a great poynt of importunitie, to cal vpon the phyſician at that time. But the great deſire of healthe had the vpper hande of ſhame. They brought vnto him a very great numbre of ſuche as wer diſeaſed with all kyndes of infirmities, and among them alſo ſome whiche were vexed with vncleane ſpirites. The whole citie of Capernaum came thicke and threkolde, to the gate of the houſe to ſee this lyght. Jeſus without excuſe healed very many of them of ſundrye diſeaſes, and caſt out many deuils. He was a quicke and a reeady phyſycian, who with wordes cured diſeaſes. Moreouer he put to ſilence the deuils, who cryed with a loude voyce that he was Chryſt, vtterly deſpyſing the teſtymonie of his enemyes, and of theym with whome he woulde that his ſhoulde in no wyſe haue to do. He ſuffered the chyldren of the Hebrewes, and fyſhers to deſcry hym: But he admitted no recorde of the deuils, thoughe it were true. The noughtines of ỹ perſon that telleth ỹ truthe, dothe hurte the ſame. And he dothe more harme with his lies, whiche hath gotten him ſelfe credence afore by ſome true tale tellyng. This was then done accordyng to the hyſtorye. But to open the ſecrete ſence and meaning hereof. We ſe very many euen nowe a dayes, that cum flockyng vnto Simon Peters houſe: whiche as I ſayde before, bare the fygure of the Churche. For the citie of Capernaum repreſenteth the whole world: the ſetting of the ſunne, fygureth the deathe of Chryſte. The gate of the houſe, ſignifieth baptiſme, whiche is beſet with repentaunce of the former lyfe, and truſte to obtayne ſoule healthe of Jeſus. The ſycke people ſit aboute the gates, that is to ſaye, the Publicans & ſinners deſyre to be receiued into the felowſhyp of the churche. They ſhould not deſerue to be healed except they ſurely beleued that Jeſus bothe could and would geue them helth. The churche of Chryſte conteyned in it but a very ſmall numbre, ſo long as he the lanterne and lyght of the worlde, liued in yearth. But after his death a great multitude of people began thither to reſort, out of all ỹ countreis of ỹ world.

The texte. ¶ And in the morning very early, Jeſus (when he was ryſen vp) departed, and wente out into a ſolitary place, and there prayed: Symon, and they that were with him folowed after hym, and when they had found hym, they ſayde vnto hym all men ſeke for the. And he ſaide vnto them: Let vs go into the nexte tounes, ỹ I may preache there alſo. For therfore I am cõ. And ſo he preached in theyr ſynagoges, & in all Galile, & caſt the deuils out.

Theſe thinges ſo done: when the Lorde Jeſus whoe came not for this onely purpoſe to cure corporall diſeaſes, whiche he ſendeth many tymes to his to the intent they maye be whole in ſoule: when, I ſaye, he ſawe the multitude greatly deſyre to be healed of theyr bodely diſeaſes, and not with lyke affection couet to heare his heauenlye doctryne, wherewith the maladies and diſeaſes of the ſoule are cured, the nexte daye, as thoughe he had ben deſirous to take ſome eaſe and reſt, he decepued them, for he roſe very earlye in the morning, and went from Capernaum into a ſolitary place, where he made his prayers to the father, geuyng him thankes for the benefytes

whyche

whiche he had decreed to geue vnto mankynde by hym. And here are sundrye ensamples prepared for our instruccion. Fyrste he teacheth vs that we muste allone as we haue done our neyghbour good, departe awaye: least we seme to loke after any mede or reward, of those that we haue done good vnto. Secondarilye we are taught manye tymes to leaue of the teachyng of holsome doctrine for a season, to styrre vp a desyre in vs to aduaunce the same. Finally we learne also that we ought to refreshe and quicken the spirite, by often going aside into solitary places: I meane not suche goynges aparte, as are for pleasure and pastime, but for prayer, and heauenly contemplacion: because we maye retourne from thence more willing in spirite, & better disposed to helpe the weake. Euery man which hath chaunged place, is not gone into wilderness, but he that hath cleane seuered his mynde from worldly cares, & wholly bent himself to the studie, and contemplacion of heauenly thynges. Whē Simon Peter, and the reste of the disciples vnderstode that Jesus was priuilye departed, they folowed after till they had founde where he was. For it is beseming that the true disciples of Jesu be any time awaie from their maister whome they ought in all thynges to folow. In the meane season, when the people, whiche flocked early in the morning to the gate of the house, had also learned how Jesus was gone awaye, they lykewyse folowed hym into the wildernesse. Many there be that folow Jesus, but none fynde hym oute saue alonly his disciples: who after they haue once founde him, do shewe him vnto other. Wherfore they tolde the lorde, how there was a great multitude of the citizens of Capernaum come thyther to seke him. The lorde then answered agayne saying. It is sufficient at this present, to haue layde these foundacions among the Capernaites. Nowe it is tyme for me to go in like maner, & visit the litle tounes, and villages here aboute, that I maye likewyse there preache the kyngdome of god. For I came not to preache to one citie alone, but to declare saluacion to all men. For this cause the Lorde traueled through the tounes, and villages of al Galilee, preachyng in their Synagoges, curing diseases, and castyng out deuils, because the ignorant people shoulde by reason of his mighty dedes and miracles, geue firme credence vnto his doctrine.

¶ And there came a leper to hym, beseching hym, and kneelyng downe, and saying vnto hym: If thou wilt, thou canst make me cleane. And Jesus had compassion on hym, and put furth his hande, touched hym, and sayth vnto hym: I will, be thou cleane. And as sone as he had spoken, immediatly the leprosy departed from hym, and he sent hym awaye furthwith, and sayth vnto hym. se thou saye nothyng to any man, but get the hence, shewe thy selfe to the priest, and offer for thy clensyng, those thynges whiche Moses commaunded, for a witnes vnto them. But he (allone as he was departed) began to tell many thynges, and to publishe the saying, insomuche that Jesus could no more openlye entre into the citie. But was without in desert places, and they came to hym from euery quarter. The texte.

It chaunced on a tyme when Jesus had taught ỹ people in a certaine mountayne many godly lessons, concernyng the perfeccion of the euangelike or christian profession, that there met him as he came doune agayne, a certayne mā infected with leprosy, a disease vncurable, and abhorred of all men: in whome was shewed to the corporal yes, a figure of those thinges which he wrought by inuisible operacion in the soules of the hearers. The leper hated his filthy disease, and had a meruelous great confidence in Jesu. Here thou seest a figure of a sinner, whiche returnyng from vicious liuyng, and entendyng to amend, is at the nexte doze to saluacion. The same leper feared not ỹ people although he knew right wel that they abhorred his company, but onelye regarded the goodnes of Jesu. Wherfore he ranne vnto him, and fell downe at his knees. What woulde the proude Pharisey here do? he would crye: hence with this ougly and abhominable creature, least he infect euen oure very yes. He would call for water to washe awaye his noysome, and contagious breath.

This would the Phariſe do, more vncleane in ſoule, then any leper in body. But what doth the moſte meke and gentill Lorde, whiche onely was cleane from all ſpot of ſinne? He cõmaũdeth him not to be had out of his ſight, nor to be remoued awaye from his knees. It was not vnknowen vnto him what he deſyred: but his will was ỹ the notable fayth of this man, ſhoulde be an enſãple to all men. All ſuche as be lecherous perſons, couetous, full of hatred and enuy, or attached with other filthy luſtes and appetites of the body, are foule arayed with this horrible & deteſtable leproſy. And ſuche as are herewith infected, let them heare, & marke the wordes of this leper, to thintent they maye folow hym. If thou wilt, ſayth he, thou canſte make me cleane. He knoweledgeth his diſeaſe, & doubteth not of the power, & goodnes of God. He wholy referreth the iudgement to the lorde, to iudge of him whether he be worthy to receiue ſo great a benefite at his handes, or no; readye to geue thankes yf he obtayne his deſire: and not to murmur, and grutche agaynſt hym, yf he obtayne it not. For he would ſaie thus: He is able to put awaye leproſy, who not onely cureth all kindes of diſeaſes, but alſo caſteth out deuils: and he wyll do it, that ſo willingly helpeth al that are in diſtreſſe & miſery, wherſoeuer he cũmeth. But ſo great is myne vnworthynes, that I alone deſerue not ỹ, whiche al other obtain of his moſte mercyfull goodnes. This ſo perfite a beleſe, ioyned with exceding humblenes of mynde, and modeſtie, procured hym mercy of Ieſu. For our ſauiour ſhewing outwardly, euen with his countenaunce, a certayne affect of pitie and compaſſion, thereby to teache what affection of mynd ought to be in vs towarde ſynners, helde out his hande, and therewith touched the leaper, and by vertue of wordes that himſelfe preſcribed, made hym cleane. The leper ſayed: If thou wilte thou canſt make me cleane. Ieſus anſwered: I will, be thou cleane. True fayth maketh not many wordes neyther grutcheth the charitie of the goſpel to do a good dede. And Chriſt had ſcarcely ſpokẽ theſe wordes (be cleane) but ỹ diſeaſe was quite gone frõ ỹ man, ſo that no token therof remayned. The lawe of Moſes forbendeth to touche a leaper, the ſpirituall meanyng wherof, contayneth wholſome doctryne. We muſt abſtayne from the company of vncleane perſons and ſynners, leaſt we be infected by the contagiouſenes of their vyces. But the Lorde Ieſus is aboue the lawe: neyther can he be defiled with touching, who purifieth whatſoeuer he toucheth. He touched the leaper with his hande, and furthwith he healed his whole bodye. Let vs therfore praye that he may in ſemblable wyſe touche our ſoules with his holy worde, and therewith purifie your inward vncleannes. O thou that vſeſt to haunt the cõpany of harlots, thou that arte an adulterer, or polluted with like diſeaſes, runne in like maner vnto Ieſus (for he cummeth downe from the heigth of his maieſtie, and meteth the) and knowyng thine own filthines, fal downe at his knees, proſtrate thy ſelfe, and lye flat vpon the grounde: Crye and call vpon him, but crye with moſte ſtedfaſte beliefe of harte and mynde: Lorde, if thou wilt, thou canſte make me cleane. And anon thou ſhalte heare theſe wordes agayne of thy mercifull ſauioure, I wil, be thou cleane. After theſe thynges were done in maner before rehearſed, the Lorde ſuffered not the man to folowe him, but cauſed hym to departe, cõmaũding him ſtraytly to diſcloſe nothyng of this matter to any creature lyuyng, but rather (ỹ he) get the hence, and ſhew thy ſelf to the prieſt, by whoſe iudgement accordyng to the ceremonies of ỹ lawe, thou waſt iudged to be a leaper.

And Ieſus had compaſſiõ on him.

And if he geue ſentence that thou arte cleanſed in dede of thy leproſy, then offer that Moſes hath commaunded to be offered, of thoſe that ſhould fortune to be deliuered therof. Thus ſhalt thou with more credence publiſhe gods benefit towardes the, then if thou ſtraightwayes tell euery body that thou arte made cleane. For by this meanes it ſhal appeare, euen vnto the Phariſeis thẽ ſelues,

selues, whiche depraue my benefites, that thou wast a verye leper, and haste bene clensed without eyther help of ỹ Phisicias, or els of Moses law by bare worde of mouthe, and touche onely: and so shall they knowe how there is one present that farre passeth their priestes: who can easely cure leprosy, thoughe it be detestable & abhorred, where as they haue muche a do, truely to discerne the same. This felowe departed, in stede of a leper cleane in bodye, and wente to the priest, and was sene and iudged to be cleansed of all leprosie. And anon after he conceled not this dede but published it everywhere, reporting bothe this, and many other thynges of Jesu. Sum wyll here aske: Why did this man as he was commaunded in the one thyng: and in the other nothyng regarde the Lordes commaundement: Truely for that the one serued to confyrme the certaintie of the myracle, because the priest not knowing as yet who had healed the manne, should pronounce his health restored by Jesu, to be a perfite health, who els peraduenture would haue depraued Christes benefit yf the auctour therof had bene knowen, before he hadde geuen his verdite. But after the myracle was once confirmed by his sentence, then made it muche for gods glory to haue it published abrode. Wherfore then cõmaunded Jesu that thing to be kept secrete, whiche in dede his wyll was shoulde be blased abrode and vttered: Forsoth to monishe vs that we ought to seke no glory and praise of man for the benefites which it pleaseth god to worke by vs, because the goodlyer prayse euer foloweth them which refuse the same. It proceedeth of an highe courage so to do a good turne, that thou wouldest haue no thãkes therfore yelden the of hym, whom thou hast done good and pleasure vnto, beyng onely contented with this, that it laye in thy lotte to healpe thine euẽ christen in his necessitie. But he that is holpen by suche benefite, as he hath receyued at thy handes, ought with so muche the more diligence to publishe and set out thy well doyng euery where to thy prayse and commendacion. Christe was in no daunger to offẽde in vayneglorye: and therfore this ensample was ordeyned for our instruccion, whiche are continually in very great ieopardye to fall therein. Neyther dyd this manne contemne Christes commaundemẽtes: but the great gladnes that he was in by reason of the restitucion of his healthe, and a certayne feruent loue whiche he was kindled with towardes Christ the auctour therof, would not suffer hym to kepe silence any longer. Verily it chaunceth for the moste parte that we are beste beleued, when we tell those thynges whiche we had rather in very dede kepe secret, then disclose, if the matter it selfe enforced not vs to vtter that whiche lyeth hyd in our stomackes. Nowe what came of it that this man did thus blase abrode this myracle? Truely by reason therof, euerye man conceyued suche an opinion of the Lorde Jesu, that he could not nowe for the great throng and preasse of people that thyther resorted, openly enter into the citie, as he was wont to do: but was constrayned to auoyde the good tounes, and make his abode in the wildernesse. Suche as go about to get a name, and gaynes by iugglyng castes, and worckyng of Magicall myracles, delyre to be in those cities, whereas moste haunt and resorte of people is. But our sauiour Jesus, in ỹ he oft tymes shunneth muche assembly of people, plainlye teacheth vs what we oughte to do. He that is able to worke the myracles of the gospell, doeth not somuche desire the great multitude, as the feruent mynde and affeccion of beholders. In great cities many resorted vnto hym for this purpose onely, to delite their iyes with newe and straunge sightes. No man foloweth Jesus into the wildernesse, vnlesse he long after hym with a certayne vehement desire and affeccion. He that forgoeth al pleasures of good tounes, & foloweth Christ through rough & cumberous places, foloweth hym to his great commoditie. For he

that loueth hym vnfaynedlye, dothe in all thinges folowe hym whome he loueth: thrughe reproche, hungre, despoylyng of substaunce, banishemente, imprisonment, tourmentes and death. And suche folowers of Christe, wer figured by those that came flockyng out of al countreyes, and partes of Galile, vnto Jesu: who kepte hymselfe close, in desert and solitary places.

The.ii. Chapter.

But whyther soeuer a man flyeth, vertue hath euer her fame and glory folowyng her, euen as the shadow followeth the bodie. For he that is vnfainedly good, cã neuer be but one maner of man, and lyke hymselfe. And as there is alwaies light, whither soeuer the body of the sũne remoueth: euen so, to what place soeuer true godlinesse remoueth, there is alwayes great resorte of people. Now wildernesse was no longer wildernesse, after the lorde Jesus the true light of this worlde, was gone thither. And yet the person in whome is the power to worke the miracles of the gospell, ceasseth not (as muche as in hym lyeth) to auoyde suche places where as muche people is assembled to beholde hym, for that he knoweth certaynly what a perilous vice vainglory is: Neuertheless the feruent desire he hath to helpe & do all men good, doth ofte tymes cause hym, thoughe it be against his nature, to haue recourse thyther agayne. And by this meanes cummeth it to passe, that whyles the good man is compelled to remoue from place to place, the mo receiueth benefite at his handes.

The texte. ¶ After a fewe dayes also he entred into Capernaum agayne, and it was noysed that he was in the house, and anon many were gathered together: in so muche that now there was no roume to receyue them, no not so muche as about the doore. He preached the worde vnto them. And there came certayne vnto hym bringyng one sicke of the Palsey, whiche was borne of fower men. And when they could not cum nye vnto hym for preasse, they vncouered the roofe of the house that he was in. And when they had broke vp the roofe, they dyd (with cordes) let downe the bed wherin the sicke of the Palsey lay. Whe Jesus sawe their faith, he sayde vnto the sicke of the Palsey: sonne thy synnes be forgeuen the.

Wherfore Jesus geuyng vs ensample both to flye vayne glory, and also cõtinually to do good to our euen christen, within fewe dayes after retourned agayne to Capernaum, from whence he semed to be driuen awaye before, by reason of the great importunitie of the people, which euen in the nyghte tyme, laye about the gates of the house wherin he sotourned. For as he made Bethleem muche renoumed by his byrthe, and Nazareth very famous by his education, and the countreye of Egipt happye because he fled thyther for his preseruation and safegarde: so did he as it were adopte, and chose Capernaum to be his countreye, bothe by his ofte tarying there, and also by shewyng of many fayre myracles in the same. He came agayne hyther in maner by stealth, and fyrste kept hymselfe secrete in a house, before it was knowen in the citie that he was cum. But as the Sunne cannot be hyd, so the Lorde Jesus can not be kept close & secret. The rumour whiche (as it is cõmonly sene) rose of a fewe persõs, had now blowẽ abrode throughout the whole Citie, that Jesus was in the house. And foorthwith thither flocked suche a multitude of people that al that house was fylled, and not onely that, but also the porche, and al the places about the doore were not sufficient to receiue them. It is a blessed house whither Jesus is cum to dwell, and neuer departeth thence agayne. That house is the churche. For Capernaum beareth the figure of the wholle worlde, whereseoeuer the Gentyles inhabite. Certes at Jerusalem the Jewes caste Jesus out of the Temple, and among the Gentiles, the kyngdom of heauen

uen suffereth violence, and the multitude of all sortes of people entreth into it, after a certayne forcible fashion. The Christian Nouices sitte aboute the gates, greatly desiryng to be admitted into the Lordes house, muche hungryng and thirstyng after the rightuousnesse of the kyngdome of heauen. And verily Iesus excludeth no manne from this house, neyther poore, nor riche, wholle, nor sycke, so that he haue a vehement desire to heare hym. Wherfore the Lorde teachyng vs that we oughte alwayes chiefly to care for oure soule health, and afterwarde for our bodyes, fyrste of all ministred vnto them the doctrine of the gospell, wherewith the diseases and maladies of the soule, are cured. For this cause suche as are disposed to giue almes to the poore, do very well, yf they geue them fyrste a briefe exhortacion, that maye make them the better in mynde and soule, and then departe with their charitie. For the common sorte of people be of suche a disordered iudgement, that they are more desirous of those thynges whiche are expedient for the bodye, then of those that pertayn to theyr soule health. The lord euidently declared vnto vs by his ensample, that our chiefe care ought to be for that parte, whiche is the chiefeste parte or portion of man, in that he fyrste taughte, and then by and by healed suche as were diseased. Nowe whyles Iesus was teachyng, and busie about curing the diseases of their soules, there came vnto hym certayne men, bringing with them one that was sicke of a Palsey, whose senowes were so resolued in all partes of his bodye, through the violence of the disease, that he could not styrre out of his bed, but was fayne to be carted thither, vpon fower mennes shoulders. Here hast thou plainlye set out, the very ymage and figure of a mynde, whiche is by worldly lustes and desyres, made so womanlyke, & dissolute, that it can in no wyse lyfte vp it self, to do any thyng that is good and godlye, but lyeth styll in the bedde of lowe and filthy cares, and neuer remembreth any thyng that is highe or celestiall. Now when they sawe howe they coulde not for preasse of people that sate so thicke aboute the gate and porche, bryng this sycke man to the syght of Iesus, they lyfted him vp vpō the house, and after they had remoued the slates, and made awaie in, they let him down bed and all, with a longe corde, and layed hym at the feete of Iesu, nothyng doubtyng but that he of his great mercye and goodnesse, woulde helpe the selie wretche, assone as he once cast those his pitifull iyes vpon hym, and beheld how he laye in his bed lyke a quicke karkas, impotente, and benummed in all his lymmes. Iesus sawe this miserable person, euen before he was broughte vnto his presence, and knewe right well the great faith of those that brought him. He coulde if it had lyked him, without leauing or breakyng his tale, haue signified his pleasure vnto them, by whom he had luste, in this wyse: Let the sicke of the Palsie arise, and beyng sodainly healed, cary home his bed agayn. But his will was to shewe all men there present, that piteous sight: and also to declare of what great strength and efficacie true beleefe vpon hym is, with almighty God the father. The disease was vncurable, and of long continuaunce: the cummyng to Christe very cumberous. And yet the gracious goodnesse of the Lord, ioyned with like power putte them in a sure hope to obtaine their request. Wherfore after he sawe their notable faithe, the more he perceiued the man to be diseased in soule then in bodye, the more pitie and compassion he toke on hym. Every man thought hym in a miserable case that thus lacked the vse of all his membres: but more miserable was his soule, beyng in subiection and bondage of sinne. They loked after nothyng els but that the poore wretche should be restored to perfite health of body, which was a thing farre aboue mannes power. But Iesus beyng highly pleased with so notable a faithe, and therefore willing to make hym all, and in euery part whole, tourned vnto him, and said: Sonne, thy synnes are forgeuen.

He preched the woorde vnto them.

And there cāe certayn vnto him. &

Whē Iesu sawe their faith. &c.

But

The texte. But there were certayne of the Scribes sitting there, and thynkyng in theyr hertes: Why dothe he speake theſe blaſphemies? Who can forgeue ſynnes, but God onelye? And immediatly when Jeſus perceyued in his ſpirite, that they ſo thought within themſelues, he ſayth vnto them: why thynke ye ſuche thynges in your hertes? whether is it eaſier to ſay to the ſicke of the palſey, thy ſynnes be forgeuē the, or to ſaye, ariſe take vp thy bed & walke. But that ye maye knowe that the ſonne of man hath power in earthe to forgeue ſynnes, he ſpake vnto the ſicke of the palſey: I ſaye vnto the ariſe, and take vp thy bed, and get the hence vnto thine owne houſe. And immediately he aroſe, toke vp the bed, and went forth before them all inſomuche that they were all amaſed, and glorified God, ſaying: we neuer ſawe it on this faſhion.

There wer preſent in that aſſembly, certayne Scribes, who for the knowledge they had in the ſcriptures, were neuer the godlier, and better in theyr liuyng, but rather more enclined to ſurmiſe matters againſt hym. They had learned of the bokes of the Prophetes, and Moſes, that it perteyneth to God alone to pardon ſinnes. For the prieſte dyd not releaſe ſynne, but made interceſſion vnto god for other mēnes offēces, & that not wout ſacrifice. Becauſe þ Scribes knewe this right well, they had ſuche ſecrete thoughtes & imaginaciōs with themſelues: What new ſaying is this that he ſpeaketh, which neyther Moſes, nor Aaron, nor any of the auncient Prophetes, durſte preſume to ſpeake. For he ſayth: thy ſynnes are releaſed. Truely he is a blaſphemous perſon againſt God, ý thus taketh vpon him goddes power. The lawe commaundeth ſum offences to be puniſhed with death. And other ſum there are, for the whiche ſatiſfaction is made with burnte offrynges, and diuers other kyndes of ſacrifyces, by the mediacion or interceſſion of the prieſt: But he paſſyng nothyng vpon ſuche rites and ceremonies, doeth at once forgeue all ſynnes, with bare worde of mouth. This thyng that he taketh vpon hym, and promyſeth, pertayneth not to man. It lyeth in Goddes power alone to perfourme it. Surely they were offended with the imbecillitie and weakeneſſe of his manhode that they ſawe, and therfore coulde ſuppoſe nothyng of hym, aboue the ſtate and condicion of man. Neyther had the vulgar people any greater opinion of hym, which yet by reaſon of their ſimplicitie, were not ſo muche enclyned to pycke quarels, as the other were. The ſpirite of this worlde put thoſe thoughtes in their myndes, who whyles they ſtacke harde to the lytterall ſence of Moſes lawe, were farre from the ſpirite, and true meanyng there of, and were ſo muche the more vnapte to be taught the ſame, becauſe they thought themſelues very well ſkylled in the Scriptures: in ſomuche that the ſame thyng hath here alſo place, and is vertified, whiche we ſee chaunce among paynters, and ſinging men, who are wont to take leſſe for teachyng of one that is altogether rude, and ignorante in their arte or ſcience, then for hym who hath bene euell enſtructed of an other mayſter in the ſame: and the reaſon is, becauſe in teachyng of the ignorante, there is but one labour to be taken: whereas yf a man take vpon him to enſtruct the other, as it is the firſt, ſo is it the more paynfull labour to teache hym to forget, what he hath learned before, then to teache hym. And theſe vngodly thoughtes, they of a certayne worldly policie, kept in theyr ſtomackes, for feare of the people, in whoſe preſence they muche aduaunced and magnified themſelues for theyr greate knowledge & vnderſtandyng. The Lord Jeſus who rather deſyred to declare his diuine power by dedes, thē to vtter the ſame by wordes, becauſe he would plainly ſhewe the Scribes howe there is nothyng ſo cloſely hydde in mennes breſtes, be they neuer ſo ſuttel and craftie, that his holy ſpirite (whiche ſearcheth, and throughly ſeeth all thynges) knoweth not, tourned hym vnto thē, and as though they had ſpoken out thoſe thynges, whiche they inwardlye thought in theyr myndes, ſayed in this wiſe: Why haue you ſuche ſlaunderous imaginaciōs in your hertes? why do you rather iudge me by this weake and feble body of myne, then by my dedes.

And immediatly whē Jeſus perceyued in his ſpirite.

why do you not gather of these my workes whiche you see with your eyes, I cannot deny, that those thynges are of trueth, whiche can in no wyse be sene with your corporall eyes? You are offended with me because I sayde: Thy synnes are forgeuen: and deme it to be a vayne saying, and of none effect, because you see not the efficacie therof, whiche putteth forth it selfe into the soule of man. But you that haue bodely eyes whole and faultlesse, haue spirituall eyes faultie and blemished.

What yf I speake like wordes vnto the other, and make the efficacie ther of appeare vnto your eyes? Is it not then reason that you beleue the thyng whiche you see not, beyng thereunto enduced by the thyng you see? There is nothing that man can easelyer do, then speake: and contrarilye, there is nothyng so harde, as to perfourme what is spoken. God alone cã as easely do ỹ one as the other. And though hytherto he neuer gaue this power to manne, yet it is not oute of his power to geue it whom it pleaseth hym. And long sithens he promysed by the prophetes, that he would sende his Messias, who should cure the diseases of the people of Israell, and abolishe and cleane take awaye synnes. Therfore regarde you not this symple bodye of myne, lyke in all poyntes to yours: neyther beholde ye my garmente, not decked and trymmed with Philacteries, and embroudered hẽmes: nor yet my speache nothing differyng from other mennes. Let the thyng selfe be the grounde and foundacion of your iudgement. It is no maysterie for a man to saye vnto a synner: Thy synnes are pardoned. And it is lyke easy to saye vnto the sicke of the Palsey: Arise, take thy bed, and walke. You haue heard me speake the one saying, and fynd fault therwith. Nowe heare ye the other, whiche ye cannot lykewise fynd faulte withall, when you see euidently with your eyes, how the thing ensueth immediatly of my wordes. And this will I do, not to boast and brag vpon my power, but to the entente you maye perceyue that God hathe geuen power vnto the sonne of manne, who appeareth vnto you an vnderlyng and a weake person, to release synnes with worde, (which power your priestes neuer had) and that not in Iewry alonely, but also in al regions and countreyes of the worlde, in suche wise, that whatsoeuer he releaseth in earth, is released in heauen, and whatsoeuer he leuseth not in earth, the same remayneth still bounde and vnleused in heauen. You haue no cause to picke quarels, and surmyse matiers against me: but to reioyce and be glad for your singuler welthe and commodities, if god of his infinite mercy haue encreased his bounteous goodnes towardes you. If you saye that God cannot thus do, then do you derogate or diminishe his Maiestie. If you saye he wyll not, you offende his goodnesse. If you saye he doeth not, albeit he hath once promysed so to do, thẽ do you make hym a lyar. Finally yf you be voyde of beleefe in suche thynges as are spirituall and pertaine vnto the soule, whereas ye cannot thwarte and cauyll in the thynges you see done before youre eyes, then do you plainly declare your obstinate malice.

But that ye maye know that ỹ sõne of man. &c.

When Iesus had spoken these wordes, and they diligently marked what he woulde do, he tourned hym to the sicke of the Palsey, and sayde: I saye vnto the, arise, take vp thy bed, and go hence into thy house. And he had scarcelye spoken these wordes, but an effectuall vertue therof, manifestlye ensued. For the sicke manne began not by litle and litle, and at the length with muche a do to moue hymselfe: But assoue as Iesus had spoken the worde, he raysed hymselfe, and stode vp as lustie and couragious, as thonghe he had neuer felte any Palsey at all. Then lifted he vp his bedde, and layed it on his shoulders, and so went out thrOugh the preasse of people, shewyng thẽ al a newe sight, that neuer had bene sene before ỹ day, in as muche as he who was a litle before bedred, and caried lyke a dead karkas, on fower mennes

He spake vnto ỹ sicke of the Palsey. &c.

shoulders

shoulders, was nowe cranke, and lustie: yea and able ynough withoute any helpe, to carrye so greate a burden. They made him roume to go oute, who woulde geue him none to cum in. And bothe these thinges were right expedient to be done. Fyrste that the people shoulde not let hym haue entraunce, because to make the greatnesse of his faythe manifest to them all: then ỹ roume shoulde be made him to go out throughe the middest of the preasse, because euery body might see this wonderful sight and miracle. The Scribes saw these thinges, and were not onely neuer the better therfore, but also more enuious, & malitiously set against Jesu. The residewe, so manye as were presente, being greatly amased with this straūge miracle, glorified god, who had geuen such power to man, with bare worde of mouth both to forgiue sinnes, and also to heale an vncurable disease, truly confessing that among all the marueylous dedes, whiche were eyther reported to be done of the holye men that were before theyr dayes, or els of suche as liued in theyr tyme, there was none comparable vnto thys. Now if we stand still many tymes when we see thinges wrought by grauers, & diligently behold and bewe euery poynt of the workemanshippe, alwayes espying some newe thing, that we sawe not before: me thinketh it right expedient ỹ we staie & tarrie here a while, to behold this notable sight, & with godly curiositie, to consider euery thing: because what so euer the Lorde dyd in earthe, he dyd it for this purpose, that we studying the misteries therof, shoulde picke out for our instruction, what so euer conduceth to vertuouse and godly liuing. And this shal we doe with muche more profite, if we first consider what was outwardlye shewed vnto the corporall iyes: then what was signified by this figure to be inwardly wrought in mens soules.

Let vs therfore fyrst of all ponder the violence and greatnesse of this dysease, whiche the lord Jesus cured with worde. For the palsey is nothing els but a noysome humour, that taketh and annoyeth the sinowes of the body, whiche are the instrumentes of mouing, so that he that is sicke of this disease, hath members not to vse, but to payne hym with greuous burthen, & doth almost appeare to be a lyue carkas lyuyng only to hys payn & torment. And for the most parte, this disease either riddeth a man sodaynly out of the worlde, or els if it chaunce not so to doe, then after long continewaunce, it maketh an end of him, with a more cruell and paynful death: and is one of those diseases, that the phisicians recken vncurable, and for that cause wyl not by their good wil, medle with al, or els if they assaye to ouercome it, then at the length, after they haue a greate whyle striuen therewyth in vayne, they as the weaker parte, geue it ouer, & forsake theyr cure, specially if the sayd disease haue once taken not one, or two partes, but the whole bodye. Now how vncurable this mans disease was, it plainly appeared in that he kepte his bed continually, and was borne lyke a dead carkas, on fower mens shoulders. Furthermore this kynd of disease, many tymes maketh a man speachlesse, & also feebleth and dulleth the quicknesse of the wyt. And so did it fare (as it semeth) with this pacient, who albeit that he was in this yuel takyng, yet neuer desired he the lorde to helpe him. Who is so hard harted, whome so pitifull a sight woulde not moue to compassion: who woulde not thinke suche a one to be in better case dead, then after this manoure aliue? But now, christian man, beholde a lytle whyle with thy spiritual iyes, and consider how muche worse is the palsey of that mannes soule, whose powers are altogether entangled with the most trifling cares of transitory thinges, and worldly vanities, in so muche that when he should doe any charitable deed or worke of mercye, then is he altogether benummed & taken with a palsey, so that he hath neyther handes to releue the pore at theyr nede, nor feete to goe to Jesus, nor tongue to desire his sauiour to helpe hym: but as one cleane dead to Justice, is carried about hither and thither, whither

so euer

ſocuer it pleaſeth the ſenſuall luſtes and appetites of his body, which be as it were his poſters to carry hym. What ſhall the ſely ſoule do, whiche becauſe it is altogether diſſolute, and weakened by ſuperfluitie, by carnall pleaſure, by inordinate deſire of vayne glorye, and worldly riches, hath no ſtrength at all to lifte vp it ſelfe from the filthy cares of this worlde, to the loue of heauenly thynges? It is altogether faſtened to the naughty bed of carnal luſtes, & therin lieth, & reſteth. And being in this caſe, it farre paſſeth mannes power to help it. Only Jeſus is able with his almighty commaundement, to put awaye all the violence of this diſeaſe. Wherfore we ought to reſorte vnto this phyſycia, vnto whome no diſeaſe is vncurable, but not without a greate faythe, whiche maye doe ſo muche with him that this pacient was holpen euen for the beleke of other men. They prayed not with woordes, but yet were they earneſte ſuters in deed. When fayth hartely deſireth any thyng of Chryſte, her requeſt is very affectuall, and no meruayle ſyth that euen we mortal men, fele great carefulneſſe in our myndes (ſuche are the naturall affections of man) when we ſee one that hangeth vpon vs, with all his harte and mynd, and hath put his ſure cõfydence and truſt in vs. God requireth of ſinners, neyther burnt ſacrifices, nor offered gyftes. Onely acknowleage thy ſickneſs and truſte in thy phyſycyan: and yet no man can make the able thus to doe, but god alone. For after that he of his ineſtimable goodnes, hathe once decreed to heale the ſowle take with the palſey, he fyrſt of all putteth into it, a certayne wonderful heauineſſe, & yrkeſomneſſe of ones ſelfe, in ſo muche that the ſinner hateth him ſelfe, and is wery of his former lyfe. Nowe he ſeeth in what ignorannce and darkeneſſe he hathe ben of long ſeaſon, what greuous offences he was wonte to committe, and abhorreth him ſelfe, and woulde without doubte, be in vtter diſpayre of ſaluacyon, vnleſſe he that put in the vinegre of ſorowe, dyd alſo giue him the oyle of good hope. The iuſtice of God, ſore troubleth the ſynnefull ſoule. It threateneth with vengeaunce, and puniſhemẽt due vnto the ſynnes: It threatneth with hell and damnacyon. But on the otherſyde the remembraunce of the goodnes and great mercy of God, calleth backe the ſynner from deſperacyon, for that god ſeketh not the death of a ſynner but wylleth rather that he tourne and lyue. The lorde Jeſus whoe reſtored the lawe of nature, and deſtroyed not Moyſes lawe, but made it perfite, did alſo applye hym ſelf to the common reaſon and iudgement of the vulgare people. As the potyon miniſtred by a faythfull phiſician, ſore vexeth the whole bodye, and bryngeth it out of quiet, ſpecially in a ieperdous diſeaſe, and the more it worketh, and troubleth the pacyent, the more hope is there of health: euen ſo the nearer vnto deſperacion the penitent ſynner is, the nearer is he to his ſoule healthe, Jeſu being his phiſitian. Nowe marke me well a ſhamefaſt vnſhamefaſtneſſe. For ſhame, as it is commonly ſayde, is vnprofytable to the neady man. Shame putteth awaye ſhame, euen as one nayle dryueth out an other. It is an vnprofytable ſhame that cauſeth a man to hyde and kepe ſecrete his ſyckneſſe. This ſhame is put awaye by the longe werineſſe of the diſeaſe, and the great hope that a manne hath, to recouer his healthe: and nowe is he not aſhamed to confeſſe his ſickneſſe, becauſe he is aſhamed to be ſycke. What manne yf he be greuouſly diſeaſed in his bodye, hathe any regarde of ſhame at all? Dooe not menne in ſuche caſe diſcouer, euen the mooſte priuie membres of theyr bodyes, & ſuffer the phyſitian to handle them? Lyke affection of minde is in hym, who hath begonne to knowlege the fylthie diſeaſe of his ſoule. For what lewder pageaunte or pranke coulde there be played, then to clime vp vpon another mannes houſe, to caſt downe the tiles, to make an hole, and conuey doune from aboue, a fowle ſight that euery body abhorreth, and laye it before all theyr eyes? What woulde the proude pharyſey haue ſayde here?

Certes he woulde haue cryed: Oh vilaynous dede: and ouer this haue rapled out of measure agaynst theyr lewdnesse, who had contrary to the common lawe, made an hole, and forcibly entred into an other mannes seuerall house, and with suche a deadly sight, bothe interrupted the holy preachyng of goddes worde, and also defiled the yes of the audience. He woulde haue commaunded the karkaslyke sicke man to be had away, and then haue all to washed him selfe with water. But with those thynges, in as muche as they were an euident proofe and argument of a noble faythe towardes hym, the Lorde Jesus was highly delited, whiche they that crake vpon the righteousnesse of Moyses lawe, woulde haue bene offended with all: in somuche that he, and ỹ not lokyng to be desyred, healed this miserable creature: and fyrst of all he cured the diseases of his soule, whiche are synnes, and then forthewith deliuered his body of the palsey, because that as there are many vices, whiche after they haue taken theyr begynning of the body, doe from thence redounde into the soule: so it chaunceth oftentimes that the body is infected with the disease, that is first bred and ingendred in the sowle: as when lecherye whiche is engendred of the humours of the flesche, defyleth the sowle, and from thence returneth agayne her maladye and euill effect into the body, there causyng eyther the palsey, or the fallyng euyll: or els when that enuie, whiche taketh her begynning of a vicious soule, dothe also wast the body, and bryng it to consumption. He onely is able to cure bothe the partes of man, whiche made bothe. Here is it also to be consydered, how great was the largesse of Jesu in forgeuyng of sinnes. For when he sayth: thy synnes are remitted, he lewseth them all together. Neyther is there any mencion made of the merites paste, nor any requyryng of sacryfyces, or satisfaccion, but mencion of faythe only. It is inoughe humbly to haue cum to the feet of Jesus. That man hathe made sufficient sacryfyce, who with perfecte faythe hath shewed hym selfe vnto Jesu, then whiche sacryfice, there is none more acceptable vnto him. The syrke of the palsey was wholly displeased with hym selfe, bothe for that he knewe his owne sinfull lyuing, and also because his body was oppressed with so miserable a sicknesse. All his trust was in the mighty goodnes of Jesu, who made him al hole, because he wholly committed hym selfe vnto this physycian: he consydered not how vncurable was his disease, but only regarded how myghty, and good was that physician, vnto whome he commytted him selfe. Nowe what hope of recouery is there in those persons, that cherysshe, and make muche of theyr disease, that flye out of the physycians sight, yea that hate, and abhorre him? If thou be ashamed to acknowledge thy syckenesse, to a man physycian, or els if thou haue any mistrust in him, who peraduẽture when he knoweth thy sickenes, wyll rather hit the in the teeth there with, then cure the same, yet hide it not from Chryst, who disclosseth no mannes offences but healeth all men, and that freely: and thus do thou to thentent it maye lykewyse chaunce vnto the, as it chaũced to the sicke of ỹ palsey. What did he? He al thiges nowe turned cleane cõtrary, lifted vp his bed on his shoulders, as one rulyng his sẽsual appetites and passions, which he serued before. For this is the very thyng that is meant by bearyng of the crosse, This is it that is vnderstand, by crucifyng the flesshe with her vices and concupicences. Nowe neadeth he no more fower porters to carry hym. He walketh on his owne feete, whither so euer ỹ spirite of Christe leadeth him, neither goeth he, but whither he is commaunded to goe. For what is it to walke, but by contynuall encrease of vertue, styll to goe forwarde, and euery daye to wax better and better? what is it to retourne into the house fro whence he came, but to knowleage in what case he came out from thence, and by whose benefyte, he returned thither agayne soodaynly chaunged, & altered bothe in body and sowle. For it is the propertye of the pharisees, to dwell without in

out in stretes, market places, and where as conuenticles and vnlawfull assembles be. He dwelleth at home in his owne house, who so knoweth howe nought and vertueles he is of him selfe, and wholly ascribeth what vertue and goodnesse soeuer he hathe, to the free liberalitie of our sauiour. Now will I dismisse the from any lengre beholding of this sight, after I haue rehersed vnto the by waye of epilogacion, the persones of this scene or pageaunt. The sycke of the palsey, and they that carrye hym, be made shameles through theyr great faythe, and obtayne theyr petition. Jesus is so muche delyted with theyr faythe, that euen of his owne accorde, and not desyred of them, he doubleth his benefyte. The symple and vnlearned people, discerning nothyng in him, whome they beleued to be nought els but a manne, only meruayleth at the power of God. The scrybes alone muttre softly with the selfes agaynst Jesu. Let vs therefore eschewe the ensample of the sayde scrybes, who whyles they studie to aduaunce theyr owne glorye, goe aboute to dulke the glorie of Jesu. Let vs be of the symple sorte of people, and with them glorifie God, not only if it please hym at any tyme of his great mercifull goodnesse to heale the infirmytie of oure soules, but also whensoeuer we see any other, throughe his sayde bounteous goodnes, forsake theyr olde vicious lyuyng, and cumme to amendemente.

The texte.

¶ And he went agayne vnto the sea, and all the people resorted vnto him, and he taught them. And as Jesus passed by, he saw Leuy the sonne of Alphey, sittyng at the receipte of custome, and sayde vnto him: folowe me. And he arose and folowed hym. And it came to passe that when Jesus sate at meate in his house, many publycanes and synners sate also together at meate with Jesus, and his disciples. For there were many that folowed hym. And when the scrybes and Phariseis saw him eate with publycanes and sinners, they sayd vnto his disciples. Howe happeneth it that he eateth and drynketh with publycanes and synners? When Jesus hearde that, he sayde vnto them. They that be hole haue no nede of the physycyan, but they that are sycke: I cam not to cal the ryghtuous, but synners to repentaunce.

After this so notable a miracle was wrought at Capernaum, Jesu, to thentente he might dooe good to moe, departed thence agayne, and went to the sea. He dyd not conuey hym selfe awaye, because he woulde not helpe men and doe them good, but whyle he forsoke the vncurable scrybes, he prouoked the godly by his departure, the more to desyre his presence. For there lykewyse resorted a great number of people vnto the sea, teachyng vs that we ought in lyke manoure to forsake all thynges, & folowe Jesus whither soeuer he goeth. For he is euery where a sauyour, whether he be resident in cities, or trauayle thorough the tounes, and villages, or contynewe in ỹ wildernesse, or goe vp to mountaynes, or come downe into the playne, or els repayre to seas and waters. When he sawe therefore, that so great a multytude of people was cumme thyther, & knew ryght well the cause of theyr cummyng he taught them on the shore. And as he there walked, he passed by a certayne custome house, where those are wont to syt that demaund custome, and towle, of suche as sayle by: and espied in that house a certayne manne named Mathew, who was also called Leuy, the sonne of Alphey, sitting at the receipt of custome, for he was a publycane or customer. And albeit this sorte of menne was euery where muche hated of the people, yet specially among the Jewes, they were counted abhomynable. For they vse to bye this office of the prynce, for an vnreasonable summe of money, and therefore to thentent theyr aduauntage and gayne maye be the more, for the moste parte they take and extorte of al menne, without pitie and conscience, and put maryners, and wayfaring menne to muche busynesse, vnto whome many tymes damage, and dispryfyte ynough otherwyse happeneth. There were verye many among the Jewes, who denied that the Jewes beyng the holye people of god ought to pay trybute vnto the

And as Jesus passed by, &c.

Emperour, since he was an heathen prynce and a worshipper of Idolles. And for this cause they greatly abhorred the Publicanes, who to haue the gaynes of the money whiche they leuied ouer and aboue that was due, serued hym in gatheryng of toll and custome. The lorde whiche had before imbrayded the scribes with theyr vnbelief, for that they murmured against his miracle, where as the symple people glorypyed and praysed god therefore, because he woulde nowe eftsones shewe that none be farther from true holynesse, then suche as thynke themselfes perfyte holy menne, called Mathew out of the custome house, and cummaunded him to folow hym. Mathew beyng sodainly chaunged, and made a new manne, forsoke his gayning seate, and folowed poore Jesus, to thentent he myght be enryched with the ryches of the ghospel. All men did not so greatly merueyle at this facte, and yet was it in dede more wonderfull then that, whiche they so muche merueyled at a lytle before, when the sycke of the palsey was healed. For consider me well what a palsey he hath whose mynde is fastened to couetousnesse. Neyther is it vnknowen howe intricate, and busye, the accomptes of publycans be, and therfore that he sodeinly chaunged went out of his custome house, forsakyng all that euer he hadde, and folowyng Jesu: was more to be merueyled at, then the sycke of the palsey when he whipte out of his bed, and went home vnto his house. The pharisey heareth Jesus reasoning or disputing on many matiers, and seeth him worke sundry miracles, and yet distrusteth, and murmureth agaynst hym. The publycane who neuer hearde ne sawe suche thynges before, obeyed thonly worde of Jesu. And beholde an other occasion, whereby bothe the wickednesse of the pharisеis, and also the bounteous goodnesse of Jesu maye the better be set forthe and knowen. For Mathew being now the assured disciple of Jesu, to thentent he myght commend his maister to moe, and bryng suche as were his late companyons, and felowes of the same state and condycion that he was, to the lucre of the ghospell, was not afearde to desyre the lorde that he woulde vouchesafe to be his geast at home in his house. Jesus lightely condescended vnto his requeste, because that before, he so willyngly obeyed, when he was called. Mathew supposyng that he had obteyned no small thyng, prepared a right gorgious and a royall feaste, whiche shoulde suffice a great many, that is to wete certayne disciples whome the lord had now gathered, and besydes them diuerse other, whiche then folowed Jesus and wente with him as vnbidden geastes to this feaste: and many publycanes yea and sinners to, whom for olde familiaritie and acquayntaunce Mathew had bidden thereunto, being nothyng ashamed what manoure of companions he once had, sithe he was thē departed from them to an other felowshyp. For he trusted it woulde cumme to passe, that lyke as he was called of the lorde, so shoulde he throughe the lordes mercyfull vocacyon, haue many of them scholefelowes with him in learnyng the doctryne of the ghospel (whereby is geuen aboundaunce of heauenly treasure) who were before his felowes in vicious liuing of slaunderous gaynes & geating. He receyued this great confidence throughe the gracyous goodnes ỹ he perceyued in Jesu towardes all menne. Truly it was mete this shoulde be a great feaste, whiche representeth the churche that shoulde be gathered together of the gentylles. For the feastes of the Jewes be small, and receiuable but of fewe persones, because they onely folowe the flesche or literall sence of the lawe, where as the spirite and true meaning thereof, dylateth it selfe in most ample wyse, and receiueth al sortes of people. Al menne loue libertie and haue neade of mercy: fewe haue rightuousnesse, and yet did the pharisеis chalēge the same notwithstanding they lacked it, and were in very dede vnrightuous: who whē they sawe Jesus feasting with publicans and synners (whome they as menne of great perfection and holynesse woulde not vouchsafe so muche as to speake vnto)

And he arose and folowed hi. &c

And it came to passe that when Jes⁹. &c.

And when the scribes and pharysеis sawe hi eate with publicanes &c.

vnto) went vnto his disciples, being then but simple ignorannt persons, and suche as they thought might easly be plucked from theyr maister: and them dyd they hunt after and assaye to wynne with theyr venemous whisperyng. Why (q they) doeth your maister, whome you (John forsaken) folowe as the more holy perfite manne, eate and dryncke with synners, since that the cõmunion of table is the greatest token of familiaritie that may be? Hath not he red this scrypture folowing: with the holy thou shalte be holy, and with ỹ frowarde thou shalt be froward? Dothe not he consydre howe that by reason he is thus familiar, and kepeth company with sinners, he doeth encorage them to contynewe still in sinne, whiche els peraduenture, yf menne wouldе auoyde theyr cõpanye, would amende theyr lyues? When ỹ disciples, who were as yet rawe in theyr profession, had no ready answere to make them, but only with a symple playne faythe hanged vpon theyr lorde, then Jesus (vnto whome neyther the secrete wordes, nor yet the hid thoughtes of the phariseis were vnknowen) made answere for them in this wise: O you phariseis, why do you grudge and murmour agaynst me, for that I rather feaste with them whome you take for wicked and abhompnable persons, then with the prynces, scrybes, and pharyseis? The physicians are praysed who being them selfes in good healthe goe yet vnto the sycke when they are sente for: And am I blamed for goyng vnto them who acknowledge the disease of theyr sowle, and desyre a physician to cure them? Suche as are in good healthe do not quarell with the physycian and saye: Why vysetest thou suche, and suche, and not vs. For they that are whole haue no neade of a physycian. The facultie of phisicke muste alwayes be readye for those that be euyl at ease. These folkes which acknowleage theyr disease, are rycht glad that the physician is cum. For you sawe by that I did vnto the sicke of the palsye, howe I haue power geuen me to take awaye sinne. You that think your selfes whole, and take vpon you to be rightwysmen, haue no cause to quarell with the physician if he cum not vnto you. I was sent into the world, to take away the sinne of the world. Who so knowleageth his sickneſſe, and desireth the physicians helpe, him will not I fayle at his neade. Nowe he that thynketh hym selfe faultles, yf he be in a right beleſe, neadeth nothyng that I can do. But if he be deceiued in his opinion, or els knowe right well his inwarde infirmitie, and yet dissembleth the same, then is he paste all hope of recouery. And for this cause the Physician shoulde but lose his laboure, if he went vnto him. For who can heale a manne agaynste his wyll? Therefore the physician is vniustly reproued, yf he folowe the rules of his facultie, but they are very vncurtuous, whoe when them selfes are in good helthe, haue great disdayne and enuy that the Phisician shoulde be present with the sicke. And this my facte ought not to seme strange and vncouth vnto you, whiche profesſe the knowledge of the lawe. For you reade therein as followeth: I wyll mercy rather then sacrypice. God spake these wordes by his Prophete, signifiyng thereby that the carnall iustice of the lawe, whiche standeth in abstaynyng from open offences and the obseruacyon of ceremonyes, should be set aside and abolyshed. He that neyther committeth murther, theft, nor aduoutry, he that resteth on the Sabbothe day, fasteth vpon dates apointed, washeth, and maketh sacrypice, is ryghtuous after thestimacion of man: But god requireth a nother maner of righteouſnes, whiche standeth in free benefycence or well doyng to our neyghboure, in forgeuyng them that haue offended vs, in meknesse and gentle demeanour. Now howe farre are they from this prayse, whiche dooe not onely them selues not helpe theyr neybour in his necessitie, but also haue great despite, and bable agaynst it, yf any manne so doe? God promysed to sende you suche a Messias, not as shoulde excell the Pharyseis in sacrypices, phylacteries, fastinges, and long prayers, for thobser-

When Jesus heard that he sayd. &c.

I cam not to call the rightwise but sinners. &c.

uacion wherof they magnify and set out them selfes vnto the people, but suche a one as should be beneficial to all men, a lantern to them ỹ be out of the way, a helper to oppressed persons, a comforter to suche as are in aduersity, a Physician to all ỹ are contrite in herte, and finally suche a one as should ioyne vnto god, those that semed to be farre frō God: & contrary wyse, declare that suche as appeared to be nexte god, and mooste holiest, were verie farre from true godlynes. With these wordes the lorde Jesus bothe stopped ỹ mouthes of the Pharyseis, and also taught his disciples how charitably they should demeane them selfes towarde sinners. For this cause we are muche bounde to ỹ wycked phariseis, who so ofte prouoke the lorde to expoune the doctryne of ỹ ghospel.

The texte. ¶ And the disciples of John and the phariseis did fast: and they cum and saye vnto him: why doe the disciples of John and of the Pharyseis fast: But thy disciples fast not. And Jesus sayde vnto them: can the chyldren of the wedding fast whyle the brydegrome is with them: As long as they haue the brydegrome with them, they can not fast. But the dayes wyll cumme when the brydegrom shalbe taken awaye from them, and then shall they fast in those dayes.

Behold there were also vnto Jesu, certeine of Johns disciples in cōpany with the false accusing Phariseis. For they also were attached with a spice of humayne enuie, for that Jesus semed to deface ỹ great estimacīō of theyr maister John, notwithstanding his life and rule appeared to be straiter then Christes was, and ỹ he had mo disciples then thother. Wherefore they went vnto Jesv, and moued vnto him this capcious question. Why (ỹ they) do Johns dyscyples, and the Phariseis oft times faste, and thy disciples not faste at all?

Vnto thys question, because they assayled hym, and not his disciples, ỹ lorde made a gentler aunswere, then he dyd a lytle before, when he defended his disciples: teachyng vs here by, that Christien charytie which vseth all mylduesse in the euyls and displeasures done vnto her selfe priuately, is more diligente in defendyng other from the same. For the Christian Bysshoppe muste be patient, and meeke, in sufferyng all iniuryes done vnto hys owne persone: but yet ought he with diligent endeuoure to helpe his flocke, whensoeuer it is in ieoperdie. Wherefore Jesus said: You that haue diligētly hearde John Baptyst preache, ought to call to remembraunce howe he preached that I was the brydegrome, and he the brydegromes frend. It is mete that all heuinesse be away when the brydgrome is present.

Can the chyldren of the weddig faste whyle the bridgrō is with the &c.

Moyses is a seruaunt, and no brydegrome, and therefore fastinges were conuenyent for hym, because the same doe cause sadnesse, and abate mirthe. It is well done that they faste, whiche continewe in the Synagoge, beyng a seruaunt, and not a bryde. For suche haunt not the brydegromes chamber. But the free borne chyldren, who haunte the weddyng chamber, can not faste, as longe as they haue the brydegrome hym selfe present with them: because theyr myrthe is so great, that it wyll not suffre them to remember heauy thynges. He that for dreade of punyshment dothe his duety, can in no wyse be merry. Nowe the chyldren who haue receiued the spirite of lybertye, perceyuing ỹ they are dearly beloued, & cared for of the brydegrome, be neuer carefull leaste they offende in those thynges whiche were commaunded for a tyme, to menne of a seruile nature: as for an ensample in washinges, in thobseruacyon of the Sabbothe, in chotse of meates, in apparell, in holy dayes, in sacrifices.

They put theyr confydence in the myght and goodnes of the brydegrome who is able without all these thynges, to giue them perfite rightuousnesse. Spirituall delyre taketh awaye fleshly carefulnes. Charitie that maketh all thynges pleasaunt, causeth gladnesse. The brydgrome hath his owne proper meat, from the whiche his companyons can not abstayne.

¶ The worde of god, and the flesche of the brydegrome, is the meate and fode of

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the ſoule, and his bloud is the drinke of the ſame. Suche as cleaue nygh vnto me, are euer deſirous to eate their fyll of this meate: & they that haue the brydegromes weddyng chamber, do alwayes couet to be dronken with this drinke. But lyke as corporall meate cauſeth not rightuouſneſſe, euen ſo faſtyng maketh not a manne iuſte: yea, it is oftentimes ſeen ỹ he whiche eateth his meate, is more rightuouſe then the faſter. Suche faſtynges as are cõmaũded by the lawe, are full of heuineſſe, & therfore diſpleaſaunte to almightie God, who loueth a cherefull giuer. He can in no wyſe be mery & cherefull, that feareth & trembleth. But whoſo knoweth that he is ſet at lybertie in theſe thynges, eyther to do them, or not to do them, and yet moued by charitie faſteth, the ſame vndoubtedly faſteth with greate myrth & gladnes: not becauſe his faſtyng is ſo preſcribed by the lawe, but for that charitie moueth him ſo to do: When my diſciples are once cum to that ſtrength of mynd, that I nowe go about by my teachyng and preachyng to bryng them vnto, then ſhall charitie cauſe them to do more of their owne free wil, then now doth the preſcripcio eyther of the law or els of Iohn get of you by compulſiõ. But as yet they are not cum to this ſtrength & perfecciõ. They ar yet tender & weake: for the preſence of my body letteth thẽ to attain therto. The day ſhall once cum, when the corporall preſence of the brydegrome ſhalbe takẽ awaye from them and then beyng made ſtronger by receyuing the holy ghoſt from heauen they ſhal not onely faſt, and that of their owne accorde, but alſo gladly and with right good will do thinges, in the atchiuyng wherof, more ſtrengthe and conſtaunt courage of minde ſhalbe ſhewed, then in faſting. But foraſmuche as this doctrine is ſpirituall, it can not be receyued of them, who all their lyfe long haue enured them ſelues vñ phariſaicall ceremonies. And for this cauſe I pyked out ſimple, and ignorant yong mẽ to be my diſciples. For I ſhould but loſe my labour if I did cõmit ſpirituall & heauenly doctryn vnto their mindes, that are ſo ſuperſticious in keppyng of carnall ceremonies. Olde thinges beſt agreeth with old, & new thynges with newe, the whiche if a man myngle together, he doeth not onely labour in vayne, but alſo maketh thoſe perſons worſe, whom he goeth about to reſourme. For it is better for thẽ ſtill to continue in theyr olde ſuperſticiouſneſſe, then whyles a man doeth his endeuoure to bryng them to the freedom of the ſpirite, to prouoke them al feare of tranſgreſſiõ layed aſyde) to committe ſinne at libertie. For as it is more a dooe to teache ſuche a one anye craft or occupacion as hath conceyued a wrong opinyon of himſelf, thinking that he hath good ſkyll therin, & hath none at all, then him who is altogether ignorant in the ſame: euen ſo is it ỹ hardeſt thing ỹ maye be, to teache ſuche perſons the rightuouſnes of the goſpel, which for thobſeruaciõ of certain foliſh carnall ceremonies, beleue ſurely they haue attayned perfite righteouſneſſe. And this doutleſſe is the cauſe that I fynde fyſhermen, Publicans, ſinners, vnchaſt women, & Ethniques, more apt to learne this ſpiritual Philoſophy, then the Scrybes, Phariſeis, and Prieſtes, who ſuppoſe that perfit godlynes ſtandeth in thobſeruacion and keppyng of mannes ceremonies. Iohn as a meane betwene the old lawe & the new, went about to mẽgle together two ſundry doctrynes. For he durſt not committe this liuely Philoſophy, pure and vnmengled as it was, vnto them that were weake of mynde: Nowe all is weake that is humayne & carnal. And contrarily that is full of life, vertue, and ſtrength, whatſoeuer is godly, ſpirituall, and heauenly. Wherfore vnto my diſciples (whome I chooſe rude and ignoraunt, to thentent I myght the ſoner enſtructe them in this ſtrong and pithfull Philoſophy) I preſcribe none of theſe thinges folowyng: Eate theſe meates, forbeare theſe, now reſt, now labor, vſe ſuch apparell,

parel, touche not this thing handle not that. And the cause is for feare least they would alwayes continew weake, if they once learned of me their maister to put any trust in suche corporall thynges. It is a thing very vnprofitable to ioyne thynges together, whiche disagree one with another.

The texte. ¶ No man also seweth a piece of newe cloth vnto an olde garment, els taketh he awaye the newe piece therof from the olde, and so is the rent worse. And no man poureth newe wyne into olde bottels, els the newe wyne doth burste the bottels, and the wyne runneth out, and the bottels are marred. But newe wyne must be put into newe bottles.

For there is no man so far from reason, that if he be disposed to amende an old garment wil sewe therunto a patche of newe cloth. And why so? certes for that he perceiueth yf he should so do, he should both lose the new cloth, & also make ỹ hole of the old garmẽt bigger thẽ it was before. For beyng offended with the notable diuersitie betwene the piece of cloth sewed on, and the yl mended garment, he straightwayes plucketh of the piece that he sewed to, & so the hole of the same garment gapeth fowler then it dyd before. Neyther is there any man so foolishe as to put newe wine in olde bottels.

And no mã poureth newe wyne into old bottles, &c.

And why? becausse he seeth that he should sustain double losse therby. For the new wine worketh so feruently through the vehemencie of the fumes therin enclosed, that it breaketh the bottels beyng weake by reason of age, al to pieces: & so are both bottels & wine cleane loste, & spilt. Howe doth he then prouide both for the safetie of the one, and the other? Truly he putteth the new wine into newe bottels. Euen so they whose myndes haue of long time been accustomed to ỹ naughtie wine of Pharisaical superstitiõ, can in no wyse awaye with the newe wine of heauenly, & spirituall doctryne, but lothe & abhorre thesame, stil calling after a tast of the worse wyne that hath been their accustomable drincke. And that Iesu spake the trueth herein, the Pharisees themselues many tymes declared by their deedes.

The texte. ¶ And it chaunced again that he went thorow the corne fieldes on the Sabboth dayes, and his disciples began by the waye to plucke the eares of the corne. And the Pharisees sayd vnto him: Behold, why do they on the Sabboth dayes that whiche is not lawfull? And he sayed vnto them: haue ye neuer redde what Dauid dyd when he had nede, and was an hungred, both he, and they that were with hym, howe he wente into the house of god in the dayes of Abiathar the hie priest, and dyd eate the shewe bread, whyche is not lawfull to eate, but for the priestes onely, and gaue also to them whiche were with hym? And he sayed vnto them: the Sabboth was made for man, and not man for the Sabboth, therfore is the sonne of man, Lorde also of the Sabboth.

For as it chaunced on a certaine season that his disciples trauayled thorough a corne field, and that vpon the Sabboth daye, on the whiche day it was a matter of conscience among the Iewes to do any maner of worke, they wente before, and Iesus their mayster folowed. And anon prouoked by hunger they began to plucke the eares of the corne, and wyth the chafyng of their handes to rubbe out the corne, and eate it. Nowe heare howe the olde bottels were offended with the newe wine of ỹ libertie of the gospell, calling after the olde wyne of keping the Sabboth, that had cleane lost his verdure. For the Pharisees, who as men verye rightuouse in their owne conceiptes folowed Iesus beholding what the disciples did, wrongfully blamed the Lorde in them. For like as the vertuousenes of the scholers is a great commendacion to the maister, euen so their mysbehauioure, and lewd taches are reproched and layed vnto those that enstructed them. They tolde the Lorde and pointed vnto hys disciples, as though they had done a greuouse offence, for that they brake the Sabboth daye, to the end that he should cause them to leaue worke, and by that meanes approue the Pharisaical superstition: or els yf he would not so do, then might they take some occasion to picke a quarell, or surmise some matter agaynst him. The

And the Pharisees sayed vnto him: Behold. &c.

Lord

Lozd so defended his disciples that he dispzoued the learned in the lawe of Moyses, by thauctozitie of the lawe, and of his gentlenesse vouchsafed to teache them the true meanyng therof, whiche in dede deserued sharpely to be rebuked. With what face (y he) doe ye accuse my disciples, foz that thorough constraynte of hunger, they plucke a fewe eares of cozne, beeyng by chaunce in theyz waye, foz their reliefe & sustenaunce: sithe there is expzesse mencion in the very lawe it selfe, (whereof you pzofesse yourselues to bee teachers) howe Dauid when he was in lyke necessitie dyd a thyng whiche soundeth muche mozе to the breache of the lawe then this. Foz he beyng almost fampshed, and in great daunger to perisshe foz lacke of foode, fledde foz succour vnto the house of God: and although he were a laye man, was not afrayd to desire Abiathar then chiefe of the pzieستes, to geue hym those most holy loaues called the shewe breade, the whiche it was not leful foz any man to eate of, but the pzieستes onely, & that but during the little while they were within the pzecinct of the Temple, occupied about makyng of sacrifice. Abiathar was not here ignozaunt what the lawe had commaunded, and yet feared not he to deliuer vnto Dauid, and his trayne, the layed holy loaues to be eaten in ỹ holy place. Jf you know not that this is scripture, oz els yf you haue it not in memozye, how then foz shame dare you pzofesse the knowledge of the lawe? Jf you knowe, and remember it, why dooe you in a lyke case quite Abiathar, and Dauid yea and alowe theyz facte, & yet accuse my disciples as giltie of an heynouse tresspasse? Jf the rigozousnesse of the lawe dyd then geue place vnto the necessitie of the neyghboure, when the lawe was of most fozce and strengthe, how muche mozе then stãdeth it nowe with reason that the ceremonies of the same lawe, geue place therunto, whensoeuer charitie moueth a man to helpe his euen Chzisten?

And he layed vnto them: haue ye neuer redde.

Mozeouer it is likewyse commaunded in the lawe, that euery man ought to loue his neyghbour with like affection as he loueth himselfe. Nowe since this is the mooste pzincipall and greattest of all the commaundementes in the wholle lawe, why doe you then of an vnrypght iudgement breake that whiche is chiefest, and alwayes continueth, foz thobseruacion of those thynges whiche are of lesse value, and shall not endure foz euer? The tyme once hathe been when the Sabboth was not holy daye. And the tyme shall come when to all true and Godly menne, euery daye shalbe lyke holy. But the time neuer was, noz neuer shalbe, when it hath not oz shal not be an holy dede foz man to succoure his neyghbour in his nede. The lawe fozbiddeth murther. Truely he murthereth who so when it lyeth in his power to saue a man, doth not succour him at all. And this lawe is permanent, and shall continue foz euermozе. The same lawe fozbiddeth also to weozke vpon the Sabboth daye. Nowe what a wzonge shapen holynesse is this, yf a manne whiles he feareth to breake the Sabboth, suffer his bzother to perysshe, when he will not sticke to plucke out his asse fallen by chaũce into a dyche vpon the same day, without any feare, oz scruple of conscience to bzeake the seuenth, oz Sabboth daye.

When Jesus had with these, and suche like manifeste reasons, declared howe aukewardly deuoute and holy they were, he added this generall sentence: The Sabboth day (y he) was instituted foz mennes cause, and not men made foz the Sabboth day. The sonne of man cam not to destroy mẽ, but to saue them. And foz that cause hathe he power, yea, cleane to take awaye the Sabboth, so ofte as mans healthe so requireth. And that whyche Jhaue spoken of the Sabboth, is to be thought and demed of all like constitucions. They were all instituted foz a season, to this ende that the sturdy and disobedient people should by little and lyttle accustome themselfes

And he sayd vnto the ỹ Sabboth. &c.

to

to obey goddes commaundementes, to thintent that they might by corporall figures, be broughte, and as it were ledde by the hande, to the vnderstandyng of spirituall thynges.

He breaketh the Sabboth day godlily, who nothyng troubled with eupll lustes, breaketh it onely for the good zeale he hath to helpe his euen Christen. Fastyng is a godly thing, but the same is made vngodly, and detestable, if it being onely instituted for mās soule helth, be abused to the destruccion both of body and soule. Againe a vow is a holy thing, but thesame is made vnholy yf a man by reason of a superstitious mind he hath to perfourme it, be withdrawen from the perfourmance of suche thinges, as neter appertain to true godlinesse. He doth wel, and like a good holy manne, who so maketh his oblacion at the aulter. But agayne that is an vnholye gift whiche a man offereth, before his neybour be made at one. So is it also well done to passe litel vpon the colour and fashion of apparel, so oft as it behoueth a man so to do, because man was not made for the garmentes sake, but the garment first inuented for the vse, and cōmoditie of man. In like maner meate is ordained for mans cause, and not man made for meates sake. Wherfore it is lefull to eate al kyndes of meate when mans necessitie so requireth. For all these corporall thinges, wherin you put perfit rightuousnes, as your temple, sacrifices, meate, clothyng, holye dayes, fastynges, vowes, and offered giftes, are vnholily obserued, yf for the obseruacion therof, the health of your euen christen be in any wise hurt or appayred. And againe they are well and holilye kept yf charitie towardes your neyghbour so requiryng, you nothyng regarde what so euer is carnal, but truly perfourme in your hertes, that whiche suche corporall thinges be figures and significacion of. Of suche maner of constitucions, Moyses was the minister, and not the auctoure: the seruaunt, & not the maister. Such as with a serule mynde cleue still vnto him, do very superstitiously keepe those thynges, that belongeth vnto the flesh. But they that sticke vnto the sonne of man (who is Lorde ouer the wholle lawe, and teacheth howe all thinges spiritually ought to be obserued whiche wer figured by those corporal shadowes and figures) are free, and cleane discharged in conscience, from any longer obseruing of suche Jewishe ceremonies.

¶ The thirde Chapiter.

The texte. ¶ And he entred agayne into the Synagoge, and there was a man there, whyche had a withered hand. And they watched him, whither he woulde heale him on the Sabbothe day, that they myght accuse him. And he sayed vnto the man whiche had the withered hande. Aryse, and stand in the myddes. And he sayth vnto them: whither is it lawful to do good on the Sabboth dayes, or to do euill: to saue lyfe, or to kill: But they helde their peace. And when he had looked round about on them with anger, mournyng on ꝑ blindnesse of their hartes, he sayeth to the man: stretche forth thy hand: and he stretched it out. And his hand was restored euen as wholle as the other.

With suche woordes the Lorde Jesus as he walked on the waye in the felde, bothe disproued the false reprofe of the Pharisees, and also defended hys innocente Disciples. But to thentente we shoulde playnelye learne that none are more geuen to picke quarrelles, then suche as haue conceyued a wrong opinion of their owne holynesse, after Jesus was entred into the Synagoge, there to teache the people accordyng vnto his accustomed maner, occasion was eftsones ministred, bothe to him to do a good, and a charitable deede, and also to the Pharisey̆s to surmyse some matter

matter agaynst him. For there was one there present among the people, who had (whiche was a pytifull sighte to beholde) a withered and a lame hande, and therfore carryed about with him, a dead member that dyd hym no stede: and somuche the more miserable was he, because he was wonte with his hande labor to fynde both himselfe & also all his poore household.

But oh malicious and wicked Pharisei, quycke sighted to deprave, and fynde faute with Christes benefites, but blynd to vnderstand the heauenly doctryne. By those thynges that they sawe with theyr corporall yes they knewe that he was a naturall manne, and yet by his dedes and miracles that he wrought, they perceyued not his diuyne power. They sawe howe the sely felowe was in a myserable case, and knewe rycht wel that Jesus was mercyfull, and straycht wayes gessed what would come of it. And nowe are they about to seke a quarell, not agaynste the disciples, as they dyd before for pluckyng the eares of corne, but agaynste the Mayster himselfe, who defended them. They marke whither he beyng of nature ready to helpe all that are in dystres and mysery, dare in presence and sycht of the synagoge, heale a man vpon the sabboth daye, because that if he so do, they may accuse hym of breakyng the sabboth, forasmuche as they shal haue the people to beare wytnesse with them what is done.

That pitifull creature desyred not Jesus to healpe hym, but yet to say the truthe, it was a kynde of desyre for him to come into the sycht of mercifull Jesu. The Lord, because he would haue them al to take good heede vnto the miracle that he entended to worke, called forth the man with the lame hande, and sayed: aryse, and stande in the myddes of the people. And wyth that he arose, and conceyued good hope that he should be made wholle. Then Jesus turned him to the Pharisei, whose secrete thoughtes he was priuey vnto, and sayed vnto them: What is youre opinyon whyche take vpon you to knowe the lawe? Howe, and with what thynges is the sabboth day broken? With doyng of good dedes, or of euyll? by preseruyng of a mans lyfe, or destroying the same? They knewe right wel for what purpose he moued this capcious question. If they had answered that it had been better for the reuerence and solemnitie of the sabboth, to suffer theyr neighbour to perishe, then without scruple of conscience to helpe him in peril and necessitie, the people coulde not haue suffered so vnreasonable an answere, cleane repugnaūt to the lawe of nature. Agayne yf they had sayd he might lawfully haue done it, then had they brought them selfes in case that they coulde not haue charged hym with any false surmise as theyr entente and purpose was to do. Therfore they thought good to holde theyr peace, and say neuer a worde. And yet whiles they so dyd, they playnely declared vnto the people, theyr malicious wylynes, for that beyng prouoked by this question to amendement of lyfe, they of an obstinate mynde were styll desyrous to picke quarels.

Nowe to thintente that this question shoulde the eallyer be assoyled and answered to, he put furth another lyke question, askyng whither there were any among them that kept the sabboth daye so hygh and holy, that yf a shepe of his chaunced to fall into a dyche on that daye, would suffer it to perysshe, and in no wyse be so hardye as to drawe it out. There was none so blynde in that assembly, but he knewe rycht well how muche the healthy of man ought to be regarded, before the helth and preseruacio of a shepe. Truely he kylleth, who so may saue that thyng whiche he suffreth to pertsh.

Wherfore after the lorde had loked for an answere, and perceyued howe all the Pharisei lyke confederates, not because they were ignorannte of the trueth, but of an obstinate malyce helde theyr peace: he loked rounde a-

boute,

boute, and behelde them, shewyng outwardly with his countenaunce how wroth and sorye he was, for theyr vncurable wickednes, who when they toke vpon them to be gydes of the blynd had them selues heartes so blinded vp worldly lustes, that they wyllyngly refused to see the most radiant, and cleare lyght of veritie. For there is no blyndnes more vncurable then when a manne is both wittynglye and willyngly blynde. They sawe that the dumme beast myght lawfully be drawen out of the hoole, lest it should perysshe, without any violacion or breache of the sabboth, and would in no wyse see, that it was lyke lawfull to prouyde for mannes health vpon the same daye.

Therfore, the mooste gracious Lord to teache vs that we ought not to withdrawe our selues from helpyng of our neighboure for the vncurable frowardnes of the euyl (the Phariseis contemned) turned him to the man with the withered hand, and in the audience of the people who were desyrous to see the ende of this matter, sayd vnto him: Stretche out thy hand. That voyce was scarcely heard: But he stretched it out sodaynely chaunged and seruyng him aswell to do euery thyng withal, as the other whiche was neuer lame. Whome would not these reasons haue conuerted, and brought from his errour? whom would not so eudent a myracle haue moued to glorify God? But the Phariseis infected wyth the leuen of enuye, were therby prouoked to imagyne more mischiefe.

Certes, these are those same corrupt, and alwayes vnryght iudgementes of the Phariseis. They passe more vpon a dumme beaste, then vpon a manne: more vpon the apparell, then the body: more vpon meate, then lyfe: more vpon the body, then the soule: more vpon worldly thinges, the heauenly thynges: more vpon the flesshe, then the spirit: more vpon menne then God: So true is it that there is no greater mischief in the world, then is peruerle and aukewarde holynes. Among men it is counted to come of a vnderfull vertue, with worde onely to restore a mans lame hande, and make it wholle agayne. But it is a muche greater vertue and benefite, to restore the dead, and lame powers of the soule. What a pytiful lame hand hath he? howe dead? howe voyde of al pytie and compassion? who when he seeth his neyghbour in necessitie, doeth not geue him his almes? when he seeth him erre and stray out of the ryght waye, doth not teache & refourme him? when he seeth him oppressed with iniuries, doth not helpe him? when he seeth him ydle doth not stirre him to good workes?

Suche handes had the Phariseis, who woulde rather enuye the Lord, then be restored by him, vnto the health of theyr soules. Suche feble, and weake persones hath the synagoge. But the churche of Christ receyueth neyther deaf, dumme, blynd, feble, halte, nor lame. Who so is diseased, and vexed with any euils let him come into the syght of Jesu, and he shalbe cured. He will inspire vs with his holy spirite, & that whiche was before lame and without lyfe, shall then be made quycke, and alyue agayne. They that with true fayth, wholy commit them selues vnto the Lord, do returne home, cured of theyr diseases. Contrary wyse, suche as trust to theyr owne righteousnes, are made worse by other mens benefites & good dedes. They that are puffed vp with a Phariseicall spirite, wylleth well to none, but to them selues. Agayne suche as haue receyued the spirite of Jesu, go about nothing els but to do good to all men.

The texte. ¶ And the Phariseis departed, and straight waye gathered a counsell (with theim that belonged to Herode) agaynst him, that they myght destroye hym. But Jesus auoyded with his disciples to the sea. And a great multytude folowed him from Galile, and frō Jewry and from Jerusalem, and Idumea, and frō beyond Jordane, and they that dwelled about Tyre and Sydon, a great multytude of men, whiche (when they had heard what thynges he dyd) came vnto him.

For

For assone as the Pharisees were departed out of the temple, albeit in the presence of the people, they durst not speake one worde against Jesu, yet now after they had sente for suche as belonged to Herode, to the intente their conspiracy should be the stronger (for none knewe better the feate how to worke michief then the Herodians) they al layde theyr heades together, and secretly debated the matter betwene them selues, howe they might destroye Jesus, whom as they sawe ferre to excell them in mightye dedes, so they perceiued that it was not possible for them to disproue hym with wordes. The Pharisees, and suche as were of Herodes retinue, were not louers and frendes together, and yet for to destroye the author of helthe, they agreed in one. O mischieuous concorde. O blyndnes, muche in deede to be lamented. What shall the priuey traynes of worldly deceite preuayle agaynste him, vnto whom nothyng is vnknowen. The Lord teachyng vs by his ensample, that we ought many tymes to gyue place for a season to the vncurable obstinacy of the euil, leste throughe farther prouocacion they becum more mischieuous, conueyed hymselfe thence, and wente aside agayne vnto the sea. The goynge aside of Jesu, is no hinderaunce to the gospell, but an encreasynge, and furtheraunce of ỹ same. For yf so be that the Pharisees had not driuen him away, he would not haue cum to the multitude of the gentiles. Therfore after that Jesus had forsaken the enuious and narrowe synagoge, & was gone vnto the sea, there came vnto him out of euery quarter a greate numbre of people, not only out of Galile but also out of Jewry, yea, and from Jerusalem selfe, frō Idumea, and all the countryes lyyng beyonde Jordane, and moreouer from suche places as bordered on the cities of Tyre and Sydon. For here was made a fore shewe of the churche, that shoulde be gathered together of the Gentiles, because the synagoge did throughe her vnbeliefe, repell the Gospell. Out of all these places there came a greate multitude of people, whiche moued by the bruite that was spred abrode of the merueylous doctrine, and mighty dedes of Jesu, drewe them selues together, and assembled at the sea syde.

The Lorde, who is bothe bounteous, and riche towardes all men, secluded no man, neyther from his doctrine, nor fro receiuynge the benefite of health. The people were eagre and so hasty, by reason of the great desyre they had to be cured of theyr sickenesses: that one of them thruste another out of place, and by force preased in where Jesus was, to the intente they might at the least wayes but touche hym, because that by the onely touching of his garmente, diseases were also cured and put awaye. There was no difference neither betwene disease, nor person, with this myghtie and liberall phisician.

For who soeuer they were that were troubled with any maner of euils, or infirmities, were furth with deliuered therof, if it chaunsed thē to go to Jesu. And the selfe same thing we se spiritually done, euē in these dates. How many be there out of all the nacions of the whole world, & what detestable vices are they geuen vnto, whiche flie vnto him for succour, and by touche of fayth, are healed. Furthermore the vncleane spirites after they had sene Jesus, could not abide his puissaunt vertue, but fel downe at his knees, & cried out, sayyng: Thou arte euen that selfe same sonne of God, whiche was promysed to cum. Jesus, who in no wyse wouldе suffre the wicked spirites to disclose him, strayghtly commaunded them to kepe silence, and in no case to discry him before the time to cum. His will was to be knowen vnto the world, by humble and poore persons, vnto whom he sayd: He that heareth you, heareth me. He wylleth vs to geue no credence at all to wicked spirites, no not so muche as then, when they speake the truth. For this busines was not done at all auentures, but God by his high wysedome, ordered euery thyng with certayn degrees, and procedynges, for our saluacion.

The texte. ¶And Jesus commaunded his disciples that a shyp should wayte on him, because of the people, lest they should throng him. For he had healed manye: in so muche that they preased vpon him for to touche him, as many as had plages: And when the vncleane spyrites sawe him, they fel downe before him, and cryed, saying: thou art the sonne of God. And he straytly charged them that they should not make him knowen.

Wherfore when Jesus was thrust with the preasse of people anone he commaunded his disciples to prepare him a shyp, because he would not be disquieted wt the disordred, and clamorous multitude, which rather desired bodely health then the health of theyr soules, and thronged him rather the touched him. Suche as confessyng theyr disease, go to Jesu with a sincere fayth, do touche him, and are made whole. Agayne they whiche troubled as yet with worldly lustes & desiers, cum rushing in with noyse & hurly burly, do greue, & greatly disquiet him: Therfore the disciples who were wont to be familiarly conuersaunt with the Lord, prepared him a shippe of a more pure congregaciō. Jesus is better pleased with a few cleane, and quiet persones then with a great many that are troublesome & vnquiet. But yet he so gat him away, that he neuertheles taught the multitude out of the shyp.

When thou seest Jesus teachyng out of the shippe, vnderstand hereby a bishop, preaching to a multitude of all sortes, whiche containeth christian nouices, & suche as haue not as yet the spirite cast out by baptisme, both of the Jewes & Gentiles. Happy and blessed are thet that do spiritually touch Christ. None toucheth him so, but those whome he fyrst toucheth. For whō so euer he toucheth, thesame are healed of all theyr sinnes: and nowe beyng of vnquiet persones, made quiet, they shalbe receyued into the shyp of the Churche, there to haue the continuall fruicion of his companye, & alwayes, to syt at his table. The shippe wherin Jesus preacheth, is very narrowe & roumles to vnclene and synfull persons, and contrarily moost wyde and large, vnto suche as are in cleane lyfe & purged of theyr synnes. The Lord refused the publycacion of deuils, and auoyded the synful and vnquiet multitude of people. And yet these thinges euidētly shewed that the kingdome of God was cum, into the whiche both worthy persons and vnworthy, went about violently to enter. Therfore he prepared himselfe certayne capitaynes, whiche should ayde him in claymyng this heauenly kingdom: so many in numbre, as should be sufficient to teach so many nacions, as anon after shoulde cum full and whole out of all partes of the worlde, to profesle the Philosophy and doctrine of the gospel: So haue the princes of this worlde been wont to chose them certayne head rulers and capitaynes, to clayme, wynne, enlarge, gouerne and defende theyr empyres & kingdōs by. It is requisite that the sayd rulers be right trusty, wyse, politique, & diligent & in especiall that they knowe ỹ king theyr masters wil & pleasure.

The texte. ¶And he wente vp into a mountayne, and called vnto him whome he would, and they cam vnto him. And he ordayned the twelue, that they should be with him, and ỹ he might send them furth to preache, and that they myght haue power to heale sicknesses, and to cast out deuils. And he gaue vnto Symō to name Peter, And he called James the sōne of Zebede, & John James his brother, and gaue them to name Bonarges, whiche is to say: the sonnes of thunder. And Andrewe, and Philip, and Bartholmewe, and Matthewe and Thomas, and James the sonne of Alphe, and Thaddeus, and Simon of Canaan, & Judas Iscarioth whiche also betrayed him.

Therfore Jesus (who had oftymes before, because to allure manye vnto his doctrine, humbled himselfe, euen to the baseuesse of the comon people, shewyng therby that the teachers of ỹ gospel ought to do the lyke) Jesus I say, now calling furth to the highnes of euangelike perfectiō, went vp into a mountayne, & called vnto him, not euery rascal of the multitude, but suche as it pleased him, and those that he had specially chosen and sorted out before for this office and ministery. For he called not men of greate substance, head rulers, & great estates: not priestes, Pharisels, or Scribes:

but

but poore men, vnlearned persons, and suche as were of low degree. For these were mete to folowe him, & to go vppe to the mountayne, from whence whatsoeuer this presente worlde hath in it worthy admiracion, is condēpned: frō whence as out of a high place, the voyce of the father of heauen, is heard: and to be shorte, from whence the glory of immortalytye, & euerlasting life, is beholden. They that were called, obeyed, and came to Jesus beyng on high. No man can mount vp to this hyl, except Jesus call him. For him selfe is the mountayne, vnto whome no man cummeth, vnles he drawe him. This that kyng of kynges, and Lord of rulers did chose out twelue heade officers & deputies, the whiche as loyall and faythfull gardeners of his personage shoulde neuer departe frō his person, to the intente, that when the affayres of the gospell so required, he might send them out as legates for the bodye, to preache suche thinges, as they had learned of him theyr kyng, & publysh abrode theyr princes cōmaundement throughout the whole worlde. Nowe for as muche as they were vile fyshers, vnlerned persons, poore men, and suche as in outward apparaunce, shewed no poynte of kynglines, notwithstādyng they promysed the kyngdome of God, our sauiour lest their auctorytie shoulde haue been nothing regarded, gaue them a power, that no princes of this worlde can geue their ambassadours, the which power was, that they should in ỹ name of Jesu, heale all maner of diseases, and also put to flight vncleane spirites.

The first of these legates or messengers was Simon, whose name he chaunged, and called hym Cephas, that is as muche to say, as Petrus, or a stoone, to the intent that we should learne by the name selfe, howe the chiefe ground warke and foundacion of the doctrine of the gospel, is an vnmouable stedfastnes of fayth. The second was James the sonne of zebede, with his brother John. To these he gaue also newe names, and they both were called Boanarges, whiche is as much to saye in the Syrian tongue, as ỹ sonnes of thundre: so that theyr name was a very prophecy to declare that they shuld in tyme to cum, send out of that euangelicke hyll into all the worlde, the thūder of the preaching of ỹ gospell, which should moue and stirre vp all mens mindes to ỹ desyre of heauenly thinges. For like as thunder soundeth frō an high: so the preacher of the gospell soundeth, and preacheth nothing that is lowe & carnall, but al that he speketh, is high and heauenly. Be you penitent, ỹ kyngdom of heauen is at hande. This saying is a thunder clap. For assone as this worde is spoken, euery man feareth the daunger of lyghtening: but there foloweth a shower, and that is: Beleue ye the gospell, and you shalbe safe. The fourth legate or messenger was Andrewe, brother vnto Peter, the fifth Philip, the sixte Barthelmew, the seuenth Mathew, the eyght Thomas surnamed Didymus, the nynth James the sonne of Alphe, the tenth Thaddeus, ỹ eleuenth Symon of Canaan, the twelfth Judas Iscarioth, the whiche betrayed the Lord. But by these fewe basely borne, vnlearned, and weake persons, it pleased the Lord to renewe the whole worlde, lest that mannes wysedome or power, should chalenge any prayse in this heauenly bulines.

And he gaue vnto Symon to name Peter. &c.

¶ And they came into the house, and the people assembled thither agayne, so that they had no leasure, so muche as to eate breade: and when they that belonged vnto him hearde of it, they went out to laye handes vpon him, for they sayed: he is mad. And the Scribes whiche came downe from Jerusalem sayed, he hath Belzebub, and by the chiefe deuyl casteth out deuils, and he called them vnto him, and sayd vnto them in parables.

The texte.

These thinges thus done in the mountayne, to monyshe vs that in chosing the ministres of the gospell we ought in no wyse to be moued and led wt lowe and priuate affectiōs, Jesus came doune with his electe heade officers, and they all together came into a house, as nowe the familyar frendes, and of houshold with God. This exāple was shewed to teache vs how the teachers

of Gods worde should not grutche to descend from their highnes or perfectiō, and abase thē selues euen to the lowlines of the weake, therby to wynne very many to their Lorde. Let vs also folowe Jesus into the house, for this intent, that we maye perfectely knowe what they ought to hope after, and whereūto to prepare their myndes, who take vpon them sincerely to preache the heauenly gospel. The multitude went not vp to the mountayne. For that thing pertayneth to them onely, whom the lord hath chosen out for that purpose. But assone as Christ and his disciples were cum doune lower, all the whole rablemente of people resorted vnto him agayn, so importunatly cryng and callyng vpon him, partly for to heare his doctrine, and partly to be deliuered of their diseases, that the Apostles had no leasure so muche as to eate their meate. There can be no pleasaunter sighte vnto the techers of the gospel, then when the people beyng desirous to learne, do disquyet the priestes, then when a great multitude of christen nouices syrteth rounde aboute the churche doze: then when ther is not roume ynoughe in the Churches to receyue all maner of folkes, that resorteth vnto the bishops sermon.

And ỹ people assebled together agayne. &c.

After that all these dedes were throughe the great bruite therof, brought to his kynsfolkes and cosens eares, who knewe ryght well thinfyrmitie of hys flesche, whereas for grossenesse of vnderstandyng they could not suppose any thing of his godly might and power: after, I say, they hearde tell how he wādred vp and downe with a sorte of rascal slouens, and vyle felowes folowing hym at the heles, and hearde saye also howe he caused much people to folowe hym, taughte newe learnynges, and suche as had not bene hearde before, put awaye diseases, and caste oute diuels, they ascribed all to furie and madnesse: because beyng offended with the weakenesse of his bodie, they could in no wyse referre these thynges vnto his godly power. They knewe his father and mother, they knewe his house, and all his familie: they knewe that in all other thynges he differed nothyng from other, and perceyued also howe all that was reported of him, farre exceded the compasse of mannes power.

Wherfore forasmuche as they wer his kynsfolkes, they thought it according to mannes lawe, to be theyr parte and duetie to vnde hym with cheynes, as one distraughte of his wittes, and possessed with some euill spirite. For they sayde: he is become furyous or madde. Truly they whiche contemnynge all erthly thynges, yea and lyke it selfe, embrace with all theyr hartes the heuenly Philosophie and doctrine, do appeare to be beside them selues to those persons, vnto whome nothing sauoureth but that whiche is earthlie, and transitorie. He that spendeth his liuelode to helpe the poore at their nede, semeth mad vnto hym who hathe reposed the ayde of this presente lyfe in worldlye riches. He that wyllingly for the gospels sake vpon hope to be rewarded with euerlastynge blissefulnesse, bringeth hymselfe to banishment, pouertie, emprisonment, tormentes, and death, is starke mad in his opinion, who beleueth not that ther is a more blissefull life after this present lyfe, ordayned for those whiche are good lyuers, & vertuous persons. He that setteth naught by honours giuen of princes, and the people, to thende he may purchase himselfe glorye with god in heauen, semeth out of his witte vnto suche as be mad in verye dede, whiles that by brybes gyuyng, by craft and decepte, by hoke, or by croke, by ryght or by wrong, they desyre lordshyp, soueraigne rule, and dignities: the whiche anon after, they muste nedes forgoo. And the Lorde suffered his kynsfolke to haue this wycked opinion of hym, leaste that his disciples shoulde be offended yf it chaunced them at any tyme afterwarde to heare like wordes of theirs. Howbeit the wickednes of ỹ Phariseis was more manifest, who were thēselues witnesses of these so great miracles ỹ he wrought. For his kynsfolkes erred rather of a certayne grossenesse of vnderstandynge,

For they sayde: he is mad. &c.

naturally

naturally gyuen vnto the common sorte, then of any obstinate malice, and wickednesse. But the Phariseis whiche came from Jerusalem (who because of the knowleage they had in the prophetes, oughte to haue knowen by suche dedes & miracles as they sawe hym worke, that the thyng was alreadie cum and present, which was promysed of the same prophetes: & also for the soueraignte of their religion, by reason wherof they highlie estemed them selues, ought to haue honoured goddes power, which all men proued helping & holsome) the pharisies, I saye, blasphemouslye spake agaynste Jesus, sayinge: These dedes that he doth, be farre aboue mannes power: howbeit he dothe them not by the vertue and power of god, but hathe some mightie and notable diuell, by whose ayde he worketh the same. For he hathe vndoubtedly the spirite of Beelzebub, the mayster dyuell of al, and throughe his helpe, putteth other diuels to flyght which are not so strong and mighty. This shameles & blynde blasphemye, because it was not only spoken agaynste Jesus (whome they reckened to be nothyng els but a man) but agaynst god hymselfe, whose glory they enuying at, ascribed the miracles that were wrought by his diuine power, vnto the vncleane spirite the diuell, the Lorde earnestly reproueth: and vsed also certayne parables, to thentent that all men shoulde clearly perceyue the matier.

¶ How can Sathan dryue out Sathan? And yf a Realme be deuyded agaynst it selfe, that Realme can not endure. And yf a house be deuided agaynst it selfe, that house can not contynue. And yf Sathan make insurrection agaynste hymselfe, and be deuyded, he can not cõtinue, but hath an ende. No man can enter into a strong mannes house and take awaye hys goodes, excepte he first bynde the strong manne, and then spoyle his house. Verely I saye vnto you, all sinnes shall be forgeuen vnto mens children, and blasphemies, wherwith soeuer they haue blasphemed: But he that speketh blasphemy agaynste the holy ghoste, hath neuer forgeuencsse, but is in daunger of eternall damnation. For they said: he hathe an vncleane spirite. The texte.

Sith that the whole kyngdome of diuels, saith he, is agaynst the kyngdome of god, how maye it then be that Sathan casteth out Sathan? excepte peraduenture the fiendes make battaile, and go together by the eares among them selues: as thoughe it were lyke to be true, þ they which serue one prince in his warres, do violentlye put one another oute of his holde or fortresse. If that among mortall men, that Realme whiche is deuided throughe sedicion, and inwarde discorde, very shortly cummeth to ruyne, because lyke as vnitie and concorde is the chefe keper and patronesse of a Realme, euen so discorde bryngeth any thynge to destruction be it neuer so strong, and well fortified: How then shall the kyngdome of Beelzebub endure, yf one dyuel caste oute an other? What speke I of a Realme? Wheras sedicion raygneth, there euerye thyng is so vnstable, that not so muche as a priuate house canne longe prosper and continew, yf thinhabitaũtes therof be at square, and one of them hate an other. Wherfore yf I caste oute diuels by the helpe of Beelzebub (as you falsly reporte, and laye vnto my charge) then is it a sure proofe that his kyngdome shall shortely cum to ruyne, and desolation: And the kyngdome of diuelles once destroyed, what then remayneth but that it becomme goddes kyngdome? But yf I (whiche thyng is mooste true) doe chase awaye diuelles, enemyes to God, and mankynde, by goddes vertue and power, then is it euidente þ the kyngdome of God is present, whose power the fiendes are cõpelled maugrie of theyr heades, to gyue place vnto. For they gyue not place wyllingly, or because they haue couenaũted so to do. There canne be no leage or couenaunte betwene god & the deuels. They warre continually together, and can in no wyse be reconciled, as it fareth when there chaunceth battayle betwixt twoo very doutye, and couragyous Capytaynes, whiche be mortall enemyes, and at vtter defyance one with another. Neyther of them suffereth himselfe to be taken of the other, vnlesse it be by strength, and whē he is ouer-

And yf a realme be deuided agaīst it selfe, &c.

And yf Sathā make insurrection againſt Sathan. &c.

thrown in battayle. For what courageous and bolde Capitayne wil suffer his enemye to enter forcible into his house, beyng ryght strong, & wel fortified, vnlesse his sayd enemye wyn the same by violente assaulte, and then caste him, nowe ouercum and vanquished, into prison. By this meanes shall he ryfle his house, and carye awaye with him the spoyle and praye. If ye see the diuells crye out, and make a greate noyse when they are caste out and expelled, yf you see also many forsake theyr synnes wherwith they serued the diuell, & cum to the freedome of innocencie, & good lyuyng, why do you then take all the glory from God the conquerour, and gyue it vnto Beelzebub who is conquered and ouercome? Doeth Beelzebub the enemye of mankynde chaunge his olde condicions, and nowe prouyde for the health, & preseruacion of manne? is not this a manifeste blasphemie against God? Be you ryght well assured of this: there is no kynde of blasphempe, but it may be pardoned of God, bicause that in al other blasphemies either ignorance or elles the weakenesse and frayltie of mans nature, leaueth a place for the obtaynyng of forgyuenesse. But he that blasphemously hath spoken against the holy gost, shal neuer obtayne pardon. That man speaketh blasphempe againste the holy ghoste, who beyng hardened and obstynate through malice, ascribeth those workes vnto the spirite of Beelzebub, whiche he seeth playnely cannot otherwyse be done, then by the spirite of God. Errour and ignorance are pardonable. But howe is it possible that a purpensed malyce agaynste the goodnesse of almightie God, prouokyng vs to saluacion, shal get any pardon at al? The weakenesse of mannes bodie shall excuse suche blasphempe as is committed agaynste the sonne of man. But to ascribe goddes power (the whyche playnly appeareth in those dedes, to the helth and saluacion of mankynde,) vnto Beelzebub the enemy of God, is a kynde of blasphempe, for the whiche no amendes or satisfaction can be made. These wordes spake Jesus vnto them defending the fathers glorye, and nothyng in the meane whyle passyng vpon his owne. He meante that theyr offence myght be better excused & borne with al, whiche had an euill opinion of him, as his kynnesfolkes and cousens had, who sayed: He is becum furious, & prepared cheynes to bynde him withal: then the wickednesse of ỹ Pharisеis, who of a certayne vncurable malyce ascribed those woorkes vnto the spirite of Beelzebub, whiche they coulde in no wyse fynde faulte with, nor saye but they wer worthye to procede of God. They yet perceyued not the diuyne nature ỹ was in Christ. For he would not as yet haue it vttered and knowen. Certes God hath oftymes by vertue of his holy spirite, & the ministerie of good liuers, wrought miracles, wylling therefore to be glorified among mē. Now yf any man not by reason of ignorance, but of very malice, do ascribe such miracles vnto the spirite of Beelzebub, then is his peruerse & malicious naughtynesse past all hope of amendemēt. Wherfore they myghte haue bene excused yf they had sayde that Christe had bene nothyng els but a man: or that he had bene no kyng, nor Messias. But in that they depraued and spake yll of his workes, they offēded God & his holye spirite, in asmuch as the spirite of God can worke by whome soeuer it lusteth. Nowe when they saw so many miracles merueylously wrought: when they saw the people glorifie God: when they sawe so manye holpen of theyr infyrmyties, so manye delyuered of vncleane spirites, so many turne from vicious lyuyng to a godly desyre, to lyue wel and vertuously after the gospell, and that by the preachyng of Christ: yet they obstinatly sayde he hath a dyuel and not the spirite of god.

For they sayed: he hath an vncleane spyrite.

The texte. ¶ There came also his mother, and his brethren, and stode without, and sent vnto hym to call him oute, and the people sate aboute him, and sayed vnto him: beholde thy mother, and thy brethren seke for the without. And he answered them saying: who is my mother

mother, and my brethren: and when he had loked round about on his disciples, which sate in compasse about hym, he sayd: behold my mother and my brethren. For whosoeuer dothe the will of God, the same is my brother, and my syster, and mother.

After the Lord Jesus had with these, and many other wordes defended ỹ glory of the heauenly father agaynst the wicked blasphemie of the Pharisees, and imbrayded the Jewes with their obstinate, and incorrigible vnbelefe, which they persecuered in, notwithstandyng that thorow faith alonely al sinnes are lefused and forgeuen: in the meane tyme ther befell occasion for hym also to declare that in the hyghe ministracion of the gospel, there ought no regarde at all to be had to humayne affections, the whiche in other matters to be muche moued by, is counted a thing prayse worthy, and right commendable. For there came vnto hym his kynfolkes in companie with his mother, who because there was no waye for them to entre in for preasse of people, stode without: and their voyce passyng from man to man, came vnto thē that sate about Jesus, who shewed him how his mother, and brethren were cum, and desired to speake with him. There were sum, euen among his nere kynsmen, whiche had an euell opinion of hym, yea and manie of them supposed he had bene out of his witte. Yet they thought by reason of kynred, they myght lawfully at any tyme when they woulde, cal hym oute to speake with them. The Lorde, to teache vs that the businesse of the ghospell, which was done by the spirite of the father, for mannes saluacion, and goddes glorie, ought not to be left of for any affeccions humayne, aunswered as though he had bene angry, and in a greate fume, saying: who is my mother, & who are my brethrē, and kynfolkes? In thys businesse whiche I haue nowe in hande, I knowleage no fleshly kynred. The gospell hath a spirituall kynred of it owne, the whiche ioyneth with straighter bondes mennes myndes together, then doth the other their bodies. And whē he had loked rounde aboute on his disciples, who sate i compasse next hym, as he was teachyng, he sayde: Behold these are my brethren, and my mother. As the gospell maketh a newe byrth, so doeth it also a newe kynred. For who so beleueth the gospell, and therin obeyeth the will of my heauenly father, although he bee not only fardest frō me, as touchig kynred of stocke or familie, but also the straungest alyaunt that is to all oure nacion, the same is my brother, the same is my syster, the same is my mother. For this kynred is not estemed after the degrees of bloude, but by degrees of ỹ spirite. I acknowleage none to be of my kynred, except he be borne afresh of ỹ heauēly father thzough faith, and then as a very naturall sonne, doe obey his father when he calleth him to euerlasting thynges. As euery man will in most perfect wise perfourme this, so shal I take him for my nearest kinsman.

Who is my mother my, & Brother. &c.

The. iiii. Chapiter.

And he began agayne to teache by the sea syde. And there gathered together vnto him, muche people: so greatly, that he entred into a shyp, and sate in the sea, and all the people was by the sea syde, on the shore.

The texte.

Therfore Jesus forsoke the house whiche bare the figure of the Synagoge, wherin he was blasphemed of the Pharisees, & interrupted thorowghe thimportunacie of his kinfolkes: and eftsones went vnto the water, as one that desired the large roume of the Gentiles. He is oftymes expelled of the Jewes: he maketh oftymes a forespygne that the gospell shalbe trāslated from the Jewes vnto the Gentiles. For as long as he was in the house, that is to saye, in Jewrye, very few dyd stycke vnto hym, none but those onely, whome he calleth his brethren, his systers and his mothers.

Many muttred agaynst hym, many rayled vpō hym, very many lay in wayte

for hym, and his nearest kynsfolkes of all interrupted hym in his teachynge. Jesus loueth no suche houses. He loueth a multitude, not ỳ standeth in theyr owne conceyte, as the Phariseis did, not that vseth to backbite, and make yll reporte of their neyghbour, as did his kynsfolkes (who beyng grosse of capacitie throughe fleshlye wisdome, interpreted his heauenly wysdome to be nothing els but fury and madnesse) not that moued by worldly affections doe cause a man to leaue of any godly enterprise or busynesse, as his mother, and kynsfolkes did. He loueth a multitude whiche is desirous to heare the gospel, and worde of god, and wholy hangeth vpon the belief therof. Wherfore whē the lord Jesu was cum vnto the sea, and there taught as he did before, thither assembled agayne a great numbre of people, insomuche that he was constrayned throughe the noyse and hurly burlye they made, thrustyng one another out of place to take a boate: out of the whiche, as it had bene out of a pulpet he taught thē sytting thicke together on the shore, as yf it had bene in a round stage or place ordayned for men to beholde sightes & shewes in. Learne here thou that art a preacher and teacher of the gospell, what is meant by this figure. Auoyde thou so the rablement of clamorous, & vnquyet people, that yet thou cease not to do thy duety in preachyng & teachyng of gods word. When there is any ieopardy least thou be thrust downe, and ouerwhelmed with the trouble of worldly busynesse, so ỳ thou cāst not now teache, get ỳ ito ỳ ship of the gospell, whiche knoweth no manoure of earthly rufflyng, and out of that pulpyt, thou shalte quetly teache the weake, and rude multitude. Go not farre from ỳ shore: be nyghe vnto the same, alwayes attēperyng thy selfe asmuche as thou canst, vnto the capacitie of the people. For they are not as yet able to folow the. Fyrst of all thou must attempre thy doctryne, accordyng as their rude & ignorannt myndes can awaye withal, tyll suche tyme that they haue well profited therin. For whom dyd Jesus teache out of the boate, but a rude and an vnlearned multitude of all sortes of people.

And there gathered togeather. &c

The texte.

¶ And he taught them many thynges by parables, and sayd vnto them in his doctrine: Herken to, behold there went out a sowier to sowe. And it fortuned as he sowed, that sum fell by the waye syde, and the fowles of the ayer came, and deuoured it vp. Some fell on stony grounde, where it had not muche earth, and immediatly sprang vp because it had not depth of earth: but assone as the Sunne was vp, it caught heate, and because it had not rootynge, it wydred awaye. And sum fell among thornes and the thornes grew vp, and choked it, and it gaue no fruite And sum fel vpon good ground, and dyd yeld frute that sprang vp, and grew, and brought forth, sum thyrty fold, and sum sixty folde, & sum an hundred folde. And he sayde vnto them: he that hath eares to heare, let hym heare.

He put forth vnto them parables, that is to saye, similitudes of thynges moste knowen to all men. For this is the playnest manour of teachyng and moste conuenable for the rude, insomuche that it appeareth at the fyrst syght to the wise of this worlde, a chyldysh thyng, and to be laughed at.
But yet thys manour of teaching, pleased the euerlastyng wysdome. The Philosophiers made all thynges darke vnto theyr hearers, with argumentes fourmed by greate arte and subtelte. The Rhethoricians enforced mennes myndes, with a merueylous plentifulnesse of eloquente speache. The Phariseis gathered together certayne hyd misteries, farre exceedyng the capacitie of the vulgar people. But the Lorde chose vnto hym thys kynde of doctryne as playnest, and farre from all manour of playerlyke ostentation, to thentent that all the glorie gotten by renewing of the world through the gospell, shoulde wholy appertayne and bee ascrybed to the might and power of god. Wherfore he moued them by manye parables to receyue with sincere beliefe, and cleane myndes, the doctrine of the gospel: from whence the begynnyng of our saluacion procedeth. And because it behoued to haue this thing fast setled and printed in all theyr myndes, before he began to teache them, he commaunded them diligently to attende and heare what he woulde saye.

Harken

harken (q he) yf anye haue eares to harken withal. It is a fable, and not a parable, except a man geue eare therunto. Neyther hath euerye man eares to heare the parables of the gospel, which are subtelly playne, wisely foolish, and darkly manifest. For they hyde heauenly wisdome, vnderneth a vyle and folyshe coueryng. Neyther thought Jesu it sufficient yf they gaue diligent eare: he would also they should beholde and see with their yes those thynges that he purposed to saye. Blessed are they that haue both pourged eares, and cleare yes, when Jesus speaketh. Beholde sayeth he, there went out into the fielde a certayne sowier to sowe his sede, the whiche he had very pure, and good. And whiles that desirous of plentiful encrease, he cast it euery where, it chaunced that some of it fell by the hye waye syde, whiche ioyned vnto the field. And that sede, because it remayned styl aboue grou̅d, by reason the waye was harde and seere, the foules that thyther came anon after picked vp, and deuoured. Agayne an other porcion therof, fell vpon a stonye grounde, whiche because there laye manye stones vnderneath, couered with a litle molde or duste, sprang vp to tymely. For the warmenesse of the weather, brought it out of the grounde. And anon as the heate of the Sunne waxed once feruent, the corne ẏ thus sprang vp before due season, was hurt, & partched therwith. And because it could not for stones take rootyng but lacked rootes to drawe moysture out of ẏ deapth of ẏ earthe, therwith to nourishe, & defende it against the heate of the sũne, it wyddered away before it came to earing. Againe an other porcion of this sede fel vpon a ground, the whiche in dede was ranke & fertyle, but yet ouergrowen with thornes, & breers. Now when these thornes were once growen verye thicke in heigth & breadthe, it came to passe ẏ the yong corne whiche sprang therof was smothered before it appeared in sight, not for wãt of moysture, but for lacke of ayer. And for this cause neyther had the sowier any profite hereof at al. But yet for al this, the labour of ẏ same sowier was not vtterly frustrate, & in vayne. For there was sũme of the sede that lyght vpõ a good ground, & therof sprang grasse, ẏ whiche grewe, & waxed vntil it came to it ful ripenesse. And of this sede there was not one vnfruitful grayne notwithstanding ẏ al yelded not like encrease: For there were many eares which of one grayne, yelded thirtie, sũme other thre skore, & a great sorte an hũdred.

And some fell among thornes.

The texte.

¶ And when he was alone, they that were about him with the twelue, asked him of the parable, and he said vnto them: to you it is geuen to knowe the mysteries of the kingdom of God. But vnto them that are without, al thinges happen by parables, that when they see, they maye see, and not discerne, and when they heare, they maye heare, & not vnderstand, least at any time they should tourne, & their synnes should be forgeuẽ them. And he sayd vnto thẽ: knowe ye not this parable? And howe then wil ye know al other parables.

When the lorde had spoken these wordes, then to thentent they shoulde not be forgotten, but that euery man should searche out with himselfe the meaning of the parable, he sayd moreouer: He ẏ hath eares to heare, let him heare: declaring vndoubtedly hereby, ẏ they al heard not that thing whiche they heard. Now when not those twelue specially chosen disciples thẽselfes vnderstode wel (by reason they wer as yet rawe & ignorant) what this symilitude meante: yet durst they not openly aske him any question. But after they had once gottẽ him alone, then wer they bolde to desire him that he would vouchesafe to expounde thẽ the mysterie & secrete meanyng therof.

To you is it geuen to knowe the misteries of &c.

Then Jesus putting vs in remẽbraũce how al thinges are not to be disclosed to al persons, but ẏ the doctryne of the gospell ought to be dispensed according as tyme serueth, & the capacitie of ẏ hearers can away w̃ al, sayd vnto his disciples: The princes of this world make few priuie vnto their secretes, none but suche as are pyked felowes, and tryed persones, whome they maye safely make of their counsaill. If they haue anye secrete thyng, that

that kepe they from the knowleage of the comminaltie. It is giuen vnto you (whome I chose and piked out from among the commune people) to knowe the misterie or priuitie of the kingdome of heauen, because you are familiarly conuersaunt with me. But vnto the commune sorte, and suche as are not familiar compaignions of my courte, whether I do, or speke any thing, all is in parables. For they neyther haue mete eares, nor mete yes. What they heare, they beleue not: what they see they depraue, and fynde faute with. And so is verified in them that the prophete sayde before should cum to passe, that whē they see best, yet see they not, and when they heare best, yet they heare not: because they vnderstand not. Truly he vnderstandeth not, who so beleueth not. Now sinnes are not released, but to suche as beleue that sinnes are freely released by vertue of the gospell. Therfore through theyr vnbelefe, it commeth to passe that they are not turned to god, because they tourne them selfes away from god, nor are deliuered from theyr sinnes, because they refuse the medicine wherewith all synnes are healed. By these wordes Jesus signified those persons, whome a litle before he vnderstode by the ground that for sundrye causes is barayne and vnfruitfull. And to make his disciples more apte to receyue his doctrine, he chydeth them a litle for theyr dulnesse. Doe you not yet, saith he, gesse what is meante by this parable, sith the sence therof is easie to be coniectured? And how then will you boult out the true meaning of all the rest, since that I neyther speake, nor do any thing that hath not in it a signification of somme secrete matter? I wil expound vnto you this parable to thē tent that you maye likewise accustome your selfes to searche out the secrete meaning that lyeth hyd in other.

But vnto thē that are without all thinges. &c.

And he said vnto them: knowe ye not this. &c.

The texte. ¶ The sowier soweth the worde, and they whereof sum be rehersed to be by the way side, are those where the worde is sowen: and when they heare, Sathan cummeth immediatlye, and taketh awaye the worde that was sowen in their hartes: and likewise the other that receyue sede into the stony ground are they, whiche when they heare the worde, at once receyue it with gladnesse, yet haue no roote in them selues, and so endure but a tyme. Anon when trouble, and persecution aryseth for the wordes sake, they falle immediatly. There be other also that receyue sede into thornes, and those are suche as heare the worde: and the cares of this worlde, and the deceiptfulnesse of riches, and the lustes of other thinges, entre in, and choke the worde: and it is made vnfruitefull. And other there be that haue receyued sede into a good ground, they are suche that heare the word, and receyue it, so that one corne doth bryng forth thirtie, sum sixtie, sum a hundreth.

The fielde is the worlde, wherin are verye manye vnmete hearers of ỹ doctrine of the gospell. The sowier is the sōne of man, who came downe from heauen into earth. The sede is the worde or doctrine of ỹ gospell, by ỹ whiche the will of god is declared vnto the world. His wil is this, that all men distrusting their owne strength, do trust with all their harte & mynde the promises of the gospell: that is to saye, that through fayth all mennes sinnes are forgeuen: if after the truthe once knowen they geue thēselfes to ỹ studie of true vertue, & godlynesse. Therfore by the sede which as I said, fel by ỹ hye waye side, they are vnderstand, & signified, who slightly, and as men otherwise occupied, heare the gospell, like as they would heare any fable or phantasie of mānes inuēcion. And among all, none heareth goddes word with lesse profit, then they do. For anone as they haue heard it, cūmeth Satan, & putteth other thoughtes, & ymaginactons in their mindes, & by that meanes plucketh out ỹ sede before it haue gotten rote, & be fastened therein, so ỹ they do not so muche as remēbre what they haue hearde. Now ỹ sede that is receyued into a stonye groūd, betokeneth those persones who gredely ynough heare the gospell, and gladly deuoure the same perceyuing it to be both true, & holsome: but because they leye it not vp in their hartes by depe cogitacion, (for they are letted so to doe by other affections, which wholy possessing theyr myndes, wil in no wise giue place vnto the worde of God) they continue not in that they feruētly and couragiously began: neither do they bryng forth any fruite of euangelike or

And likewise the other that receyue sede. &c.

christian godlynesse, but suche fruite alonely as lasteth but for a season: and all is, because they haue no rootes. And so cummeth it to passe, that in prosperitie they beleue the gospell, as grasse newly sprong vp, cause men to haue a good opinion of theim, that they will proue well. But assone as any aduersitie or persecucion for profession of goddes word dothe arise and assaulte thē, byanby they offended therewith, do vtterly forsake their former purpose.

The sede that fell vpon the thornie grounde, signifieth those that diligentlye heare, and beare in mynde the wordes of the gospell: But the loue of deceitful riches and the inordinate desires of other thinges, whiche allure and tolle mē vnto them, with a false apparaunce of vertue, doe entre into theyr myndes, & there daily (as their propertie is) encreasing, at the length ouergrow the sede, so that it can neuer sprynge vp, and cum to be corne. Finally the sede that light vpon a good ground, betokeneth those that geue good eare vnto the doctrine of the gospell, and beleue all that they heare, and conuey it into the moste inwarde corners of theyr hartes, vntill that it sprynge vp, and bring forth the worthie fruites of the gospell, not euery where alike, but diuersely, according to the diuersitie of the soyle, and disposicion of the heauenly spirite: so that this man bringeth forthe fruite meanely, that man more plentifully, an other greatest aboundaunce therof: like as if one grayne bring forth thirtie, an other three score, and the thirde an hundred. He that bringeth forth greate plentifulnesse of fruite hath cause to rendre thankes vnto god almightie: there is no cause why he should stande in his owne conceipt. He that bringeth forth meane store, hath no cause to repyne at hym whiche is muche happier, and bringeth forth more abundance then he. For god who is bounde and debtour to no man, dothe of his most bounteous liberalitie, gyue euery man his giftes, as it liketh him. What encrease so euer cummeth, the same is due vnto hym that firste sowed the grounde, and by whome what fruite so euer is brought forth, dayly encreaseth. My desire is to haue all the corne grounde of the whole world sowen when the tyme shal cum, with this sede: and ỹ this doctrine, whiche I now secretelye teache you a fewe persones, may throughe your diligent ministerie be enlarged and spredde abrode, as muche as maye be, to thentent that you also maye shew your selues, like a good ground, if you distribute that you haue receaued of me, to as many as ye canne possible. For there is no fruite wherewith god is better pleased. Ye must therfore be well ware, that the seed sowen in your myndes, perishe not through forgetfulnesse, or negligence. Ye ought diligently to lay it vp in memorie that it may spring vp in due season, and bring forth fruite moste plentifullye.

There be other also that. &c.

¶ And he said vnto them: is the candell lighted to be putte vnder a Bushel? or vnder the table? is it not lighted to be put on a candlesticke? for there is nothing so priuy that shal not be opened: neither hathe it bene so secrete, but that it shall cum abrode. If any man haue eares to heare let him heare. And he sayd vnto them: take hede what ye heare. With what measure ye meate, with the same shall other men measure vnto you agayne. And vnto you that heare, shall more be geuen. For vnto him that hath, shall it be geuen: and from him that hathe not, shall be taken awaye, euen that whiche he hath.

The texte.

And because this monicion should the depelliar be printed in theyr myndes, he added a parable. Think you not, said he, that I wil haue this thing which I doe nowe secretly committe vnto you, alwayes kept secrete. Dothe a manne light a candell because to hide the same when it is lighted, vnderneath a bushell, or vnder the table, or els dothe he rather light it to thentent it maye be set in a candelsticke, and geue light to all that be in the house. The gospell is the sede, whiche is therfore committed vnto you, because it maye bring forth fruite with great encrease. I haue light ỹ candel in you ỹ throughe your ministerie, it may put away ỹ darkenelle of ỹ whole world. At this present I hyde many thinges frō ỹ multitude, because they are not as yet apt to receyue them:

For there is no thyng priuie. &c.

them: and though they were, the tyme is not yet cum. But assone as the time shall once cum, there is nothing so hid amongst vs, that then must not be discouered, nor any thing so secret, that then must not be openly preached to all men. For there must nothing feare you from spreading abrode, or preachinge of the gospell: but all other thinges set apart, this thing only must you go about both day and night. For wo be to that man, who hath not multiplied ỹ good sede betaken vnto him: who hath hidden the light that was geuen him.

And he said vnto them: take heede what ye heare. &c.

Therfore if any of you haue eares to heare, let hym heare these wordes: and when he hath heard them, let hym beare them wel in memorie. Agayne lest ỹ wordes that he spake, should be forgoten, he said moreouer: Marke wel what thing you heare, and take hede that you heare not in vayne. For you heare not vayne fables and phantasies of mens inuencion, but heauenly doctrine: whiche by your ministerie, must be spread abrode throughout all the whole worlde. Preache you truly e the doctrine whiche you haue receyued, and teach nothing that is disagreable therũto. It shall auayle you muche to heare these thinges, if you retayne them well in memorie, & diligently distribute to other what you heare of me. Agayn you heare thẽ to your great perill, yf you strikẽ either with feare humayne, or els delited with the commodities and pleasures of this present worlde, do suppresse and kepe in, that you haue receiued.

And vnto you ỹ haue shall more be geue. &c.

Be not ye niggish, and slouthful distributours of the doctrine that I giue you, but put it forth lauishly. For your liberalitie shall nothing diminishe, but rather encrease that, that you haue, and make it more. The treasure of gold and siluer is at the length wasted by liberalitie: but the more liberally you distribute this heauenly treasure, the greater shall the heape thereof be. Neither followeth it that like as he is the poorer that giueth away his goodes vnto the needie, so in like manour is he the wurse learned whiche distributeth the doctrine of the gospell to as manye as he can possible: but as he ỹ carrieth light before manye, hath not therfore any whit the lesse light him selfe: euen so he that by preachinge the doctrine of the gospell, openeth a waye for all menne to cum to the knowleage of the truthe, doeth not only not loose ỹ light which he alreadye hath, but also hath a greate deale more gyuen him, to thentent he maye profite, and doe good vnto moo. The treasure that you haue, is none of youres, but his who gaue it you to distribute. And if you distribute it to other with large measure, he that gaue you the stocke and principall parte, will also with like measure geue you encrease therof. God loueth to haue his giftes prodigallye layed out: and here cleane contrarie to the manoure of worldlye riches, he wayteth richest, who so is lauishest in laying out.

For vnto hym ỹ hath &c.

For suche is the beneficiall goodnesse of God, that he whiche gaue vs muche before, doeth in moste ample wise augmente his giftes, because he right well perceyueth that whatsoeuer was geuen, the same is distributed & bestowed to the great vtilitie of manye. Therfore let hym whiche hath the gifte, bountuouslye distribute it, to thentent that he maye haue aboundaunce. No mãne doeth well to geue goodes to hym that aboundeth with riches: but suche as be liberall in very dede, are wonte to geue vnto the poore, and needie. Here it is cleane contrarye. For vnto hym that hathe, and hathe not that thyng whyche he hath to his owne vse and commoditie alone, but liberallye departeth therewith to other, to hym, I saye, as to a trustie distributour, shall more be gyuen: because he maye abounde, and haue muche plentye. He that hath not (suche a one is he that bydeth his treasure and kepeth it to him selfe) the same shall not alonely be neuer a whyt the richer therfore, but also that thing which he thought he had for his owne vse, & no mans els, shall be quite taken from him. Neither let this make you euer the slacker or worse wylling to distrybute the gyftes of faythe, yf the people be vnkynde, and not answe-

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rable to your diligent endeuour. Your wages shall be sake for you with God, who the more that euery one of you hath trauayled in settyng foorth the gospell, the more bounteously will he rewarde hym, in the worlde to cumme. Albeit neither shall you in the meane tyme be vtterly defeated of your rewarde, whiche are daylye more and more enryched with the riches of the gospell.

¶ And he sayde: so is the kyngdome of God, euen as yf a man shoulde sowe sede in the grounde, and shoulde sleape, and rise vp night and daye, and the sede shoulde spring, and growe vp while he is not aware. For the earth bringeth forth fruite of her selfe, firste the blade, then the eare, after that the full corne in the eare. But whē the fruite is brought forth, anone he thrusteth in the sickle, because the harueste is cumme. The texte.

Moreouer the Lorde added another parable, whereby he taught his disciples that they should care for nothing els, but onely go about with al that they might, to haue the gospell spred abrode and preached thorowe out all the whole worlde, tellyng them that harueste tyme shoulde once cum, whē it should please the Lorde. The kingdom of ỳ gospel, sayth he, is after this manour, as yf a manne shoulde sowe his sede, and caste it vppon the grounde in the daye tyme. Anon after that the sede is putte into the earth, he that sowed it, slepeth careleste, and taketh his reste. And in the meane while that he is thus a slepe, the sede groweth neuer theleste bothe nyghte and daye, with secrete encreasynges without mannes laboure, and nowe springeth the corne, and shoteth vp, hastyng vndoubtedlye of the owne accorde, and by a certayne priuie operacion of nature, to bryng forth fruite.

Certes nature hath her degrees, the whiche she alwayes after the seede be once sowen, kepeth on course without the husbandmannes laboure. For firste of all the seede, after it is putrified in the groūd, springeth vp into grasse. That is the firste hope of encrease. Then when the blade is shot vp, therunto groweth an eare, but suche a one as hathe as yet no corne in it. At the length the huskes of the eare are fylled full of wheat cornes. And these thinges are so secretly wrought by the procurement of nature, that a man can not perceiue when they growe, and yet sensiblye perceyue that they haue growen and encreased.

Therfore when the corne is ripe, he that sowed the sede, thrusteth in his sickell to reape that is cum vp, because he knoweth harueste tyme is alreadye cum. By this darke parable, the Lorde couertly taught his disciples the beginnyng, going forwarde, and consummacion or perfit ende of al the whole gospell: of the whiche three partes, himselfe woulde openlye perfourme bothe the first, and the laste, with his visible bodie: and the other, that is to saye, the goyng forwarde, ordre with the inuisible grace of the holy ghoste. For that same prince sowed abrode the sede of the gospell, thorowe out all Iewry. Anon as he had so done, he slepte, firste dying, and then afterwarde rising agayne into euerlastyng quietnesse. And thus farre foorth springeth the sede of the gospell whiles he that firste sowed it, is as it were a slepe: & secretly encreaseth bothe daye and night, that is to saye, both in prosperitie, and in aduersitie, what occasion soeuer be ministred eyther on theyr behalfe that promote and aduaunce it, or els of suche as resiste the same.

For it can not be chosen but that seede must nedes cumme vp, whiche he sowed, whose will no man resisteth. Moreouer, where as there is nothing in this worlde vnknowen vnto hym, yet in that he suffreth the worlde to make businesse agaynst the gospell, and his apostles to be persecuted, and slayne, he semeth vnto the faithlesse not to knowe what is here done, and to be in maner a slepe, whereas in very dede, he doeth euen now by the inuisible power of his holy spirite, more effectually worke all thinges in all. He will not in visible forme retourne into the worlde, vntyll the tyme that (the gospell beyng fyrste so muche enlarged, and spread abrode, as he hath determined before, and one-

lye knoweth it shalbe) all men shall see hym cum agayne vnder the selfe same forme and lykenes, that he had when he ascended vp into heauen: to deuide the godly and good people frō the wicked: and to laye vp the godly as good corne in the barne of euerlastyng quietnesse. We see howe small begynnynges the kyngdome of the gospell is sprong of, yf a manne esteme the thyng as it appereth vnto the worlde. This was, as a manne would saye, the grasse that sprang of the sede of the gospel, whiche the Pharisеis, Scribes, Prieстes, Elders, Rulers, Princes, Kynges, and Philosophiers, dyd what they coulde to oppresse and kepe vnder that it shoulde neuer cum vp. But whiles they stroue agaynst the streame, this sede began to be sowen in all partes of the worlde, and will not cease to growe before the worldes ende, vntill the corne be all ripe. Then the sickell of iudgement that cannot be auoyded, shall be thrust in, to the entent that when all are cut downe, it maye delyuer the cockel vnto the fyre, and safely laye vp the pure wheate.

This parable althoughe it do specially pertayne vnto Jesu, the auctour, promotour, and finisher of the kyngdome of the gospel: yet doth it also touche bothe his Apostles, and their successoures, whom he willeth wholly to bende themselues hereunto, that Goddes worde maye be sowen abrode, & preached as muche as maye be. For this sede tyme lasteth euen tyl the worldes ende: & they also as helpers of Jesu Christ, be sowiers, saue alonelye that they sowe not their owne sede, but suche as Christe deliuered vnto them. And because that sede is celestiall, it can in no wyse be ouerlayed or oppressed. The Pharisеis also, and Philosophyers had sede of theyr owne, but those sedes could by no meanes (no not when the world fauoured them) growe and prosper, where as the seede of the heauenly doctrine, waxeth euery daye more stronger then other, euen when the worlde with all the puissaunce and aydes that it hathe, assaulteth it. Therfore the Apostles do lykewyse sowe after their fashion, and for ỹ purpose they are sent out, who by oft flyttyng frō place to place, go about nothyng els, but to haue the gospell as muche dilated and spred abrode as is possyble to be. God geueth the encrease when they be a sleape. That foresayde sede hath in euery one, euen of the Christians, his grasse, his eare, and his haruest. In hym that is a Christian nouice, the corne is yet vnperfite, and lacketh his naturall shape. In them that be lately borne againe in Christe through baptisme, the sede is sprongen into grasse, whiche by the greenes of innocencie, putteth euerye manne in a ioyeful hope that it wyll proue well, and come to good. Nowe when they are growen vp hygher, by goyng forewarde in Christian vertue and godlynesse, then be they eared.

And when eche of them is rype after his manoure, then is he cutte downe with the sickle. This sickle is deathe, after whiche the wheate neyther waxeth more ne lesse: neyther is made worse, nor better. The barne signifieth the life celestiall.

The texte. ¶ And he sayde: wherunto shall we lyken the kyngdome of God? or with what comparison shall we compare it? It is lyke a graynе of mustarde seede, whiche when it is sowen in the earthe, is lesse than all seedes that be in the earthe. When it is sowen, it groweth vp, and is greater than all herbes, and beareth greater braunches, so that the fowles of the ayre maye make their nestes vnder the shadowe of it. And with manye suche parables spake he the worde vnto them, after as they might heare it, but without parables spake he nothyng vnto them. But when they were alone, he expounded all thynges to his disciples. And the same daye, when euen was cumme, he sayde vnto them: let vs passe ouer vnto the other side. And they left the people, and toke hym euen as he was in the shyp: And there were also with hym other shippes.

Furthermore, the Lorde Jesus shewed them by another parable, a fi-

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gure of the succesſe and prosperous going forwarde of the Gospell, to the entente that they, who as then vnderstoode not his sayinges, should afterward knowe by the end and proſe of the matter that these thynges were not done at all aduentures, nor by worldlye policie, but by the prouidence of Goddes wysedome. And because he would make his hearers to take better hede vnto his wordes, he letyng as thoughe he had stande in doubte vnto what thyng he myght beste compare the kyngdome of heauen: sayd. Vnto what thing shal we saye that the kyngdom of heauen is lyke, or what comparison shall I vse, wherby I maye expresse the nature and vertue thereof, vnto thē ỳ perceiue no thyng saue alonly what they see with theyr iyes: It is lyke (saith he) a graine, or corne of mustarde sede, whiche (whē it is sowen) is lesse then all other sedes of hearbes, that are sowen in the earthe: in so muche that yf a man marke the quantitie or forme therof, he loketh not that any great thyng shoulde cum of it. But as sone as the same is once sprong vp, and gotten out of the grounde, then draweth it to the nature of a tree, waxyng hard from the stēme or stalke, and spreadyng abrode his braunches beyonde the quantitie and measure of al other hearbes, in so muche that it geueth shadowe vnto the fowles, and also conuenient places for them to buylde, and make their nestes in. With these and many other like parables, the Lorde Iesus shewed the rude and grosse people, a figure of the succesſe that the Gospell shoulde haue, attemperyng his wordes vnto their capacities. He spake nothyng vnto them at that tyme but in darke parables, because they were not as then receyuable of playne communication. For yf he had sayde, that he shoulde shortely haue bene slayne of the Iewes, but woulde anon after reliue, and spreade abrode his glorye throughe oute all the worlde, so that he, who then seemed loweste, and moost abiecte of all personnes, shoulde be right well knowen to be the soueraygne gouernour of the whole worlde, and that no manne, were he neuer so hyghe in dignitie, should fynde any quietnesse, or sure harborowe, vnlesse he fled for succour vnderneth his boughes or braunches: yf he had. I saye, spoken thus plainelye vnto them, not one of them all woulde haue abyden his wordes, nor geuen any credence therunto. And yet was it very expedient for them, as it were by a dreame, to remember these thynges: because afterwarde the thyng selfe shoulde teache them what was meante by the same parables. He shewed them in secrete communication the secrete vnderstandyng of euerye parable that he spake vnto them. Thus was that daye spente. When it was nowe almoost nyght, he commaunded his disciples to rowe hym ouer to the other syde of the water.

It is lyke a graine of mustarde sede.

And vs many suche parables. &c.

But when they were alone. &c.

Bicause faythe towardes Christe, and by Christe to Godwarde, is the originall cause of the encrease of the gospel: the Lorde perceyuing that his disciples (who were as yet but rude, and weaklynges,) did geue no credence vnto his doctrine, attempted many wayes to bryng forth in them, and stablishe this fayth. Whensoeuer nyght, that is to saye, the storme of worldlye trouble, or aduersities cummeth vpon vs, then haue we chiefelye nede of a strong and stedfaste faith towardes Christe. Therfore the disciples obeyed his commaundemente, and so after the people, (who coulde not folowe hym) were sent awaye, they accompanyed with certayne other boates, beganne to rowe hym ouer to the farther syde, in the same shippe that he then taughte and preached in. The Apostles cary ouer Iesus, whensoeuer they go from place to place, to sette forth and preache the Gospell. He knewe right well that against suche as so do, and be ministers of Goddes worde, there should in time to cum be muche sore businesse and trouble stirred vp, by them that loue better the vanities of this worlde, then those thynges that appertayne to euerlasting saluacion.

The texte. And there arose a great storme of wynde, and the waues dashed into the shyp, so that it was now full, and he was in the sterne a slepe on a pillowe, and they awaked hym, and said vnto hym: master, carest thou not that we perishe? and he rose vp, and rebuked the wynde, and sayde vnto the sea: peace, be stil: and the wind ceased, and there folowed a great calme. And he sayde vnto them: why are ye so fearefull? how happeneth it that ye haue no fayth? they feared exceadyngly, and sayde one to another, who is this? For bothe wynde, and sea obey hym.

Wherfore to harten, and strengthen his disciples agaynst suche persecutours, and to teache them also, that no power, be it neuer so cruel and terrible, oughte to be feared of those that with full harte and mynde put theyr affyaūce in the lorde Jesu, he suffered them to be in daunger, euen to desperacion. For after they had sayled farre from the shore, there sodainely arose a great storme of wyndes, whiche set the water in suche a rage, that the waues enforced by the violence of the tempeste, dashed into the shyppe, so that they were then in great daunger, least the shippe already filled with the great sourges of the sea woulde haue soncken. In the meane whyle Jesus layed his heade vpon a pillowe, and slept in the shyp. This was no fayned slepe: he slepte in verye dede, beyng weryed with trauayle, and watchynges, as one that had a very naturall bodye of man, subiecte to all suche passions as ours are subiect vnto. But he was not ignorant what would betyde. He wyste well there would a tempest aryse. He knewe that the Apostles would be sore afrayed, and waken him out of his slepe. He could not more effectually teache them, that nothyng is to be dread of those that stedfastly beleue in him. The disciples therfore pynched hym as he slepte, and when they had awakened hym, sayde: Maister slepeste thou so soundely whyle we perysshe? and thynkest thou that it maketh no matter to the, yf we be drowned? It was an argument of faythe, that when they were in daunger of deathe, they fled vnto Jesu for succour: But of an vnperfite fayth, for as muche as they beleued that they were not in sufficiente safegarde, as long as the Lorde was a slepe. When Jesus was wakened, bicause he woulde by dede declare that he was the Lord of all the elementes, he rebuked the wyndes, and commaunded them to cease. Then he saide vnto the sea: peace, be still. These two elementes whiche are obedient to no mortall man, knewe the voyce of theyr maker. And by and by the wynde slaied: the waues and sourges of the water left their ragyng, and fell downe, and there folowed a great calme. Then the Lorde tourned hym vnto his disciples, and rebuked them for their vnbeleefe. Why (sayd he) are ye so afrayed? haue you not yet, after that you haue sene me worke so many miracles, confydence in me? Now whē the disciples, and the other that were with him in the shippe, saw this straūge wonder, how the sea beyng a dumme, and an vnruly element, and the wynde likewyse a violent element, forwith as he had rebuked them, ceased from further ragyng, and were still: perceyuyng that it was a thing passyng the state, and condicion of manne, sayde one of them to another. Who is this whose cōmaundementes not onely diseases, and the dyuels, but also the dumme elemētes obey vnto?

Master carest thou not that we perishe.

And he rose vp, &c.

And he saith vnto them.

He that was ỹ sōne of man (as touchyng the naturall appetites of man) had not in this worlde where to rest his head. For euen dying on the crosse whē he hadde nothyng to laye his head on, he caste it downe, and so yelded vp the Ghoste: But here in the shyp he dyd not onely take his reste, but also layed a pilow vnderneth his head, and slepte theron: and anon a storme arose, because we should knowe what great daunger hangeth ouer the churche, so oft as Christ sleapeth in vs. He slepeth verily, when the shepeheardes & pastours of Christes flocke delited with the cōmodities, and pleasures of this worlde, are in a sound slepe, so that yf a man pinche them, or crye vpon them neuer so much, yet can they not be wakened. Howe fast a slepe are those Byshops who

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beyng altogether geuen vnto sensualitie, dronken with an vnlefull delyre to rule and playe the lordes, and wholy set to heape vp money, neyther take any care for the flocke to them committed, nor haue anye remembraunce of their owne soule healthy, nor yet are moued any whit at al with the cõmon peryll, to awake out of their slepe, and thinke thus with themselues: What do I mad man that I am: The Lordes flocke is cõmitted vnto me to be fed: and shortely must I cum to the iudgyng seate of ỹ euerlasting iudge, who shed his precious bloud for these shepe, whiche he put me in truste withall. What answere shall I than make hym: I should with ensample of good lyuyng haue caryed lighte before them to euerlastyng saluacion: and by my naughtye sinnefull lyfe, I haue bene their guide to hel, and dampnacion. I should haue fedde them with the doctrine of ỹ gospel, and dyd not feede them a whit, but plucked of their woolle by the rootes: but spoyled them of that they hadde, but slewe them. In stede of a father, I behaued my selfe lyke a tiraunt, for a Bychop, I was a wolfe and a robber. And in the meanewhyle the tempest disordereth al thynges, and maketh a great confusion. Iesus, who is the true heardman of the churches and congregacions, slepeth dissemblyng the matter, and sufferyng the storme to aryse: but he slepeth so, that he streightwayes awaketh at the crye, and calling of his. The shyppe that Christ (as pertaynyng to the body) is caried in, is one: but she hath mo accompanyng her. There is one catholike or vniuersall churche, and again there be many churches. Christe is lykewyse in them all: And as many as do cleaue vnto the same heade, be one congregacion. No shyp is drowned that foloweth Christe: Be they neuer so muche tossed with ỹ waues of the water, neuer so muche in ieopardie of drowning, yet haue they at the length good arriuall, and cum safe vnto the hauen. But all this while, the tempeste and nyghte do plainly teache vs that we can haue no maner of ayde and succour of our owne strengthe, and that all hope of saluacion is in Christ onely, ỹ a man with full hart and minde put his trust in hym. The deuell causeth ofttymes suche tempestes priuately to aryse in euery mannes soule. For after that the nighte doth once darken our myndes with errours: after the light of faith doth faile, and the strength of theuangelike spirite be (as ye would say) a slepe, & laid to rest in vs, then do the windes of naughty lustes arise, and greatly disturbe the calme of the mynde. The soule selfe is nowe in great hasarde: there is no helpe, neyther in rowyng nor in sayles. There is no remedy, but it muste nedes perishe & go to wracke, yf Christe be not wakened out of his slepe by feruent and importune prayers. If he heare not streight waies when he is called on, yet cease thou not, but pricke, and pinche hym tyll he be awake. By him onely the calme and quietnes of the minde, shall incontinent be restored.

¶ The. v. Chapter.

¶ And they came ouer to the other side of the sea, into the countrey of the Gadarenites: and when he was cum out of the shyppe, immediately there mette hym out of the graues a mã possessed of an vncleane spirite, which had his abidyng amõg ỹ graues, & no man could bynde hym: no, not with chaynes, because that when he was often bounde with fetters, and cheynes, he plucked the cheynes asunder, and brake the fetters in pieces, neyther could any man tame hym. And alwayes night and daye he was in the mountaynes, and in the graues, crying, and beatyng hymself with stones. But when he had spyed Iesus a far of, he ranne and worshypped hym, and cryed with a loude voyce, and sayd: what haue I to do with the Iesus thou sonne of the moste hyghest God? I require the in the name of God, that thou tourment me not. For he sayde vnto hym: come oute of the man thou foule spirite. And he asked hym, what is thy name? And he answered, and sayde vnto hym: my name is Legion, for we are many. And he prayed hym instauntlye that he would not send them awaye out of the countrey. The texte.

S this tempeſt hath taughte vs that all trouble and buſineſſe whatſoeuer the worlde woulde ſtirre vp agaynſt the goſpell, ought by the aide of Chriſte to be ſuffered with conſtãt courage of mynde: and that ſuche trouble ſhould at one tyme or another, be turned into greateſt tranquillitie and quietnes: So folowed there incontinent a fygure, wherby was ſignified that there ſhould be in ſũme partes of the worlde ſo vplandiſhe and cruell people, that they would at the fyrſte bruntе by reaſon of their naturall crueltie, refuſe and abhorre the doctrine of the goſpell: and yet ſhould it cum to paſſe in proceſſe of time, that they alſo ſhoulde waxe gentle, and louingly receiue the ſwete yoke of the lorde after they once knewe it. Wherfore aſſone as this ſtorme was alayed, whiche fygured the ſtorme of perſecucion that princes ſhould ſtirre vp ragyng agaynſt the goſpell, Jeſus, and ſuche as accompanyed hym, arriued on the other ſide of the water. That countrey was called the coũtrey of the Geraſites of a famous town of Arabie, named Geraſa, ioynyng vnto mount Galaad, in the tribe of Manaſſe, not farre fro the lake or ſea of Tiberias. For nowe the Lord Jeſus maketh a forſhew of the brutiſhe, and cruell barbarouſneſſe of certain nacions, of whome it maye be doubted, whether they deſerue to haue the name of men, or no: yet is there none ſo fierſe and ſaluage crueltie that we ought to deſpaire of. Wherfore after that Jeſus was cummen out of the ſhyppe, and entred into this countrey, by and by, he ſawe a ſight, whiche playnly declared the maners, and naturall diſpoſicion of that nacion. For when he was heard cummyng, there ſtarte out a certaine felowe, vexed with a ſpirite of paſſing vnclenneſſe, and crueltie. This wretched creature woulde not come where as any reſorte of people was, but liued in ſolitarye places, luckyng, and hydyng hymſelfe in dead mens tumbes that were by the highe waye ſyde. Neyther was there any that aſſayed any more to bynde hym, becauſe he had bene ofte tymes bounde before, and alwayes plucked the cheines aſunder, and brake the fetters in pieces.

And when he was cum oute of the ſhip. &c.

Neither was there any violence that coulde ſo reclaime hym but that he beyng in caſe not able to rule himſelfe, would gad abrode at libertie, whither ſoeuer the wicked fiend enforced him to go. For this cauſe he was vnbound, and wandered vp and downe both night and daye among dead mens tumbes, & in wylde mountaynes, cryyng and beatyng himſelf with ſtones. Nowe if anye reken this to be (as it is in verye dede) a miſerable, and a terrible ſight, lette him conſider with hymſelfe, howe muche more miſerable a ſighte in the iyes of almighty god, is he that hath nothyng els of a man, but the name only: He, I ſay, that is marde and caſte awaye through riottous liuing, woode vpon harlottes, mad vpon the diſe, and beſide himſelfe by reaſon of dronkennes, a brauler, a robber or praye taker, a breaker of the peace, a violent felow, ſuche a one as can neyther be reſtrayned by Gods law, ne mannes: neyther let, and brideled from his ſenſuall wilfulnes by any ſhame, reuerence, or feare: bolde to do what hym lyketh: who for ſmall wages is hired to go to what warfare ſoeuer it be, to ſley and murder ſuche as he knoweth not, and neuer dyd him harme, to burne villages and good tounes, to rifle churches, and fynallye to deſtroye all that euer holy is, or not holy. Put here vnto periuries, blaſphemyes, and inceſte, with the whiche vices ſuche leude ruffians as are of this ſorte, be well acquainted. Put hereto treaſons and poyſonynges, with the practiſe of arte Magike or Sorcerye, and then ſhalte thou euidently perceyue howe muche leſſe was the furye of the man thus vexed with the deuill, then of this wretched and vnthriftie caytife. But what? Ought we to diſpayre of

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suche a one? No truely, if it maye chaunce him at any tyme to see Jesu. He is sene by faith. For when the same wretched felowe at the noyse that the straūgers made, was come out of his denne, violently to assault them accordyng vnto his accustomed maner, anon as he had afarre of espyed Jesu, he drawen with an heauenly power, and sodaynly chaunged, ranne vnto hym, and worshypped him. And straightwayes the fiende began to cry with a loude voyce by the mannes mouth, and saye: What hast thou to do with me Jesu the sōne of the highest God? I require the by the name of God, that thou tourment me not. For Jesus voyce was vnto that deuill, a tourmente, because he sayde. Thou foule spirite departe out of the man. So great was the malice of the deuill, that it was the greatest tourment to him that might be, if he now could no lenger be suffered to vexe and tourment the sely wretche. He felt Jesus voyce effectuall, and almyghty, the whyche he was constrayned to obeye vnto, whether he would or no. For he said vnto him. &c

Nowe I reporte me to you, whether there be not lyke affeccion of mynde in suche as be extremely malicious persons, who haue a great delyght to do other menne harme, yea, thoughe it be to their owne displeasure. And yf they be restrayned from theyr wilfull desyre, so that they can not be suffered to do what mischefe they wouldde, then are they sore vexed in mynde. Jesus demaūded of the foule spirite what was his name. The spirite made aunswere: my name is Legion, because we be many. Thou knowest (good reader) that this worde Legion, is a worde or terme of warre, whiche implyeth a foule rablement of ruffians confedered together, to destroye mē. But no power of a multitude preuayleth agaynst the might of Jesus. He as easely putteth a Legiō to flight, as one man. Then that capitayne deuell who spake for all the reste, greatly besought Jesus, whome he acknowledged to be his conquerour, that he would not cleane exile hym out of that countrey. O peruerse malice of the deuel. He desyreth not forgeuenes, nor any other benefite, whereby he may be in better case. He counteth it a pleasure and benefite, if he maye be suffered there to continewe, wheras moste occasion is for hym to do harme: Euen as thoughe a sorte of snaphaunses set all on mischefe, enforced by a greater power of the prince, and commaunded to breake garison, or forsake theyr hold and fortresse, wouldde make this petition: We desyre no wages, but only that your grace wyll suffer vs to raunge abrode in the countrey, and robbe and reaue at our owne peryll.

The texte

But there was there nigh vnto the mountaynes, a great herde of swyne feadyng, and al the deuils besought hym, saying: sende vs into the hearde of swyne, that we maye entre in to them. And anone Jesu gaue them leaue, and the vncleane spirites went out, and entred in to the swyne. And the hearde was caryed headlong into the sea. They were almoste two. M. and were drouned in the sea. And the swyneheardes fled: and tolde it in the citie, and in the fieldes. And they went out for to see what had happened, and came to Jesus, and sawe him that was vexed with the fiend, and had the Legion, sit both clothed and in his right mynde, and they were afrayed: and they that sawe it, tolde them howe it happened to hym ꝑ was possessed with the deuill, and also of the swine. And they began to praye hym that he would depart out of theyr coast.

When that vnto this requeste and peticion of the deuell, Jesus made no answere, there was not farre of a great hearde of swine, nighe vnto the mountayne feadyng in the fieldes. Thou knowest here good reader, the beast that was abhorred of all the right Jewes, and wherwith the Gentiles a people geuen to Idolatrye, were chiefly delyted. Therfore the deuels desyred that they might be suffered at the least wise to enter into the swyne: And yf we maye not (say they) destroy the man whom thou deliuerest from vs, yet geue vs leaue sumwhat to wreake oure malice by destroying of the vncleane beastes. That Jesus graunted them without any sticking, who cared not for the

safegard and preseruacion of swyne, but of men: teachyng vs hereby that for to saue, euen but one man, we ought not to passe vpon the losse of other worldly thynges, be it neuer so great. The Legion of the vncleane spirites forsoke the man, who remayned to be purified with the spirite of Christ, and went into the hearde of swyne, whiche were forthwith caryed headlong with greate violence, doune the stepe hyll into the lake or sea, and there drowned. The swyne are almoste two thousande in number. Let men beware that they be not founde like vnto swyne. For into suche soules the diuels are ryght glad to enter. Nowe the swyneheardes after they had sene this wonderfull facte, did not helpe their swyne, but fled awaye for feare into the next citie, and into the countrey there about, and shewed euery body what they had sene. That good shepeheard helpeth his flocke beyng in ieopardye. But when the pastoures or shepeheardes are themselues as bad as theyr naughty flocke that is paste all grace and goodnes, then both the flocke goeth to wrecke and vtterly perisheth and the shepeheardes do nothyng els but flye awaye for feare. Assone as this thyng was noysed abrode, the people cam runnyng thicke and threfolde oute of the toune & countrey, desyrous to see with theyr eyes, what they had hearde before with theyr eares. For all semed vnto them incredible that the swyneheardes had tolde them. Wherfore they came themselues vnto Iesu, & sawe the man whome they all knewe, before vexed with a spirite of exceding cruelnes, and wont by reasō of his great fury and madnes, to brast al his chaynes and fetters in pieces, to rente and teare a sondre his clothes, to beate hymselfe with stones, violently to assaulte those that passed by, and to make all the places there about to ryng with his furious crying, and roring: sawe him, I say, then sit quietly at Iesus feete both clothed, and in his right mynde. Nowe they whiche were present, and sawe what was done, recounted to suche as came thyther, the whole history of all that befel, euē from the beginning, both how the Legion of deuels was caste out of the man, and also how the hogges were drowned in the water. Wherfore when they (the mattier now diligently examyned and tryed out) were throughlye persuaded that all was of truthe whiche had bene tolde them of the swyneheardes, then were they afraied, and beganne to desyre Iesu to departe out of theyr quarters. This wicked, and grosse nacion, knewe not Iesu throughly. They perceyued his power, but they marked not his goodnes manifestlye declared in that he restored this man to his ryght mynde: and they were a great deale more moued in theyr myndes for the losse of theyr swyne, then glad of the mānes health and recouery. They feared theyr Oxen, theyr Asses, and theyr hogges, and toke great care for the bely, & none at all for the soule. And yet for al that, it is a certayne begynnyng of saluacion, sumwhat to stand in drede of Gods power.

The texte. And when he was come into the shyp, he that had the deuyll, prayed hym that he might be with hym, howbeit Iesus woulde not suffre him, but sayde vnto hym: go to thyne owne howse, and to thy frendes, and shewe them how great thynges the lorde hathe done for the, and howe he hath compassion on the. And he departed, and beganne to publishe in the .x. Cyties, howe great thynges Iesus had done for him, and all men dyd meruayle.

The Lorde, teachyng vs by dede, that the roses of Goddes worde and the gospel oughte not in any wyse to be cast vnto hogges, reculed vnto the water syde and toke shippe. In the meane whyle the felowe whiche was deliuered from the deuill, perceyuing the authour of his health to departe, beganne to desyre hym that he might be one of his trayne. The Lordes pleasure was that he should rather be a publisher of his mercie, and goodnes, then one that should accompany him in his iourneyes, because it was expediēt for the soule health of many that he shoulde so be. Get the hēce rather (sayd he) vnto thy house and to thy kynsfolkes, and acquaintaunce, and shewe them howe muche god

hath

hathe done for the, and howe he toke compassion vpon the when all menne pitied the, but yet demed the past all remedye. That countrey conteyned in it ten cyties, and therefore was called in the Greke language, Decapolis. The man obeying the commaundement of Jesu, departed, and tolde in all those cityes bothe what case he was once in, and in what case he was nowe made againe throughe the benefyte of Jesus. Euery man beleued that his wordes were true, by reason very many of the same countrey knewe hym before, and also because he shewed by his outwarde behauioure, that he was by the power of Jesu, perfytely restored vnto his ryght mynde. He was not ashamed to speake of his olde calamities, whyles he went aboute to set furthe Gods glory.

Heare these thynges thou worshypper of Idols, thou whoremonger, thou dyser, thou ryotous felowe, thou waster, thou extortioner, thou robber, thou house burner, thou warryer, thou poysoner, thou murtherer: dispayre not: onely runne vnto Jesus. Cõsyder not the multytude and greuousnes of thyne offences: only regarde that Jesus is he that came to saue all menne, and is able to doe all thynges with a becke. When the legion of deuyls hathe forsaken the, when thou arte restored to thy ryght mynde agayne, then blase, especyally amonge thy frendes, and acquayntaunce, the great mercy of God towardes the. Be not ashamed to confesse thy former lyfe. For this also shal make greatly for the aduaunceyng and settyng furthe of the mercy of Jesu, if it be knowen to as many as maye be possyble, howe abhominably thou lyueddest before. Knowledge and confesse what thou hast bene: And where as thou arte nowe sodaynly chaunged, and become another manne, ascrybe it not vnto thyne owne deseruynges, but vnto the free mercye of God: who taketh mercye and compassyon vpon whomesoeuer it pleaseth him, for as muche as he is debtour and bounde to no manne.

¶ And when Jesus was cum ouer agayne by shyppe vnto the other syde, muche people gathered vnto him, and he was nigh vnto the sea: and beholde there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe hym, he fell doune at his fete, and besought hym greatly, saying: my daughter lieth at poynete of deathe. I praye the cum and laye thy hande on her, that she maye be safe, and liue. And he wente with hym, and muche people followed hym, and thronged him. The texte.

When this sede (as a man may call it) was sowen among the Gerasites, the Lord Jesus passed eftsones ẏ water. That he so oftentimes chaungeth place, maketh for the aduaunceyng of the ghospel: & the varyetie of miracles monisheth vs how the teacher of the ghospell ought busyly to do his deuoure whẽsoeuer occasyon serueth, to bryng whõsoeuer he can to saluacyon. Now when he was brought ouer to ẏ other side, thither resorted afreshe, a great multitude of people. For like as the lodestoone draweth vnto it yron so dothe benefycẽce & well doing allure all men vnto her. Whiles the Lorde was by the water side there cam vnto him one of ẏ rulers of ẏ Synagoge, called Jairus. This Jairus moued by the fame of Jesu, cam thither w the rest of the multitude. For there was a thyng whiche greued his heart very sore, wherin he muche desyred ẏ presence of Jesu. Therfore whẽ he sawe ẏ Jesus was brought again vnto ẏ shore, & set a land, he was right ioyous, & (as they are euer lowly and crouchig whiche greatly desyre any thyng) although he were a ruler of the Synagoge, that is, a primate among stately felowes, yet fell he doune at the fete of Jesu, and besought hym saying: Lorde, my daughter a mayden of twelue yere olde, in whome I reposed the chiefest solace of myne olde age, is in as great perill of lyfe as may be, & lyeth now at the mercy of God: cumme, and laye thy hande vpon her, that thorowghe thy touchyng she maye be safe, and liue. Jesus perceyuing well by hys wordes how weake his faythe was as yet, in asmuche as he

And beholde there cam one of the rulers of the Synagoge, &c.

My daughter lieth at poynt of deathe.

And he went with him.

as he made mencyon of the extreme ieoperdye that she was in, as thoughe he had not bene able to relieue her, if she had bene deade in deede: and in that he requyred hys presence, and also the touchyng of his hand, as thoughe he coulde not beyng absent, yea, and with a becke make whole whomsoeuer him list: Iesus, I saye, promysed him to cum, and so folowed him goyng homewarde a good pase: geuyng thereby an ensample howe ready the pastoure of Chrystes flocke ought to be in procurying soule health to al men, both to Grekes, & to barbarous nacyons to them which are descended of noble parentage, and of base linage, to ryche, and to pooze, to letned and to vnlearned. And as he went, there was occasion geuen hym, whereby to reforme the vnperfyte faith of the sayde ruler of the synagoge, and that by the ensample of a woman, whiche the lesse that she knewe Chryste by the lawe, the moze was she to be bozne with all, and excused foz her vnbelief. There folowed Iesus as he wente to the ruler of the synagoges house, a maruelous great multitude of people, partly because it was not possible to dysseuer them frō hym, and partly to behold the mtracle whiche shoulde be wzought. The nobilitie of the suyter made them moze desizous to beholde. Wherefore as eche of them preased to be nexte Iesu, so was he payned with the thzongyng of the people.

The texte. ¶And there was a certeyne woman whiche had bene diseased of an yssue of bloude. xii. yeares, and had suffered many thynges of many physycians, and had spent all that she had, and felte none amendemente at all, but rather was wozse and wozse. When she had hearde of Iesus, she came in the prease behynde hym, and touched his garment. Foz she sayde, if I may but touche his clothes, I shalbe whole. And strayghtway the fountayne of her bloud was dzied vp, & she felte in her body that she was healed of that plage.

In this prease was there a woman that had a fylthy, a shamefull, and also an vncurable disease, and had bene sycke thereof, the space of. xii. yere (foz it was the bludby flyxe) whiche was in so muche the wozse takyng, because whyles she put great hope of recouery in Physicians, that made her many fayze promyses: & whyles dispoynted of one, she wente vnto another foz boote that put her in moze assuraunce of healthe, and from him agayne to another, beyng continually fed with good hope, and comfoztable wozdes, she spent al that euer she had vpon them: and yet foz all this so lytle was she holpen by Physik, that she was in muche wozse case then she shoulde haue bene if it had not chaunced her to medle with the Physicians at all, who whyles they made many large promises, and payned the pooze wzetche with theyz seruiceable diligence, bothe encreased her olde griefe, and also added thereunto a newe, that is to saye, vnto her bludby flyxe, pouertie. Suche vndoubtedly are the commune sozte of those that profesle humayne medicine. But it is oft tymes seene that healthe is gotten by vtter dispayzing of healthe. After she began once to distrust the Physicians, and they perceyuing that she had nothyng lefte to geue them, had now at the length geuen sentence that there was no hope of her recouery: than began she to be nerer vnto healthe, then she was before. Foz God helpeth none moze wyllyngly then suche a one as is cleane destitute and fozsaken of all wozldly succours. This woman hearde but tell of Iesu, and furthwith she conceyued a wonderfull greate confydence of hym, and preased in among the thyckest of the multitude. The bashefulnes of womanhode, and the fylthynes of her disease, woulde not suffre her to doe as the ruler of the synagoge did, but she cam behynde Iesu, and at the length when she had with muche a do wounde her selfe out of the prease of people, whiche thzuste, and thzonged one another, then touched she hys garment. Foz she had suche confydence in hym, that she sayde secretely to her selfe in this wyse.

If I maye touche but the onely hemme of hys garment, I shalbe deliuered of my disease. When all the Physicians whiche toke muche money to put her

to payne

to payne, had geuen her ouer, she happened to mete with an other Phylician, who sodaynelye restored her to perfite health, and that for naughte. She was not deceyued in her truste. For assone as she touched the Lordes garmēt, the yssue of blonde staunched, the humour beyng sodaynlye corrected, whiche was wonte to yssue, and well out, as it hadde bene out of a quicke spring. Moreouer she felte nowe agayne the selfe same strengthe and lustines in all her bodye, that she was wonte to haue before, or euer she began to be sycke of this disease.

Lette suche as be effeminate personnes, and made womanlyke through excesse, and worldely delicacies or pleasures, haue recourse no whither els for succour, saue vnto Jesu. If they truste to Philosophyers, lawyers, arte Magike, or Pharisaicall ceremonies, then shall they: after bothe tyme and wytte consumed herein, do nothyng els but encrease theyr disease, and wynne pouertie: excepte peraduenture suche pouertie be lesse grieuous vnto them by reason that age is nowe spente, and wytte cleane decayed, and gone. The woman highly reioyced when she had, as it were, stollen this benefite of Christe, whom she thought might (as a man) be deceyued, and kepte from the knowledge of the thyng that was done: or els yf he coulde not so be, then trusted she verely that he woulde of his goodnes, pardon the shamefastnes of womanhood.

¶ And Jesus immediately felyng in hymselfe that vertue proceded from hym, turned hym about in the preasse, and sayde: who touched my clothes? And his disciples sayde vnto hym: thou seest the people thruste the, and askest thou, who dyd touche me? And he loked rounde about for to see her, that had done this thing, but the woman fearing, and trembling (knowyng what was done within her) came, and fell downe before hym, and tolde hym all the truthe, and he sayde vnto her: doughter thy faith hath saued the, go in peace, and be whole of thy plage. The texte.

The Lorde hauyng more regarde to Gods glory, and the health of a great many, than to the shamefastnes of one woman, knowyng right well that he was touched, and that the woman had receyued the benefite of health therby, turned hym to the multitude preasyng behynd hym, and sayed: Who touched my clothes? The disciples thynkyng nothyng vpon this that befel, answered the lorde agayne and sayde: Thou seest a great prease of people thrustyng and throngyng the on euery syde, and yet askest thou who toucheth the? They that reade the gospel do touche Christe. Suche as do consecrate or receyue his holy body do the same: but al are not healed whiche do touche hym. The womā alone that touched hym with a strong faythe was healed. Jesus required no other rewarde for his benefite, but onely a confessiō of the disease, and a knowledge of Gods mercy. Therfore when the woman constrayned by shamefastenes, helde her peace, trustyng that she might styl haue bene vndiscryed, he looked rounde aboute on the people, as though he had bene desirous to know her that had touched him. This lokyng about of Jesus, was a gesture of hym ỹ courteously requyred a confessyon of the benefite receiued. He woulde not vtter her by name, leaste he shoulde haue semed to haue hit her in the teeth, wyth the good turne he dyd her. The woman of a womanlye shamefastnesse, and not of any vnthankfulnesse, helde her peace. Then was there a prycke or prouocation geuen, to make her to put awaye that vnprofitable shamefastenes, and to wryng out of her an holsome confession. For what is not the looke of Jesu able to do? In this wyse he beheld Peter, and furthwith he came vnto hymselfe agayne. The woman knowyng in what case she came vnto Jesu, and what great benefite she had receyued of hym durste not dissemble the matter, but al womanly bashefulnes layd aparte, came fearyng, and trembling before hym. For she stoode in great dread, least he would haue rebuked her for her leudnes.

Then

Then fell she downe at his knees, and in the audience of them all, shewed the whole matter as it was in euery point without anye dissimulacion or colouryng: how long the disease had hanged vpon her, how physicke had bene practysed in vayne, howe she touched his garment priuely, and what a great truste she had conceiued of him. The lorde Jesus loueth suche a confessiō as causeth the synner to knowe himselfe, and to geue all the glory vnto God for the restitution of his health, and fynally that maketh hym to prouoke many mo to like fayth: puttyng vs in remēbraūce, that of him onely cummeth free healthe and saluacion, and that it maketh no matter howe manye, and howe abominable mannes enormities be, but howe muche confidence one hath, either in the power, or els in the goodnes of almightie God. If the disease of thy minde be secrete and vnknowen, yet confesse it vnto Jesu who neyther vttereth it agayne, nor imbraydeth the therwith, but maketh the whole. If thou haue openly offended, then make thou open confession, that like as thou haste entised many by thy naughty ensample, to vice and synfull lyuyng, so contrarye wise beynge turned from synne, thou mayste prouoke many to amende theyr liues. That shamefastnes is vtterly to be putte awaye, whiche bothe enuyeth God his glory, and our neyghbour his soule healthe. Assuredly thou shalt be well apayed that thou art rid therof, when thou once feleste thy selfe more quiet in conscience through thy confessiō, then thou wast before, as though thou haddest heard the selfe same wordes of the Lorde Jesu that the woman hearde. What hearde she? Daughter, thy fayth thou haddest in me, hathe restored the vnto healthe, which physicke was not able to geue the. Depart with a joyfull, and a quiet minde. I wyll that thou enioye this my benefite continually. O thou ruler of the synagoge, seest thou not? Heareste thou not these wordes? For all this was done to instructe the, and suche as thou arte. The woman was sicke of an vncurable disease, she waxed dayelye worse and worse, and yet for the notable fayth she had in Jesu, she was healed by the onelye touchyng of his garmēt. And thou callest as one would say, the Physician home to thy house: thou commaundest him to laye his hande vpon the pacient, and requirest haste.

The texte. ¶ While he yet spake there came from the ruler of the Synagoges house certaine which sayde thy doughter is deade: why disease thou the mayster any further? And assone as Jesus hearde the worde that was spoken, he sayde vnto the ruler of the Synagoge: Be not afraide, onely beleue. And he suffered no man to folowe him saue Peter, and James, and John the brother of James, and he came vnto the house of the ruler of the Synagoge, and sawe the wundryng, and them that wept, and wayled greatly, and went in, and sayde vnto them, why make ye this a do, and wepe? The damosell is not dead but slepeth: and they laughed hym to scorne. But he put them all out, and taketh the father and the mother of the damosell, and them that were with hym, and entreth in where the damosell laye, and taketh the damosell by the hande, and sayth vnto her. Tabitha cumi, whiche is (if one do enterprete it) damosell, I saye vnto the: arise. And straightwaye the damosell arose, and walked. For she was of the age of twelue yeres. And they were astonyed out of measure, and he charged them straightly that no man should knowe of it, and commaunded to geue her meate.

Whiles Jesus was aunsweryng the womanne, there came messengers from the ruler of the Synagoges house, whiche sayde vnto hym: Thy doughter is deade. Why doest thou put the mayster to further paynes in vayne? These wordes spoken, the ruler of the Synagoge who had before a doubtfull hope mengled with muche feare, beyng nowe as a manne in despayre, durst make no farther suite vnto the Lorde. The messangers put hym in dispayre, saying: She is deade. So many are wonte to speake by those persons whiche haue fallen to the committyng of some haynous enormitie: as for an ensample, of aduoutrye, incestе, theфte, or manslaughter, saying:

He

he is at a poynte: he is paste all goodnesse. Surely Jesus suffereth none to fall into desperacyon, but suche a one as refuseth to beleue in hym. It is the propertie of Jewes to despayre. The good Chrystian who knoweth the goodnesse of the lorde to be egall with his power, neuer despayreth. Chryste therefore holpe and lyfted vp the fayntyng hope of the ruler of the Synagoge, with swete and confortable wordes, saying: be not afrayed although it be so that thy doughter be deade in dede. Onely haue beleke. It skylleth not in howe euell case she be, but howe stronge and stedfaste is thy fayethe. When he had thus spoken, he came vnto the ruler of the Synagoges house, and entred in, but leauyng all the rablement of people without dores, sufferyng not so much as his disciples, to goe in with hym saue alonely Simon Peter, James, and John, who was James his brother. These folowyng hym, he entred into the ruler of the Synagoges house: there founde he all thynges ryght gorgyously, and with great pompe, prepared for the buryall of the mayden, and besyde this many of her kynsmen, and kynswomen lamentably bewaylyng her ouertymely deathe. For the common sorte are wounte to take the death of young folkes muche greuously er then of olde, where as in dede nothing is more to be desyred of god, then in that age to dye, when it is moste pleasure to liue, or euer the soule be blemyshed with the manifolde euyls of this present lyfe. For it litle forceth howe long a man liue, but howe well, and vertuously.

Jesus therefore teachyng vs that we ought not to bewayle the deade with vayne funerall songes, caused the mourners to cease theyr noyse. Why sayethe he, make you suche a clamoure and noyse in the house with your wepyng, and waylyng? The mayd is not deade, but a slepe. Truly vnto hym she dyd but slepe, who could much easyer waken, & relyue her with a worde of his mouth, then one of vs can wake another oute of his slepe. And slepe is in euery poynt a resemblaunce & meditacyon of deathe. For it bryngeth to reste the powers of the sowle, and taketh awaye knce, so that if it were contynuall: it were very deathe in dede. But suche as stode by when she died, not perceyuyng what Jesus meante by these wordes, laughed hym to skorne because he beleued she was yet aliue, sithe it euidently appeared that she was deade. Jesus droue all these folkes out a dores, whiche fylled the house full of noyse and dynne with theyr vayne wepyng, and waylyng, and dyd not only nothyng at all profyte the deade body therewith, but also encreased the wofulnesse of her parentes, and laughed him the authour of health, to skorne. There nedeth not the presēce of suche people, where the soule beyng dead throughe synne, is to be called agayne to the lyfe of innocencie and vertuous lyuyng.

This thyng did Jesus then in a nother mannes seuerall house. What would he nowe doe, yf he sawe the great pompe that some vse in funerals euen to very madnesse? There are certaine persons hyred to fayne mourning and weping, to crye out, to teare the heare that many tymes is none of theyrs, to knocke themselues on the breste, to scratche theyr faces, to caste out wordes that no frantycke manne would speake the lyke, full of distrust and vnbeleke. They set mylke by the deade karkes, therewith to allure the soule, straying and wandryng abrode, into the body agayne. They oftetymes crye and call vpon the dead body by name: Philyp cum agayne: Come agayne to vs good Philip. They chyde and braule with him saying: Why hast thou forsakē thy frendes? Why wouldest thou kyll vs with mourning? Thou lackeddest nothyng to liue all at pleasure, neyther ryches, nobilitie, honorable aduauncementes, bautie, nor age. O thou cruel felowe: O wretches that we be. &c. Nowe put me here vnto the trumpettes that sounde vnto the deafe, the syngyng menne that syng vayne funerall songes vnto the deade bodie, whiche heareth them not: and dooe not therby take awaye the sorowe of

the lyuyng, but encrease it. Furthermore put hereto the long rowes of torche bearers, and the raye of those that are clad all in blacke, and mourning apparell: Yea, there be summe also whiche cause horses trapped in blacke to be brought into this pompous shew, to cary the deade mannes flagge and coote armoure, and with theyr downe lokyng, (for theyr neckes are fast bounde vnto theyr legges) to make as thoughe they sought for theyr mayster that is descended and gone downe to hell. What shall I rehearse the great feaste, and solemne bankettes that they are wonte to make: the magnifick, and costlye buildinges of tombes, as thoughe there were litle pompe, and superfluite vsed in life, excepte dead folkes dyd also declare themselues to be attached with these vices. Nowe sithens euen tho that are of the wysest sorte of the heathen, suppose these to be mad and fonde customes: howe muche more then ought they not to be had in vse among chrysten menne, whiche dooe all slepe rather then dye, and shall awake agayne the last daye at the sownyng of the Aungels trũpet. Therefore, to retourne to the order, and processe of thystorye, when Jesu had all these folkes out a doores, he toke the parentes of the mayden, and wẽt into the secret chambre whereas the coarse laye.

And taketh the father & mother of the damsel.

For his pleasure was that they shoulde be witnesses of the miracle whiche he entended to worke. Here the Lord toke the mayde by the hand, and as thoughe he woulde haue wakened her out of her slepe, sayde vnto her: Tabitha cumy, the whiche in the Syrian language is as muche to saye, as: howe mayden, aryse. Suche as are in a depe or sound slepe can not many tymes be wakened, althoughe a manne call them ofte tymes with a loude voyce, and pynche them neuer so muche: and when they be called vp, yet doe they not byanby awake, but beyng a good whyle halfe a slepe or drousy, gape, stretch theyr armes, nod with theyr heades, that many tymes the chynne strycketh the brest: and if a man call not styll vpon them, they fall aslepe agayne. This deade mayden arose furthwith, and walked at the voyce of Jesu, beyng not only relyued, but also very mery, and iocunde. For the soule whiche throughe thenforcement of the disease had forsaken the bodye, knewe the voyce of his maker, and without delaye retourned agayne into the house that it went out of.

And they were astonied out of measure. &c

The more sorowfull that her deathe was by reason of her yong age, (for she was but twelue yeare olde) the greater was the myrthe and ioye whiche they made for her relyuyng. Her father and mother were greatly amased with this straunge, and wonderfull syght. Jesus who neyther requyred reward or mede of them, nor yet thankes for hys labour, onely commaunded them to geue her meate, because it myght thereby more certeynely appeare howe she was restored to life. For eatyng is not onely a sure token of lyfe, but also of welfare, and good healthe. He lykewyse charged them that they shoulde not blase this thyng abrode whiche was priuely done, and in the presence of a few persons, eyther because he woulde haue it rather publyshed by suche as he putte out a doores, then by the ruler of the Synagoge (who should haue bene more enuyed, but lesse beleued if he had bene the publysher hereof) eyther because in that he commaunded them to kepe the thyng secrete, whiche he knew eyght well they would not do, hys wyll was to teache vs how that in all the good dedes we dooe we ought vtterlye to eschewe all vayne glory, and worldly prayse. If a man wade deper herein, and serche what secret learning lyeth hid in this miracle, (for euen the very doinges of Jesu be parables) it shall appeare that this dead mayden of twelue yeare olde, and scarcely yet mariable, signifieth a man, whiche by frayeltye of nature hathe fyrste fallen to the committing of some priuie cryme or synne, and therefore, because he is not yet past regarde of honestye, nor by long custome rooted in synne, maye with the medicine of shame, easlye be holpen, and cured thereof. When any suche offendeth, it becõmeth

meth the Curates and pastours to folow the gentle demeanoure of Jesu, who without makyng any great adoe, rayſed the mayden at home in the preſence of a fewe witneſſes. It ſhall be ſuffycyent to rebuke ſuche as haue thus offended and done amiſſe, ſecretly: leaſte theyr faulte beyng once diſcloſed, they eyther ſette all ſhame aparte, or elſ pyne awaye thzoughe ouermuche ſozowe and heauyneſſe.

The fyzſt offēce if it happen thzoughe frayltie and weakneſſe, is very ſone amended. It is muche harder to cure hym whoſe wickednеſſe is once cum to the knowledge of the people: and hardeſt of all to heale ſuche a one as is hardened and rooted in ſinne by long cuſtome of ſynnyng. And therefoze he rayſeth the mayden by vertue of his bare wozd in her fathers ſeuerall houſe, ſuffryng fewe to be preſent thereat. But he maketh moze adoe when the young ſpzingalte, whiche was bozne out vpon mennes ſhoulders to be buryed, is reſtozed to lyfe agayne. His mother and all the people that go with her, make great mone and lamentacion. The yong man is had out to burying and fyzſt his mother heareth Chzyſt ſaye: wepe not. Then Chzyſt toucheth the coffen, and cauſeth the pozters to ſtaye. Anon he calleth the dead man, with a loude voyce, ſaying: How, I ſay to the, aryſe. Then fyzſt he rayſeth himſelfe, and ſitteth in the coffin: afterward he begynneth to ſpeake, at the lengthe he whyppeth out of the coffyn, and is delyuered vnto hys mother.

But Chzyſt commaundeth Lazarus graue to be ſhewed hym, as thoughe he knew not where it wer: he wepeth once, or twyſe. He is troubled, & groneth in ſpirite. He commaundeth the graue ſtone to be remoued, and calleth out Lazarus with a loude voyce. The dead man cummeth out, but bounde: At the lengthe he is vnbound, and falleth to his meate.

It was no moze mayſtrie foz Chzyſt to rayſe vp the karkes whiche had layne fower dayes deade, then the bodye newly deade, who at the daye of dome wyll by the voyce of thaungell, rayſe and call to lyfe agayne, all mennes bodyes that haue bene buryed in ſo many thouſand yeares befoze: But by thys figure hys wyll was to ſhewe vs howe muche adoe it is foz them to turne from ſynful lyuyng, who of longe tyme haue bene accuſtomed to vices, not to the ende that we ſhould deſpayze of ſuche perſons, but becauſe we ſhould endeuoure to amende oure lyues in ſeaſon, and moze earneſtly goe about to bzyng all that are in ſuche caſe to amendement. Mozeouer I thynke it alſo here wozthye to be noted, that where as Jeſus woulde haue hys benefyte publyſhed of the Geralyte poſſeſſed of the deuyll, yet commaunded he the ruler of the Synagoge to kepe ſylence. Foz the enuyous Synagoge went aboute by al meanes, to ouerwhelme and oppzeſſe the glozye of the Lozde Jeſu, the whiche Synagoge dyd alſo afterward beate the Apoſtles, and charged thē that they ſhould not be ſo hardy as once to ſpeake of his name. But theyr enuye preuayled nothyng at all. The moze they wēte aboute to oppzeſſe his holſome name, the moze was it preached among the Gentyles. The pzyeſtes holden theyr peace: The Pharyſeis crye out, and ſpeake agaynſt him: The Scrybes rayle vpō hym: Herod laugheth him to ſkozne: but wurſhyppers of Idolles, theues, extozcioners, & ſuch as are attached with ỹ vyces of inceſte and aduoutry, ſodaynly delyuered by ỹ grace of ỹ goſpell from theyr olde ſynnes as frō moſt fel & cruell dyuels doe magnifie & pzayſe hym.

The paraphrase of Erasmus vpon

¶ The. vi. Chapter

The texte. ¶ And he departed thence, and came into his owne countrey, and his disciples folowed him: & when the Sabboth day was cum, he began to teache in the synagoge. And many ꝓ heard him were astonied, & sayde: From whence hath he these thinges? And what wisdō is this ꝓ is geuen vnto him, & suche vertues as are wrought by his handes? Is not this the carpenter, Maries sonne, ꝓ brother of James, & Joses, and of Juda, and Symon? & are not his systers here with vs? And they were offended with hym. Jesus sayd vnto thē: a Prophet is not despysed but in his owne countrey, and among his owne kynne, and in his owne housholde. And he could there shewe no myracle, but layde his handes vpon a fewe sicke folke, and healed them, and mercyed because of theyr vnbelefe.

WHat occasyon soeuer Chryst haue to goe any whyther, he is alwayes after one fashyon, and lyke hymself: that is, he euer bryngeth healthe, to teache his disciples that accompany him, how we christians ought neuer to cease to doe the busynesse of the ghospell, but still to goe aboute whensoeuer occasion serueth thereunto, to make of euell men good, and of good better, whether it happen vs to contynew and leade our lyues at home in our owne houses or els in forreyne and straunge countreyes: in publyke place, or in pryuate. Moreouer he that is vnfaynedly indewed with suche vertue and goodnesse as belongeth to chrystian profession, whether it chaunce hym to be in shyppe, or in wagan, or to haue familiar talke and communication, or els to be present at feaste or at banket, yea, to make shorte tale, euen when he boutdeth to, or maketh any game or pastyme, he so demeaneth hymselfe, that euer some departe awaye from hym, muche amended in theyr maners and conuersacyon, by reason of his companye.

Therefore Jesus, whoe attempted to goe vnto the Geraslytes, forsoke the places nighe vnto the water side, and returned backe into his owne countrey, least he shoulde haue semed readyer to doe straungers and forreyners good, then his owne countrey men. For Nazareth deserued to haue this honorable name to be called his countrey, because he was fostred and contynued there a long season. There went with hym his disciples, the whiche then folowed him euery where contynually. Now whan the sabboth was cum, vpon the whiche day the Jewes were wonte according to an auncyent, and ryght laudable custome they had, to assemble together, not because they woulde passe the holye tyme, that is to saye, lose it with the beholdyng of folysshe syghtes, tellyng of vayne and vnfruitfull tales, vsyng of vnholy pastyme, or syngyng of ydell balades and songes: but by holy communication eyther to learne goddes law themselues, or els to teach the same to other: Jesus entred into the Synagoge in like maner as other dyd, to gyue an ensample to his, wherby all men should perceyue what a great shame and dishonestie it shoulde be for vs chrystian menne, sithens the Jewes so earnestly laboured throughly to learne and know a carnall lawe, whiche neyther was perfite ne shoulde contynewe for euer, and was wrytten but of Moyses a mortall man, yf we woulde not with semblable or rather more diligence, study to knowe the Philosophye and doctryne of the ghospell, whiche the very sonne of god his owne selfe taught and set forth vnto the worlde. Wherefore when Jesus was teaching in the temple, his authoritie was the lesse estemed of many, because he was ryght well knowen vnto them, as pertayning vnto the flesche. They knewe his poore parentes, and the symple and homely house that he cam out of. But they neuer supposed any thyng at all of his heauenly father, & euerlastyng house, from whence he came downe for our cause. They knew his fathers occupacyon, whereuith Joseph mayntayned and founde his house, the whiche science hym selfe also practysed in his fyrst yeares. He was a carpentoure, a conuenient occupacion for hym,

And when the sabboth daye was come.

by whome

by whome the heuenly father once made this whole worlde. By a carpentour mankynde was created and made, and by a carpentour mete it was that man should be repayred. Therfore when thole that knew Jesus (who vntill he was almoste thyrtye yeres olde, lyued among his frendes, and neuer appeared to haue any knowleage in the Pharyseis learnyng) heard hym teche with great authoritie, suche thynges as they neuer had hearde before, of the excellently well learned Phariseis, they wondered greatly, saying one to another: how is this felowe so sodaynly chaunged, and becom another man: from whence hath he all these thynges: and what newe kynde of wysdome is this that is geuen hym: from whence hathe he this myghty and effectuall power to worke myracles, so great as we neuer heard the like to haue bene in any of the prophetes: Sythe he hath bene from vs but a short whyle, how commeth it to passe that he is cum agayne sodaynly altred, and cleane chaunged: Is not this the selfe same Jesus the carpētour, the sonne of Joseph the wright, and Mary a poore symple woman: Dyd not we knowe hym, and all hys kynred, and progenye: Do not the nert of his kyn, that is to saye, his brethren and sistres, dwell here among vs: And so they had halfe disdayne at Jesu, that he, whoe not longe before was taken for an vnderlyng and a persone of no reputacyon, was now sodaynly exalted to highe estimacyō, and authoritie. For they were offended w̄ thimbecillitie, & weakneſſe of his flesh, wherof thei had ouer much knowleage.

And many ꝓ heardē hi were asto-nyed. &c.

When the lorde Jesus percepued this, he sayde vnto them: A prophete is no where more dispysed then in his owne countrey among his alyance, kinnesmen, and kampliares. Ghostly busynesse yll agreeth with fleshlye affections, neyther is it in anye wyse besemyng that a true prophete or preacher of ꝓ ghospell, who teacheth vs to set nought by this worlde, whoe promyseth the ioyes of heauen, who teacheth that we muste be newly borne thrōughe baptysme in Chryst Jesu, who teacheth also that we ought to mortify our membres which we haue vpon earthe, to thentent we maye lyue ghostlie in heauen: it is not besemyng, I saye, that suche a one here knowe either coūtrey, house, acquaintaunce, kynrede, or frendes. Neyther is it any maruayle yᵗ earthly citizyns knowe not hym a gayne, synce he is nowe made denisen of an other countrey.

Jesus said vnto them. a prophete is not dispysed. &c.

Wherefore Jesus, thoughe he were almyghtye, and desyrous to saue as many as myght be, yet could he not there among his countreymen worke many myracles, for that he was letted so to dooe by the vnbeleefe of his acquayntaunce and kynfolkes. For where as being among alyauntes, he had easely cured very many of all kyndes of dyseases, caste out dyuels, and healed leapers, here in his owne countrey, he onely healeth a fewe sicke folkes, and that with the laying of his handes vpon them.

And he could there shewe no myracle. &c

¶ And he went aboute by the townes that laye on euery syde, teachyng. and he called the twelue, and began to sende them furth, two and two, and gaue them power agaynste vncleane spirites. And commaunded them that they shoulde take nothyng in theyr iourney, saue a rod onely, no scryppe, no bread, no money in theyr purse, but should be shoed with sandales: And that they should not put on two coates.

The texte.

For this cause he as one meruelyng at so great vnbeleefe of his countreymen, departed from thence, and trauayled throughout all the tounes and borowes there about, sowyng euery where as he wente the sede of the ghospell. Hereby were the disciples couertly monyshed, that in thynges concernyng the preachyng and settyng forthe of the ghospell, they shoulde in no wyse truste vnto worldly affections (for the selfe same thyng whiche then chaunced vnto Jesu in his countrey, shoulde afterwardes betyde them in Jewrye but gooe whersoeuer they sawe any hope, and lykelyhode of plentyfull encrease. There the preaching of the ghospel bryngeth forth fruite most aboundauntly where-

soeuer the hearers are enclyned to beleue. Suche enclynacyon to beleue, is there neyther among kynred, Phariseis, nor kynges. Kynred despiseth, the Pharyseis haue disdayne and enuye, and kynges laughe to skorne the folyshnesse of the crosse. Nowe was it hyghe time that the Apostles whiche were by Chryst appoynted to the ministracion of the ghospell, and had already a good whyle folowed hym contynually, shoulde as it were, make a flourysshe before theyr offyce and ministerie, and geue theyr captayne a saye of theyr deligence, and loyaltye. Wherefore he called vnto hym those twelue, whome as moste worthye persons, he specyally chose and pycked out to take this charge vpon them: & being assembled before him, he enstructed them all with one sermon or lesson, to thentent that they sent of one master, & hauyng lyke commaũdementes gyuen them, shoulde not in any wise disagree in theyr preachyng one from another. And because they should the more profite and edifie, he sent them out by two and two, puttyng vs in remembraunce by this couplyng of them together, of brotherly charitie, without which there cũmeth no profyt of ỹ ghospel. He lymited vnto euery couple, as it had bene to certaine deputies, or lieuetenauntes, theyr prouince. For this was verye expedient to be done, for the enlarging of the kyngdome of the ghospell. He sent them out weaponlesse, lest that mans aydes should chalenge any thyng in this heauenly busynesse.

And gaue thẽ power agaynst. &c

Further lest theyr authoritie shoulde haue bene litle estemed, for as muche as they were but fyshers, vnderlyng simple folkes, & vnlettered, he gaue them that power, whiche worldly prynces are not able to geue to theyr ambassadours, and deputies. For he gaue theym power to deliuer men of dyseases, and to caste out diuels. What like thyng can the emperour geue? He can giue aboundaunce of golde, and syluer, hoostes of men, battayle axes, and all manour of artylarye, and engynes belongyng to warre, whereof he hath great store and plentye. But there is no heade officer, or deputye of hys, who hathe so great vertue, that he can by calling vpon the emperours name, heale so much as mennes yes when the be bleared. And he gaue this power vnto his disciples vnder condycyon that they should therewith, freely and without rewarde takyng helpe al those that neded the same.

Now to thentent they shoulde be the better prepared to take in hande, and execute that offyce, whiche requyreth suche a mynistre as is quicke and spedye, & not a luskyshe loyterer or sluggerde, he charged theym to carry no manour of baggage, vittaile, or weapõ with theim in this iourneye, saue a rodde onlye: not a scryppe to put theyr vytayles in, not so muche as bread whiche may be carryed about without a scryp, nor gyrdels laden with money, neyther weare any bootes vpon theyr legges, but only be shod with sandals, to kepe the soles of theyr fete, that neyther the stones shoulde hurte, nor thornes pricke theym: and fynally to content theym selfes euery manne with one garment. The entent of Jesu who gaue these enstructions was nothyng els, but after a grosse manour, to inculke and beate into the heades of his disciples (whoe were as yet rawe and ignorannt) howe suche a one as taketh on hym the mynystration of the ghospell, ought to be disburdened, and free from all care of corporall thynges, leste any sodayne chaunce befall, that maye hindre the encrease and procedyng of heauenly doctryne. As this busynesse was farre dyuerse from worldlye affayres: euen so was this kinde of ambassade or legatyon new, and suche a one as had not bene vsed before. They receyued a fourme of doctryne, leaste they shoulde presume to teache any thyng whiche theyr mayster had not taught them before. And this thyng helde they commune with the legacyons of manne, where it is death to passe the limytes of the commaundementes, or commission. They are sent all of one lorde with lyke power, lest any dysdayne or pryuate malyce shoulde aryse among theym.

They

They are sent by two and two together, because they should remember brotherly charitie and one brother ayde an other. They are sent to sundry places and countreys, to thende that moo should take profite of the gospell. They haue power geuen them to heale diseases, but in the name of Jesu: because that lyke as they receyued another mans learning to dispence and teache faithfully, and not theyr owne, so shoulde they knowe that it was goddes power, and not theyrs, wherewith they cured diseases.

He forbad them to carrye about eyther scrippe, bread, money, or two coates, because they should with ful affiaunce hang vpon the promyse of theyr maister and haue sure confidence to be safe from all the force and violence of theyr enemyes through his helpe: and perfitlye know that by his prouidence, they should want nothing pertayning to the temporall necessitie of the body. For where as nothyng is able to suffice sensualitie and pleasure, so the lest thing that maye be, sufficeth the necessitie of nature. Neyther dyd the Lord speake these wordes meaning therby as though it should neuer be lefull for those that be ministers and preachers of the ghospell to carrye about with them any necessarie litle fardell or mony since the Apostles, and bishops are not in our tyme afrayed so to doe: (Yea paraduenture it is more prayse worthye yf a man woulde on his owne proper cost & charge, teache the ghospell, but by suche manoure of figuratiue speakinges called of the Grekes hyperbole, his entent was to plucke out of his disciples myndes (who were as yet grosse and rude) al carefulnesse for those thinges that are wont to be an hinderaunce or let vnto the mynde, when it goeth about any heauenly enterprise: els wist he well that they would not forget to speake as foloweth: Thou sendest vs out to countreis that we knowe not, and makest vs, who are naked and weaponlesse to be many wayes in ieoperdie of our liues. But who shall feede vs if honger cum vpon vs: who shall defend vs if any violence be vsed against vs: who shall clothe vs if it chaunce to be colde weather? Thou wilt haue vs to teach freely. Thou wilt we cure menne for naught. But he that liueth in a straunge countrey needeth manye thinges.

This pensiue and filthie carefulnesse because for the most part, it springeth of distruste, he earnestly wente about to wede out of theyr myndes, as a thing not besemyng the greatnesse and weyght of suche a busynesse as they were deputed vnto. Furthermore the figuratiue manour of speaking that he vseth, serueth herunto, þ suche thynges as he teacheth them maye the depelier be fastened in theyr rude and ignorant myndes. For the teacher of the gospell should nothing offend yf he ware shoes or had two cotes, beyng amõgest the barborous people called Getæ, or els yf he did take vitayle and a good summe of money with him, being in gate to the landes of Afrike, or to summe nacion where as there is no gentle entertaynment, and receyuing of straungers. But what thing so euer hyndreth the proceding of the gospell, the same is vtterlye to be renounced. Nowe consydre me, with howe great a burthen they goe charged to the ministracyon of the ghospell, who carrie about with them princelye riches, dignities, promocions, worldly pleasures, and a gredie desire to be auẽged yf any thing happen to their grefe and displeasure. This fardell that Christe speaketh of here is rather in the mynde, then in carryng about of scrippes, and superfluous clothing. Who so will not cast awaye al these fardels (I meane of mynde) the same is not meete to be the messenger, & ambassadour of Jesu Christ. Likewyse there is a figuratiue speaking in the thynges wherche he licenceth them to vse. For he geueth them leaue to vse eche one a wande, and a payre of sandals. The lightest manour of shooe that is, is a sandall: and it so saueth the feete from taking any harme, that it letteth not a man

to

to make quicke spede in his iourney. Therfore it is but one thing that he monisheth, whiche permitteth thē to vse sandals, & forbiddeth to weare shooes. For he forbiddeth nothing els, but slacknesse in doing of their dutie, and exhorteth them to vse spedinesse therin.

Againe it is but one thing that he warneth them of, whiche geueth them leaue to carie a wande, and taketh awaye frō them the vse of staues. For a wand socoureth and stayeth the walking manne, and nothing hindreth him in his iourneye, but rather causeth him to make quicker spede. Nowe the staffe as it burtheneth a manne to beare it: so is it wont to be carried against violence. Therfore he that permitteth them to vse no other weapon but a wande only, and forbiddeth them to carrie a staffe, willeth vndoubtedlye that the preacher of the gospell be by no other ayde safely fensed against thassaultes of yuell men, then by the only helpe of Christe. A wand is mete for a wayfaring man, and a staffe for a fighter. Moreouer he that hath the handeling of the gospell, must alwayes goe forward to thinges of higher perfection, and be fardest from desire of reuengement.

The texte. And he said vnto them: whereseouer ye enter into an house, there abyde styl tyl ye depart thence. And whosoeuer shal not receyue you, nor heare you, when ye depart thence shake of the dust, that is vnder your feete, for a wytnes vnto them. Verely I say vnto you: it shall be easier for Sodom and Gomor in the day of iudgement, then for that citie. And they wēt out and preached that men should repent, and they cast out many deuils, and annoynted many that were sicke with oyle, and healed them.

After that Christe hadde plucked this carefulnesse out of the myndes of his Apostles, then went he about to shewe them a waye, how it should cum to passe ỹ they should neuer nede to be careful for such thinges. Take ye no thought, sayth he, neyther for harborough, ne sustenaunce: but after ye once be entred into village, or citie, whereseouer it be your chaunce to be receyued, be the house neuer so poore & homely, there abyde you till such time as you thinke it meete for you to depart sum whither els, moued through desire to set forth and aduaunce the gospel. And being but fewe in number, & contented with a litle, you shall not be chargeable geastes to anye man. It is in manour impossible that there be anywhere any good towne or citie so far past all grace and goodnesse, wherin there can not one manne be founde who wil be glad to receiue such gestes as ye are, since there are many whiche will not sticke to wage a physician with a large salarie, and send for him a great waye. Yf you chaunce to cum to any so vnkynde a citie, or house, that the inhabitauntes therof will not receyue you, not withstandyng you bring them of your owne accorde an heauenlye gyft or present, wherewith both bodies & soules are healed, yet cease you not for a few hard harted persones to doe the businesse you haue taken in hand: but yet departe you out of that citie for a season, to other cities: & ere you goe awaye, embrayde suche persones as would not receyue you, with their great folie, and madnesse. Gette you out into the streetes, and shake of the dust sticking on your feete, that they maye call to remembraunce howe there came summe vnto theym, who freely offred theim health and sauetie, and brought them the ioyfullest message that could be: and may further perceyue that lyke as so excellent a good thyng cannot by any manour of rewarde be worthylye recompensed, euen so suche precious ware and marchaundise ought not to be thruste to any whiche lotheth the same and is not willyng to receyue it: and this doe you to thintent they maye blame theim selfes for their owne damnacion because they would rather perishe, when they might haue been saued: and also knowe perfitely howe you sought for nothing els among theim, but only the health and saluacion of your neyghbours, in so muche that you would not endamage them as muche as with the losse of a little

And whosoeuer shal not receiue you, nor heare you, &c.

quantitie

quantitie of dust. It becummeth well ynoughe my ambassadours to vse suche manoure of proude demeanure agaynste frowarde, and dysdaynful persons. At your departure speake vnto theim this one thyng folowyng, althoughe they be not wyllyng to heare it: knowe you that whither you receyue vs, or receyue vs not, the kyngdom of God is cumme. If you receyue vs, it is cum to your greate wealth and commoditie. But yf you receyue vs not, yet shall the same cumme to your great eupll, and confusion. When Christes messengers wer fournished with these necessaries for their tourney, they toke theyr leaue of theyr mayster, and as it was geuen theim in commaundement, they moued and exhorted all menne to be repentaunce for theyr former lyfe, shewyng them how the kingdome of God was alreadye present, whiche through fayth of the gospel, would bryng vnto al men perfite ryghteousnesse. For the chiefe and principal part of preaching of the gospel is for a manne to geue fayth vnto the doctryne that he heareth, and to beleue the promyses. When the lorde Jesus had with these, and many other lyke lessons, diligently enstructed his disciples, then the same twelue headmen of the kingdom of heauen toke theyr iourney, & the matter wente forward, and had good successe. They preached vnto all menne that they shoulde be penitent for theyr former sinnes, and that no man should truste vnto his owne dedes and merites, but onely haue sure belefe in the promysses of the gospell. And they founde summe that lystened and gaue diligent eare vnto theyr preaching. There lacked not here a ready power to worke miracles, whiche made their wordes to be beleued, though them selues wer neuer so simple persons, and vnknowen.

They anoynted the sicke people with oyle, and the same were healed. They commaunded the hurtfull spyrites to goe out in the name of Jesu, and they wente out. That oyle was not a medicyne (for who healeth all manoure of diseases with one medicyne) but a sacrament. The skynne was outwardly anoynted wyth visible oyle, and the body was made hole. But theyr soules whiche anon after should be delyuered from the dyseases of vice and synne, were to be anoynted with the oyle of grace inuisible, by our anoynted Jesus Christ. Wherfore it was not by vertue of suche prayers, and enchauntmentes as wytches or magicians vse that they cast oute dyuels, but by wordes pythye and effectuall through an euangelyke faythe. This was vndoubtedly the verye power of the kingdom of heaue. What was more abiect, vile, and lesse regarded then the Apostles were? But the lesse that theyr power was, the more manyfestlye dyd it appeare that all that euer was done, came to passe by the myght and power of God. They neyther had riches, learning, office, garde to defende theim, nobilitie, fame nor authoritie. To be shorte, they had nothyng els but a playne and a symple faythe in Jesu, whome they as yet knewe not perfitlye.

The texte. And kyng Herode heard him (for his name was spread abrode) and he saide: John Baptist is risen agayne from the dead, & therfore myracles are wrought by hym: other sayde it is Helyas, some sayd it is a prophet, as one of the prophetes. But whē Herode heard of him, he sayd: it is John, whome I beheaded, he is ryssen from death agayne. For Herode him selfe had sent furth menne of warre, and layed handes vpon John, and bounde him, and cast him into prysson for Herodias sake, his brother Philippes wyfe (because he had maried her.) For Jhon sayd vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layed wayte for him, and would haue kylled hym, but she could not. For Herode feared John, knowyng that he was a iust man, and an holy: and gaue him reuerence. And when he heard him, he dyd many thynges: and heard him gladlye.

By these thinges, Jesu wared euerye daye more famous then other, so that his name was nowe knowen euen vnto kyng Herode. For it is very late

ry late ere kynges knowe Jesu, whome it behoueth firste and chiefly to knowe him: neyther are there any that know him worse, and lesse for theyr soule healthe, then they doe. After that Jesu had wrought so manye, & so euident miracles that no man could cauill, and saye they wer fayned thinges: and thesame miracles had done so manye menne good, that no manne coulde sclaunderously reporte and saye they were done by the power and operacion of yuell spirites: And after diuerse menne had diuersely spoken theyr myndes, and conceptes what they thought of him, at the length Herode shewed also his opinion. John sayth he, is rysen from death: and therfore nowe hath he power to worke miracles.

Other said: he is Helyas.

Agayne, other there were who takyng coniecture of the prophecye of Malachy, sayed howe Jesu was Helye, whiche is promised in scripture to cumme agayne before the greate, and terrible daye of the Lorde. There were other summe, whiche denied him to be Helye, who was of greatest authoritie among the Jewes, auouchyng hym to be one of the meane sorte of prophetes relyued, and rysen agayne. When Herode had heard all theyr opinions, yet stacke he styll vnto hys owne, and sayd: yea, this is the selfe same John whose head I caused to be striken of. He is aliue agayne, and beyng nowe made a saincte, worketh suche thinges as passeth mannes power. There was none of all those whiche beleued not that the bodies shal relyue. And yet are there many at this daye who beleue not that Chryste rose agayne from deathe to lyfe. And to thentent thou mayst here perceyue how vnright are the iudgementes of the wicked they beleued that John, who neuer had any name for worckyng of miracles, was aliue agayne: and moste stykly denyed the resurreccion of Jesu, whose godlye power was so manye wayes declared. Consider also the fondnesse of wicked kinges: Herode affirmeth Jhon to be alyue agayne, and confesseth he hath now greater power then he had, when he was first alyue: and yet for al that, he in a manour maketh his vaunt howe he caused him to be put to death, ready to slee him afreshe yf it lay in his power.

Here is it expedient to heare what occasion Herode had to commytte so haynous a dede. For at the prouocacion of an vnchaste woman, he cõmaũded John to be taken, and layed in pryons, not for anye offence commytted on his behalfe: but to gratifye Herodias the daughter of kyng Areta, the whiche Herodias, notwithstanding she was maried before vnto Philippe one of the fower rulers of the countreis of Iturea & Trachonitis, the king her father, by reason of a certain debate that befell betwirt them, toke away from his sõne in law, Philippe by whom she had as thẽ a daughter) & maried her to this Herode brother vnto the sayd Philippe, but yet his enemy, John, to thentent he myght the better resemble Helye, who verye frankely rebuked Achab and Jezabela, could not abyde this vnchast and fylthye matrimonye, but sayd vnto kyng Herode: It is not lawfull for the to kepe still in house with the thy brothers wyfe, since he is not barrayne, and is yet alyue.

It is not lawfull. &c.

Herodias, who was then diuorced from her former husband, fearyng lest she should by Johns procurement be lykewise dyuorced from this, wēt aboute to entrappe him, and sought occasion to make him a waye, but all that euer she went about, came to none effecte. For albeit Herode loued not John hartely, yet dyd he feare him. True vertue is of suche force, that kynges, and mightie princes feare it. Herode knewe right well he was a iuste manne, and an holye lyuer, and therfore had him in awe and reuerence, & folowed his counsayll in manye thynges, and gladly heard him speake. These thinges letted the wicked woman to destroye him according as she purposed to do. She entẽded mischief, but occasion woulde not serue thereunto,

unto, whiche is the thing, that onely lacketh vnto yuel folkes to do harme.

¶ And when a conuenient daye was cumme, that Herode on his byrthe daye made a supper to the lordes, high capitaynes, and chiefe estates of Galile, and when the daughter of the same Herodias came in, and daunced, and pleased Herode, and them that sate at borde also, the kyng sayed vnto the damsell: Aske of me what thou wilte, and I wil geue it the, and he sware vnto her: Whatsoeuer thou shalt aske of me I wil geue it the, euen to the one halfe of my kyngdome. And she went forth, and sayed vnto her mother, what shall I aske? she said John Baptistes head. And she came in streight waye with haste vnto the kyng, and asked, saying: I wyll that thou geue me by & by in a charger, the head of John Baptist, and the kyng was sorye: howbeit for his othe sake, and for theyr sakes, whiche sate at supper also, he would not cast her of. And immediatly the kyng sent the hangman, and commaunded his head to be brought in, and he went & beheaded him in the prison, and brought his heade in a charger, and gaue it to the damsell, and the damsell gaue it to her mother. And when his disciples heard of it, they came and toke vp hys bodye, and layed in it a graue. The texte.

Nowe was Herodes byrthe daye come, a tyme verie propise, and mete to worke this vngracious dede in. It was besemyng that the natyue daye of a wicked kyng, should be polluted with the death of a man of most holy liuing and godly conuersacion: & that the myddes of the excessiue banketyng, and courtly delicacies, should be distayned with the cruel murthering of an innocent, and gyltlesse person. Wherfore when that in the honour of his byrth daye he made a souper of gorgious, & excessiue furnyture, to the pryntes, capitaynes, and great estates of Galile, because there shoulde be the moo present to beare witnesse of his crueltie, there came into the place where they feasted, a younge damsell, daughter vnto Herodias and Philippe, to make the geastes myrthe and pastyme with her vncumlye, & wanton dauncyng. And the more vngodly she daunced, the more she delited the geastes, and the kyng specially, who was nowe twyse madde, because besydes that he was in a mours with the vnchaste woman Herodias, he was also distempred, and set in a fury with wyne.

Wherfore he sayed vnto the damsell ryght magnyficentlye as became a kyng: Aske of me what so euer thou wylt, thou shalte haue no denyall therof. And to make her the bolder to desyre what she woulde, he bound hys dronken promyse with an othe. Whatsoeuer (sayeth he) thou shalt desyre of me, though it be thone halfe of my realme, I will geue it the. Aske of me what thou wilt. &c.

Oh fonde and folyshe saying, worthy to cum out of so folishe, and dronken a kynges mouthe. But the ponge damsell as she began to playe thys parte, at the prouocacyon and setting on of her mother (whiche diligently awayted the daye, place, and howre, and trymmed her daughter of purpose to daunce) so durste she not by and by tell the kyng what she woulde demaunde, but departed out of the feastyng chaumber, and asked her mother counsaill, saying: The kyng my father in lawe hath bound it with an othe, that he will geue me what so euer I wyll desire of hym. What shall I therfore aske? Here was vndoubtedlye a iuste occasyon to doubt, and take good deliberacyon, least so great an opportunitie should haue been loste. But the vnchast woman her mother, vnto whome nothyng was so deare, as the deathe of the most holy and innocent man, without further deliberacion takyng, answered: Desire of hym John Baptistes heade. Oh wicked daughter, soone taught, and ready to obey for a myschiefe. She returned strayghtwayes into the kinges priuie chamber (for her mother priuily aduertised her to make haste, and speake with Herode before that greate heate of his Pryncely courage were cooled agayne.) And then went she vnto the kinges presence, and desyred a rewarde for her wanton & lasciuious dauncyng, saying: I desyre but one messe alonely, I will thou geue me without farther delaye, John Baptiste heade in a charger.

Here

Here marke me well the awkewarde conscience of the wicked kyng. Where as there is nothing that suche kinges are oftener wont to do, then to breke all bondes of leages, couenauntes, and religion: yet here he thinketh hym selfe bounde in conscience, (which was a thing against al conscience) to perfourme his moost foolyshe othe, especiallye syth it was made in the audyence of so many witnesses. Wherfore leaste menne woulde haue thought hym a manne of no credence, yf he had refused to perfourme what he promysed by an othe to doe, swearyng perchaunce eyther by his diademe, the spirite, whiche had the gouernaunce of his bodye, or the heade of the damsell that daunced before him: or els leaste he shoulde haue seemed vncourteous, and voyde of al good maners, yf he had eyther let the mayde departe from hym all heauye and sadde, or with some cloude of heauinesse abated the myrth and solace of the gestes, whom she had pleased with her pastime. (O worshipfull fayth, and conscience: O good maner and curtesie worthye to be put in chronicles) leaste I saye, these thinges should haue chaūced, the hangman was forthwyth sente oute, and the holye heade of the moost innocente person brought vnto the kyng, as it had been a messe of meate in a charger. The king toke it vnto the damsel and she to her mother, vnto whō it was a derer present, then thone half of Herodes kingdō. With this deadly syght this folish doting & mad king did gratify the vnchast woman, & celebrate or worshyp his natiue day. The king caused him to be slain, the hāgman brought ỹ head to the king, the dāsel obtained it, and in conclusion the same deadly reward was geuē to her mother, ỹ worker, & wel of al this mischief. Oh worthy geastes al this while, & mete for such a feast maker. There was none of thē al so frendly to the king, ỹ would go about to let him to do this mischeuous dede. And shal we here after marual yf kynges otherwhiles be not a feard to commit outragious enormities, if they be of disposicyon lyke vnto Herode, that is to say, enflamed with vnchast loue, & geuen to riot and sensualitie, and ouer this haue suche dayly cōpanions, as be eyther fearfull persons, or els fauourers of their crueltie?

And immediately the kyng sent ỹ hangmā, &c.

And gaue it to the damsel, &c.

When the bruite of this haynouse dede was cum to the eares of Johns disciples, they toke awaye the carkas, and buryed it honourablye. Howbeit in these thynges lyeth hyd some mystery and secret meanyng. John althoughe he bare the figure of the lawe, and signifyed the same, yet in as muche as he was a forecurrour of the Gholspel, he was rewarded with the rewarde therof, that is, with a glorious deathe, but yet farre diuerse from the death of Christe. For Johns head was priuyly striken of after he hadde layne a whyle faste gyued in prison. Christ was openly lyfted vp vpon the crosse. The darkenes of the prison agreeth well with the shadowes and fygures of the lawe. It was mete they shoulde geue place vnto the lyght of the gospell, whiche beganne to appeare, and shyne abrode. It was conuenient that carnall ceremonies shoulde be diminished, to the entent that spirituall freedome shoulde be encreased. And it was lykewyse nedefull that all whiche proceded of feare, should be bounde, because the faythe and charitie of the gospel, should the farther be spredde abrode and extended. Finallye it was mete that mannes head should be striken of, leaste the churche should acknowledge any other head saue alonely Jesus. And so the lawe beyng in a maner slayne, and honourablye buryed, gaue place vnto the Lord Jesu, when he began to preache his spirituall philosophye and doctryne. For in that we do beleue the gospell we are muche bounden vnto the olde Testament, whiche so many yeares agoe drewe out Jesus Christe vnto vs, with shadowes, and fygures, and promysed and described hym with the prophecies, and darke sayinges of the Prophetes.

And whan his disciples herd of it, &c.

¶ And the Apostles gathered them selues to gether vnto Jesus, and told hym all thynges bothe what they had done, and what they had taught. And he sayd vnto them: cum ye alone out of the waye into the wyldernesse, and rest a whyle. For there were many cummers and goers, and they had no leasure, so muche as to eate. And he went by ship out of the waye into a desert place, and the people spyed them when they departed, and many knew him, and ranne a foote thither oute of all cities, and came thither before them, and came together vnto him. And Jesus wente out, and sawe muche people, and had compassion on them, because they wer like shepe, not hauing a shepherd, and he began to teache the many thinges. The texte.

Whiles these thinges were done, the Apostles after they had finished their message, drewe them selfes together, and returned to Jesus the head of the whole businesse. All thynges procede from him, and to hym all thynges must be referred. From hym, after they had receyued their commission, they departed all of one mynde and accorde, to thentēt that whatsoeuer it should fortune them to doe, they should likewise do it in his name: and to hym they returned with semblable concord of myndes, desirous to haue all that they had done, by him approued. And so at their retourning they recoūted vnto hym ꝑ whole history and processe of their legacion, seuerally rehearsyng euery thyng that they hadde taught and done with greate ioye and gladnes, and shewing also howe the matter had successe euen as themselfes desyred. The Lorde after he had alowed their syncere faithe, but yet restrayned them from glorifyng or reioycing in their actes, toke them awaye with hym into a solitary place, which was the wildernesse of the towne of Bethsaida, to thentente that after theyr greate trauaile and labour, they shoulde there reste a whyle, and sumwhat refreshe them selfes. This goyng aparte into wyldernes was not for recreacīō and pastyme, but bycause they should quicken and renewe the strength of the spirite by secrete contemplacion and prayer, ꝑ they myghte bee the more able to sustayne suche trauayles and payues as they should sone after be put vnto a freshe. For the teacher of the gospel must very little care for the body. Moreouer for as muche as he that exercyseth the office of an apostle or preacher of goddes worde, is compelled to haue to do both with weake & strong, with learned and vnlearned, with good and bad, it can not be chosen but he muste other whiles be greatly wrasted from that perfite quietnesse, and tranquillitie of mynde. And whensoeuer it so chaunceth, then must he seuer his mynde from worldly matters, and wholly geue hymselfe to secrete and most deuout prayers, and to purest contemplacion of heauenly thynges, that beyng made stronger in spirite therby, he maye soone after returne from this hys godlye meditacīō, to the helpe and comfort of his euen Christen. For vnto the place where as at that season they found the lorde Jesu, there resorted an vnnumerable multitude of people, so that it semed as it had bene an ebbing and flowyng of cummers and goers, the which would suffer the Apostles beyng then weary by reason of theyr iourney, to take no reste: no not so much as to eate their meate. Wherfore after the people were sent away, they toke shippe, and sayled to the side nyghe to Bethsaida, & from thence went with the Lorde into a solitary place. But neither chaunced it them here long to kepe them selfes close and secrete. For the light of theuangelike veritie can in no wyse be hydde. Thys going aparte did nothyng els but make the people more gredy to folowe them. Some there wer who diligently marked whyther they wēt, that is howe they toke their gate to the wyldernesse marchyng on the citie of Bethsaida: and byanby as it was noysed abrode that Christe woulde make hys abode there, a great multitude of all sortes of people resorted thyther on foote out of all ꝑ tounes there aboutes, who made so good spede in their iourney, that many of them came thyther soner a foote, then Christ and hys disciples, whiche had the bauntage of the water. A manne would haue sayde that the tyme had bene alredy present, when the people woulde goe about forcibly to enter into the kyngdome of heauen. When Jesu perceyued howe And he said vnto the. &c

And he wēt by shippe out of the waye, &c.

an vnnumerable multitude of people was assembled together, whiche had with very muche payne and difficultie trauayled thyther a fote, so true is it that he gate him not out of the waye, nor commaunded them to departe for their importunacie, that he came out of the secrete place, where he was, in manoure to meete them, goyng about to teache his disciples by sundrye wayes and meanes, howe they should at al tymes be willing & ready to set forth the gospel. And so when the mooste gracious Lorde Jesus came forth, & sawe a very great, but a confuse rablement of al sortes of people (for there wer men, wemen, & children) he was moued with compassion, and shewed with ies, countenaunce, & as we commonly say, euen with the verye forehead, an vnfayned sorowe of mynde, fashionyng thaffection that ought to be in him, who is a teacher of the gospel. The people thirsted after holsome doctrine. And that was playnlye declared both by the quicke spede they made, and also by the paynes they toke in their iourney. Loue made them swifte of foote: But they wer as it had been a sort of shepe wandring hither and thither, for lacke of a good shepheard. For the Priestes, Pharisies, and Scribes, nothing regardyng their flocke, fede their owne belyes. Therfore Jesus takyng compassion on these simple, and disordered people, began to exercise thoffice of a faythful shepheard. Firste of al he refreshed their myndes with great aboundaunce of the meate of holye doctryne, and then immediately healed the sicke folkes, whome they brought with them.

The texte. ¶ And when the daye was nowe far spente, his disciples came vnto him, saying: this is a deserte place, and nowe the tyme is farre passed, let them departe, that they maye goe into the countreye round about, and into the townes, & bye them bread, for they haue nothyng to eate: he answered, and sayd vnto them: geue ye them to eate: And they sayd vnto hym: shall we go and bye two hundreth peny worth of bread, and geue them to eate? He sayed vnto them: howe maye loaues haue ye? go and loke. And when they had searched, they sayd: fiue, and two fysches. And he commaunded theym to make them all sitte doune by companies vpon the grene grasse. And they sate doune here a rowe, and there a rowe by hundredes, and by fiftyes. And when he had taken the fiue loues, and the two fisches, and loked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples, to set before them: and the two fysches deuided he among them all. And they al dyd eate, and were satysfyed, and they toke vp twelue basshettes full thereof, and of the fysches. And they that dyd eate, were aboute fyue thousand men.

After that muche tyme was spent herein, & now the thing it selfe gaue a watcheworde that the multitude had lykewise nede to be fedde with corporall foode, the disciples folowing the mercy & pitiefulnesse of their Mayster, aduertised him therof, saying: Lorde thou seest how a very great number of people is cum thus far without any vitayles and purueyance. And this is a desert place, and meale tyme is past. They desirous to heare thy doctrine, forget them selues, and can in no wise be seuered from the. Wherfore let thē depart, to thentent they maye repayre into the countrey, & villages nexte here about, to by them cates to eate. Then Jesus teachyng hys disciples how a multitude should be fedde, made answere: yea do ye rather who shalbe shepheardes in tyme to cum, now accustome your selfes to play the shepheardes: geue thē of your owne vitayles to eate. The disciples not perceyuing for what purpose he spake these wordes, answered agayne according vnto their rude capacities, saying: Thou commaundest vs to do a thing vnpossible. For thou knowest right wel, how slēderly we be prouided of vitailes necessary for our iourney. Shal we goe, & bye two hūdred peny worth of breade for this multitude, the whiche will not be ynough to suffice them, insomuche that euery man shall scarcely haue a lyttle morsell to sauour his mouth? Then Jesus preparyng their myndes by little & little vnto the myracle, sayed: Howe many loaues haue you in store? and bicause they had not their answere ready: Go ye (sayed he) and loke howe well ye

be

be prouided of vitailes. They loked, & shewed hym ỹ there wer fiue loaues, & two fyshes. It was not vnknowen vnto ỹ Lord what they had: but his will was to haue ỹ Apostles perfectly to know, how small stooze of vitayles ther was, to thentẽt they myght ỹ moze acknowleage Goddes power in ỹ miracle. And because they might the better discerne what a greate multitude and cõpaignye there was, he cõmaunded them to bydde all the people to sitte doune vpon the grene grasse, so deuyded into compaignies, that in euery cõpaignie should sitte an hundzed persons, oz els fiftie together. The apostles dyd as ỹ Lord bad them, and lykewyse the people were obedient vnto the Apostles: so greate was the confidence they had in theyr guyde, and shepeheard Jesu. Then toke he the fiue loaues, and two fyshes, and lifting vp his yes, accozdyng vnto his accustomed manour, to heauen, gaue thankes vnto the father, thozough whose benefictall goodnesse the businesse of the Gospell dyd so wel goe forward. That done, he brake ỹ loaues, and gaue thẽ vnto his disciples, that they shoulde sette them befoze the multitude. In like maner deuided he the fishes into sundzye pozcions, and gaue them vnto his sayd disciples, to be likewyse dystrybuted among all the people. All were refreshed, and dyd eate theyr fyll: none of thẽ all lacked, inso muche that after the feaste was done, the Apostles by the Lozdes commaundement, gathered together the reuersion, and therewith fylled twelue basskettes. Furthermoze the number of the people (whiche myghte easely be knowen, by reason they were thus deuyded into compaignies, and satte in rowes) was fyue thousande men, besides childzen, and wemen. By thys myzacle Jesus bothe pzescrybed vnto his dysciples a fourme oz rule howe to feede a multitude with the foode of the Gospell & also pulled oute of their myndes all penfyue carefulnesse to pzouide foz cozpozall sustenaunce. Therfoze whosoeuer thou be that arte a Bishop, Curate, oz pastour of Chzistes flocke, thynke not thus with thy selfe: I am a Doctoure of diuinitie: I am an excellent cunnyng expounder of holye scripture. I haue great stoze of learning wherwith to enstruct the people, and may take inough out of my riche stozehouse stuffed with cunning, to feede them with al, be they neuer so hungry. Yea rather loke, and acknowledge how small stoze of vitayles thou hast at home, foz the whiche, whatsoeuer it be thou arte a debtoure vnto the Lozde. But bzyng suche stoze as thou haste vnto the handes of Jesu. Desire hym to vouchesafe to handell, and bzeake it. That done, what he hath deliuered thee, the same dooe thou, euẽ as he toke it the minister vnto the people as the Lozdes meate, & not thyne: & minister it not mistrusting, not puttyng difference betwyxt this meat & that, not trustyng to thyne own strength: and so in conclusion shal it be a very euangelike banket, and the mindes of the faithful shalbe moze refreshed, and filled with this holsome foode, thus ministred by a simple person, then if ỹ superstitiouse Pharisey, the arrogant Philosophier, oz eloquent Rhethozician, woulde foz the aduauncyng and setting forthe of them selfes make vnto the people an artificiall ozacion oz sermon, whiche they had diligently studied, and long time pzouided foz afozehand. Now foz as much as befoze he cõmaunded his disciples to cum vnto the ministery of the gospell, without any pzouision of cozpozall foode, here hath he declared by very dede, howe those shall wante nothyng, who whiles their myndes be wholly set vpon the kyngdome of God, and the righteousnes therof, do not passe vpon these tempozall thynges, foz the whiche the common sozte of people taketh great thought and care, yf so be there lacke not in them a sincere, and true faith in the Lozde Jesu.

And he cõmaunded. &c.

And they ỹ did eate. &c.

¶ And strayghtway he caused his disciples to go into the shyp, and to go ouer the Sea befoze vnto Bethsaida, whyle he sent away the people. And as sone as he had sent thẽ away, he departed into a mountain to pzay. And when euen was cum, the shippe was in the middest of the Sea, & he alone on the land, and he sawe them troubled in rowing, foz the winde

The texte.

was contrary vnto them. And about the fourth watche of the night he came vnto them walking vpon the Sea, & would haue passed by them. But when they sawe hym walking vpon the Sea, they supposed it had bene a spirite, and cried out, for they all sawe hym, and were afraide. And anon he talked with them, and sayd vnto them: be of good cheare, it is I: be not afrayed. And he went vp vnto them into the shippe, and the winde ceased, and they were sore amased in them selues beyond measure, and maruayled, for they remembred not the loaues because their hartes were blinded.

It was but a small benefite that he filled their hungry belies, in respecte of those benefites whiche they dayly receyued of his most bouteous goodnesse. It procedeth of a greater liberalitie to fede the mynde or soule, then the bellie. And yet for all this the grosse common sorte of people are wonte (suche is their vnright, and aukeward iudgement) to set most store of al by that whiche is of least price and value. Therfore Jesus knowyng it woulde cumme to passe that they woulde nowe after their bellyes were fylled, imagine howe to make him a kyng, compelled his disciples (for it was muche a do to sunder thē from so louely, & amyable a Lorde) to take ship, & go ouer the water before him vnto Bethsaida, whiles he in ꝑ meane whyle sent awaye the people, who beyng dismissed, he conueyed himselfe priuily to a mountayne, there to pray alone, & make petition vnto ꝑ father that lyke as the affayres of the ghospell had begun well, & prosperously, so might they wt lyke successe go forward. In the meane time the night approched, & the disciples sayled in the myddes of the sea without their maister: & as they were sayling, there arose a tempest. Howe can it be chosen but there must nedes be night, where that Sunne & light of the worlde Jesu, is not present: How can it be chosen but ꝑ ship must nedes be in ieopardie, wherin Christ lacketh? How can it be chosen but the Apostles must nedes be troubled, when ꝑ comforter of al men, Jesus is awaye: how can it be chosen but contrary wyndes must nedes staye & hynder the successe of mans diligence, if Jesus helpe not forwarde? He is many times away: but yet doeth he not forsake suche as be his vnto thende. He seemeth sumtymes to forsake thē for a season, because to exercise thē in aduersities, & to learne theim to haue sure beleke and confidence in him. For nowe was he cum doune from the mountayne: nowe stode he on the sea banke, but alone without any company. The disciples sawe him not: neuertheless he sawe them. Wherfore we muste not dispayre, what trouble or distresse soeuer we bee in: but in oure hartes conceyue thys stedfast beleke, that the Lorde (although he no where appeare, and shewe hymselfe vysiblye) wyll not fayle to helpe hys when tyme requireth. Nowe standeth he on the shore, and seeth what labour and payne they take in rowing. For the wynde was against them. When therfore they had thus striuen a prety whyle with the waues and bousteous wyndes of this worlde, and were at the next doore to desperacion, aboute the fourth watche of ꝑ night, that is, a litle before the daunyng of the daye, Jesus came vnto theim, not in a shippe, but quietlye walkyng on the water (for the element knewe it maker) and made semblaunte as thoughe he woulde haue passed by thē. For so doeth he other whiles suffer his to continue in aduersitie and tribulacion, as thoughe he passed not vpon theim at all, whereas in dede, he neuer stynteth to care for them.

He departed into a mountayne to praye, &c.

He came vnto theim walking on the sea, &c.

The Apostles after they had spyed him in the darke walking vpon the water, forgetting so many miracles as they had sene him worke before, and beleuing it to be vnpossible for the liqued element to beare the massy bodye of a man, supposed he had been sum spirite or ghost, whiche had deceyued theyr iye sight with a vayne and phantasticall illusion. Wherfore they were sore afrayde, and for feare cried out. For they all sawe the very shape & likenes of Jesu, and yet beleued not it was he. The lorde is euer terrible vnto those that beleue he is an auenger, and know him not to be a sautour.

Neyther

Neyther is it possible for him to be knowen in the great darkenes of this world, vnlesse he bryng him selfe into oure knowledge. Wherfore he suffered not his disciples to be any lenger dismayd w̄ feare, but straycht wayes spake vnto them with the voyce whiche they knew right well: and sayd: Be of good chere, it is I, feare ye not. And then came he vnto thē into the shippe, & furthwith the tempest ceased. Nowe after their feare was past and gone, then began they to marueyle howe a mans body might walke vpon the water. They were so dull, so rude, and forgetfull, that they remembred not so muche as the miracle whiche they sawe hym worke a litle before, when he filled so manye thousand folkes belyes with fiue loaues, and two fishes. And theyr heartes were so blynded, that they thought it a thyng muche to be wondred at, to see Jesus walke vpon the water: where as in dede it was a muche more wonderfull facte, to suffice so muche people with so litle meate. The Lorde suffred this brutishe dulnesse, to continue in his disciples, to the entent they also should enure them selues to beare with the dulnes, and simplicitie of weaklynges till they were cum to more perfection.

And anone he talked. &c.

¶ And when they were ouer the water, they came into the lande of Genazareth, & drew vp into the hauen. And assone as they wer cum out of the shippe, straycht way they knew him, and ranne furth throughout al the region round about, and began to cary about in beddes, those that were sicke, when they heard that he was ther, and whither soeuer he entred into townes, cities, or villages, they layd the sicke folkes in the streates, and prayed him that they might touche and it were but the hemme of his vesture: and as many as touched hym, were safe.

The texte.

In the daunyng of the daye, they came vnto the shore, and arriued at the hauen were they appoynted to arriue, in the land called Genazareth. Jesus was scarcely entred the land, but thither were cumme diuers of the inhabitauntes that knewe him. For nowe was the sunne disclosed, and the night gone, whiche had darkened the myndes of the disciples: and many there were who marked him, whither soeuer he went. Besyde this he was nowe knowē vnto verye many, euen by the phisnamy: but a great many moe knewe hym by the fame of his doctrine, and miracles. Now those that sawe him, & knew who he was, byanby, as though they had cum as spyes, departed away from hym, and went through all the region, and shewed howe Jesus was landed. Assone as this rumour was once noysed abrode, very many began to carrye about sicke folkes in beddes.

And began to cary about i beddes. &c.

And whither soeuer Jesus went, whether it were to the countrey, townes, or cities, there was euer present a great noumbre of importune and vnquiet people, more carefull to be deliuered of theyr bodily diseases, then to be cured of ꝑ diseases and maladies of theyr soules: whiche layde out in the streetes pitifull sightes of sicke folkes, diseased with diuerse sickenesses: and besought Jesus as he passed by, that they might touche euen but the hemme of his garment. For there was suche a busynes, and hurly burly among them, that hard and scarce any one could be suffred so to do. It came not of any daungerousnes, or difficultie on his behalfe, that they could not touche him, who grutched not to touche, and handle the Leper: but the ensample of theyr fayth highly pleased him, the whiche his pleasure was to haue set fourth and commended to all men and good cause why it should so be. As many as touched him were healed, what diseases soeuer they were payned withall. They with perfite belief touched the hemme of his garment, whiche afterward those persons chaūced to haue, who crucified him. and put him to death: and by touchyng therof, were rid of theyr corporall diseases. Howe muche more then ought all men to endeuour them selues to touche Jesus him selfe with harte and mynde, to the intent they may be healed of the infyrmities of their soules. Touchyng auayleth nothyng without faith. The cruell Jewes that bufeted hym, that bound hym, ꝑ scourged hym: that nayled him on the crosse, touched his bare

body: but that they so touched him did nothing profite any of them at all. Thou readest the gospell, and in so doyng thou touchest Jesu: but thou readest it to this ende to disproue it, or els thou readest it negligently, and takest no heede thereunto, and therfore thou touchest Jesus in vayne. Reade it with a pure and a syncere fayth, and thē shalt thou anon be healed. But thou must sue vnto Jesus by prayer and petition, that thou mayest touche hym. That man is neuer the better for touchynge him, whome he hath not fore touched. If thou be not able to attayne that secrete wysdome, whiche S. Paule speaketh of among suche as are perfite, then the hemme of his garment touched, so that thy fayth be perfite withall, shal restore the to health. The hemmes of the Pharisеis garmētes, be they neuer so brode, are not of power and vertue to do the like. There is nothing so low in the lord Jesu, that throughe fayth geueth not healthe.

¶ The.bli. Chapter.

THus went the gospell forward among the symple, and lyghtly beleuyng people. But it had not lyke successe amonge the Scribes, and Pharisеis, who thought in theyr owne conceiptes, that they had in theyr keapyng the castle of all pure religiō, and true doctrine: and scantly estemed the vnlearned, and ignorant sorte of the common people, for men. For of the prestes there is scarcely any where any mēcion made, but whē Jesus should be put to death. Therfore lyke as in Comedies or playes there are diuerse sceanes, and pageauntes, to the intent that by the comparyng together of sōdry persons and matters, euery thyng maye the playnlyer appeare: so in thys euangelike busynes, the Lorde Jesus so ordred all thynges that were done from tyme to tyme, that it shoulde playnly appeare to all men, after they saw how ready the symple people, and Gentyles were to beleue, howe vncurable was theyr froward obstinacy, who of congruence, ought to haue refourmed other, if they had bene hard of belief. To the vnlearned and common sorte it was sufficient for the recouerynge of theyr health, that they touched but the hem of Christes garment. But the Pharisеis were neuer the better, neyther for that they vnderstode the prophecies and forespayinges of the Prophetes, neyther because they had so oft tymes heard Jesu preache vnto them the heauenly doctrine: nor for so many myracles, as they had sene him worke before.

The texte. ¶ And the Pharisеis came together vnto him, and diuers of the Scribes, whiche came frō Jerusalem. And when they saw certayne of his disciples eate bread with common (that is to saye with vnwashen) handes they complayned. For the Pharisеis, and all the Jewes, except they washe theyr handes ofte, eat not: obseruyng the traditions of the elders. And whē they cumme frō the market, except they waste, they eate not. And many other thynges there be, whiche they haue taken vpon them to obserue, as the washyng of cuppes, and crules, and brasen vessels, and of the tables.

Nowe after all this was done, thither came certayne of the Pharisеis and Scribes in company together, forsoth a worshypfull sorte of gentylmen, and worthy to be had in great reuerence: and the more a great deale because they came from Jerusalem, where they bare men in hand that the well of godlynes and holy doctrine was: where as in dede there was the very wel spryng, and head of all ambicion, all hypocrysy, and all vngodlynes. These felowes, because they thought them selues righteous men, and well learned, came not hither to learne any thing of Christ, neither to be healed, but to picke quarels. And loe, by and by was there a ready occasion for them so to do. This occasion (beyng muche desyrous therof) they toke of ỹ superstitious obseruacion of ceremonies, wherof had rysen almost all quarelinges, & wrongfull accusacīōs

among

among christian men. The Jewes call that common whiche is vnclean and vnholy, abhorryng all impuritie, and endeuorynge in no wise to seme to haue any where any maner of vncleane or fylthy thyng. And this cleanesse they measured, not by puritie of mynde (the whiche is the onely, and true puritie before God) but by corporal ceremonyes. And of these ceremonies a few wer commaunded by Moyses lawe, not to this ende that they should be earnestly obserued for euer, but partly to the entent the ignorannt, and disobedient people should by this meanes accustome thē selues to obey Gods commaundementes, and partly because they should by suche maner (as a man woulde say) of shadowes, and rudimētes, be by litle and lytle enstructed to those thinges that belong vnto true godlynes, whiche is in the soule of man. Nowe summe of them not contented with the ceremonies commaunded by the law, added therunto constitucions of their owne makyng, out of numbre, whiche the Pharisees more rigorously compelled the people to kepe, then suche thinges as were commaūded by God, alwayes, and euery where to be obserued. And for suche folish trifles they chalenged the praise of holynes, and brought the people in a fond belief, that they were made holy therby, and finally (the which was a muche wickeder dede) they went about to forge a matter of vngodlynes, or heresy against their neighbour, for the breache of suche ceremonies, thobseruation wherof conduced nothing at all vnto true godlynes.

For whē they saw certayne of his disciples eate meat with vnwashed hādes, that is, as they vse to speake, with commune, & vncleane handes, they rebuked them as wicked persons, and theyr maister to, who had naughtely instructed them. They condempned not this facte because it was eyther of it owne proper nature victous, or els forbiddē by almighty God, but because it disagreed with theyr vse and custome. Assuredly the worst rule that can be to iudge by, is to disalow any thyng, because thou vsest not to do the same. And when they sawe certayne of his disciples &c.

For it chaunseth many tymes that the folishest thynges of all, growe to a cōmune custome, which ought not in any wyse to be made the rule of godlynes, in asmuche as puritie is to be estemed, not by custome, but by those thynges whiche are true, and commaunded by God. But the Scribes, Pharisees, yea, and almost all the whole packe of the Jewes, most folishely iudgeing puritie of mynd to stand in corporall thynges, did contrarye to this, superstitiously obserue the maner taught them, not of God, but of theyr forefathers, and elders, in suche wyse, that if they had bene in daunger to sterue for hunger, they woulde haue eaten no meate, vnlesse they had first washed theyr handes.

And yf they be compelled to take theyr repaste ofte tymes a daye, then washe they ofte tymes, and therfore suppose that they cumme cleane vnto the table. Further, if they returne home from the market, then do they (as thoughe they had gathered sum filthe by touching of the people) washe their whole bodies afreshe before they eate any meate: where as all this while hauing their soules most polluted with hatred, enuy, ambycyon, couetousnes, hypocrisy, and many other detestable vyces, they neuer haue any mynde of washyng at all. These, and suche other like traditiōs, were taught them of theyr forefathers, besydes the constitucions of the law, wheras the law expresly forfendeth that any thyng be eyther added, or taken awaye from Gods commaundementes. Neyther thought they it sufficient oft tymes to washe theyr bodyes, therby to appere the cleaner: They washed also theyr cruces, theyr brasen vessels, and their tables.

¶ Then asked hym the Pharisees and Scribes, why walke not thy disciples accordyng to the custome ordeyned by the elders, but eate bread with vnwashen hādes? He answered, and sayd vnto them: well prophecied Esay of you hypocrites, as it as written: This people The texte.

honoreth me w̄ their lyppes, but their heart is far frō me. Howbeit, in vayn do they serue me, teaching the doctrynes, & cōmaundementes of men: for ye laye the cōmaundemente of God apart, and obserue the constitucions of men, as the washing of cruses, and of cuppes, and many other suche lyke thinges ye do.

Nowe coulde they no lenger kepe in this foule scabbe of false reprouing, yet quarelled not they with ỹ disciples, but assayled the maister himself, as though he had cōmitted sum haynous enormitie. Why, say they, do not thy disciples who folow the, and hang vpon thine instruction & teaching, kepe the custome begon of our elders: but eate their meate w̄ vnwashen and vncleane handes? Iesv intending to teache vs ỹ there is no more noysome or mischeuous kinde of quarelling, then when a mā vnder pretence of godlynes, kyndeth faute with the wel doynges of his neyghbour, sharpely reproueth their malyce, & coloured righteousnes: By your dedes, sayeth he, you playnly declare, that the Prophet Esay prophecied of you hypocrites, full well, & worthely, whiche make an outwarde shewe of holynes, wheras inwardly ye are replenished w̄ al synne & wickednes. In this Prophet, God cōplayneth in this wyse: This people honoureth me w̄ their lyppes, but their heart is far frō me. And as thēselues do liue, so do they instruct other. I passe nothing vpō this cleanes of their bodies, & houshold stuffe: but require of thē inward puritie & cleanes of soule. They serue me in vaine with this coloured kinde of godlynes, auauntyng & magnifiyng it, as thoughe it wer a thyng of great worthynes, and wherin perfite godlynes did stand, teaching mans traditions, whiche make no man cōmendable, and prayse worthy before God: and of a superstitious mynde they haue to obserue the same traditions, nothing passyng vpon Gods commaundementes. Looke howe muche difference there is betwene God and man, so muche difference ought there to be betwene mens constitucions, and Gods commaūdementes. God is a spirit, and that whiche is spirituall and gostly continueth for euer, and ought neuer to be neglected. Agayne, what thing soeuer is corporall, thesame lasteth but for a seasō. If it be lawfull to passe litle vpon the ceremonyes whiche god himselfe hath commaunded to be kepte, whensoeuer charitie towardes thy neyghbour exhorteth so to do: Howe muche lesse then is it meete to breake the commaundementes of God, for kepyng of mans traditions? It is a wrong shapen godlynes, & an vnholy holynes, to be superstitious in kepyng of suche ceremonies as your forefathers instituted and taught you of their owne mynde, and in the meane while litle to regarde those thynges whiche God himself hath cōmaunded you to obserue. You thinke it to be one of the chiefest pointes of godlynes to washe your handes, your cuppes, your cruces, and to obserue manye other lyke thinges, the whiche your doynges, by reason they haue a certayne counterfayte apparaūce or visure of holynes, do hyghly set you furthe & make you seeme prayse worthy vnto the worlde: & this prayse so gotten by coulloured holynes, you set more by then by Goddes authoritie. For you loue your selues: and neyther seke Goddes glorye, nor the soule health of the people, whose guydes, and teachers you professe your selfes to be.

He answered & sayd vnto them. &c.

The texte. ¶ And he sayed vnto them: wel, ye cast a syde the commaundement of god, to mayntayne your owne constitutions. For Moses sayd: Honour thy father & thy mother, & whoso curseth father or mother, let him dye ỹ death. But ye say, a man shal say to father or mother, Corban: whiche is, what gift soeuer cummeth from me, shalbe for thy profite. And so ye suffre hi no more to do ought for his father or his mother, & make ỹ word of God of none effect through your own constituciō, which ye haue ordayned, & many such thinges do ye.

Therfore it is no maruayle yf ye disanull, & cleane take awaye that God hath cōmaunded to be obserued of al men for euer, to thentent that mānes traditions, whiche procure you great gaynes & authoritie, maye still cōtinue. Doth not all ỹ worlde see ỹ you thus do? Dyd not god geue this law

by

by Moyses: Honour thy father, and mother: And he that curseth his father or mother, shall dye the death. This God cõmaundeth not in one place, but doth oft tymes repete it, and put euery manne in remembraunce thereof, because that childzen should to theyr power, helpe theyr parentes when they be olde, & impotent, or fallen into pouertie, or otherwyse so oft as they are oppzessed wt any maner of necessitie, and by this meanes pay them home agayne, the benefite of theyr nourishyng. The same thing the lawe of nature commaundeth, whiche is likewyse emplanted in many bzute beastes, as in Storkes. But you hauing an eye to your own peculiar bauntage, do with your fayned doctryne, make Gods commaundement of none effecte: & require that this lawe (which God would so fayne haue euery body to kepe) should geue place vnto your sayd coloured doctryne. God him selfe cryeth: honour thy father and thy mother: and ye are bold to saye the contrary: Honour not thy father, and thy mother. You cry not so with wozdes, but ye do it in very deede. So muche ỹ moze detestable is your wickednes, because you cloke ỹ same wt an ymage or colour of godlynes. For to the intent your treasurye (wherewith all your excesse & pzide is mayntayned) may be fylled, you craftily allure whomsoeuer you can, to bzyng very many gyftes vnto the temple, by defeatyng euen of theyr owne parentes, whome they shoulde accozdinge to Gods commaundement succour at theyr neede: persuading them that by this meanes the commaundement is fulfilled, as though the thyng whiche is dedicated vnto the temple, were geuen to God, and that God were the very naturall father of all menne. Wherfoze vnto him who hath cast any money into the treasury, you saye, that he now nedeth not to geue any thynge to the relief of his pooze parentes, because the commaundement is otherwyse fulfilled: and in the meane while you so feare the parentes with vayne superstition, that they dare not requyze of theyr childzen any thyng whiche semeth once dedicated vnto God, lest in so doyng they should bzyng them selues in daunger to be accused of sacrilege. Doubtles God hath no nede of your money, neyther is the same employed to hys glozie, but turned to your owne pziuate commoditie: & though it were besto wed vpon the buildyng of the temple, yet with God there is no temple so holy that for the mayntenaunce thereof, he would haue the childzen forsake theyr parentes at theyr nede. Do not you, when that by suche fayned doctrines, ye bothe so deceyue the childzen, that they refuse to helpe theyr parentes, and also so feare the parentes that they dare not touch any thyng once consecrated vnto the temple: doe not you I saye, whiles you thus stablyshe and vp holde your own commaundemẽtes, dylanul and put out of place goddes commaundementes. This thing haue I bzought you forth for an enkãple, whiche ye cannot denye. But you offend not herein alonely: For in many other thynges you doe the lyke, as in that you now doe. Goddes commaũdement is: thou shalt loue thy neyghbour as thy selfe. And you for trifling washinges, taught you of men, go aboute to surmyse mattiers both against me, & my disciples, nothyng regardyng goddes cõmaundement in thys behalfe.

But ye saye a man shall saye to father. &c.

¶ And when he had called all the people vnto him, he sayde vnto them: Herken vnto me euery one of you, and vnderstande: there is nothing without a man that can defile him wt it entreth into hym: but the thynges whiche pzocede out of a man, those are they that defyle the man. If any man haue eares to heare, let hym heare. And when he came into the house awaye from the people, his disciples asked hym of the similitude. And he sayd vnto them are ye also so greatly without vnderstandinge? Doe ye not yet perceyue that what soeuer thing from without entreth into a man, it can not defyle him, because it entreth not into his hart, but into the belly, and goeth out into the dzaught, purgyng out all meates?

The texte.

After the Phariseis were with these wozdes vnto them pziuatly spoken, rather put to sylence then cured of theyr malicioulenesse, he eftsones called all the people vnto him. For his pleasure was to haue thẽ all monished of ỹ pze-

misses,

misses, least they should at anye tyme afterward, haue bene by Pharisaicall tradicios, withdrawen from the puritie of the gospell. Heare you all (sayth he) and vnderstande my wordes. You sawe howe I was accused of hereste or vngodlynesse, for that sum of my disciples dyd eate breade with vnwashē hādes, as who saye, he that so eateth, were by suche meate polluted and made vncleane before God. The cleannes, and vncleanesse of man standeth not in outwarde, but in inwarde thynges. Neyther can the soule of manne be defyled with corporall thynges. Therfore nothyng that is without manne, and entreth into the bodie, can make hym vncleane before god. But suche thynges as be within man, and cummeth out of hym, declareth hym to be vncleane.

He þ hath eares &c.

By this darke saying, the Lorde Jesus gaue the people occasion diligently to enserche what was the meanyng of his wordes, and to make them more diligent, he sayde moreouer: who so hath mete eares to heare, let hym heare: meanyng that the forsayd songe was songen in vaine to the dese Pharisseis. But after the multitude was sent awaye, and he gone into a house, then the disciples desyred hym aparte, to expounde them the parable of the difference betwene the thinges entryng in & cumming oute of man. Jesus here folowing thensample of a faythfull, and diligent scholemaister, after he had gyuen thē a litle check, and by that meanes made them to take better hede vnto his wordes, then did he teache them the misterye, and secret meaning therof. What, sayth he, are you also, whome I haue specially chosen oute to teache other, so voyde of vnderstandyng? Truly ye your selues ought to haue gessed what was meant by this parable, by so manye as I expounded to you heretofore.

What soeuer thyng frō without entreth into &c.

Perceyue you not that mannes cleannesse, & vncleanesse can neuer be knowen by those externall thynges whiche entre in to hym? For whatsouer entreth in by the mouthe is not conueyed into the harte, but in to the stomacke, & anone after into the belye: frō thence, yf ther be anye thyng that is vncleane & filthy, it is auoyded out into the preuie: so that to the eater euery meate is cleane, because nature purgeth what soeuer is here vncleane, and fylthy.

The texte. ¶ And he sayde: that whiche cummeth out of a man, defyleth the man. For from within euē from the hart of mē, proceade euel thoughtes, aduoutry, fornication, murther, theftes, couetousnesse, fraude, deceypte, vncleanesse, a wicked ye, blasphemyes, pryde, foolishnesse: all these euel thynges cum from within, and defyle a man.

But those thynges that cum oute from the most inward partes of man, be they both make, and declare hym, to be vncleane. The seate of the soule or mynde, is in the harte: and in the soule is true cleannesse and vncleanes. For this cause he is not forth with cleane who so hathe washed his handes, but who so hath a washen, and a cleane harte. Therfore all that cummeth from thence doeth verely declare manne to be cleane, or vncleane. For out of the most secrete corners of the hart do yssue euel thoughtes, aduoutrie, fornication, mālaughter, theste, couetousnesse, gyle, falshode, vnchast lyuing, a naughty, & an enuious ye, raylyng wordes, pryde, and folisheneesse. The meate whiche is eaten with vnwashen handes, bringeth in none of all these enormities, but they springe euen of the man hymselfe, that is to say, of the harte: and when they once cum oute, then do they playnlye declare hym to be vncleane in dede, whose harte is defyled with so many fylthy vyces. If they be kepte in, and hyd, yet is the mā neuer theles vncleane in the sight and yes of almighty God, who throughly seeth the entrailes and bowels of the hart. But yf they fortune to cum out eyther by wordes, or dedes, then do they not onely testifie that the persones frō whom they procede, are vncleane, but also many times defile other mo, whiles that by the yes, and eares, they entre and crepe into the mindes of the hearers, and seare. Wherfore let your chief care be, to kepe your hart cleane, and then shall it not skyl, whether you eate your meate with washen handes, or vnwashen.

And

¶ And from thence he rose, and went into the borders of Tyre and Sidon, and entred into an house, and would that no man shoulde haue knowen. But he could not be hyd. For a certayn woman (whose doughter had a foule spirite) assone as she heard of him, came and fell at his feete. The woman was a Greke, out of the nacion of Syrophenicia. And she besoughte hym that he woulde caste oute the deuell from her doughter. But Jesus sayd vnto her: Let the children first be fed. For it is not mete to take the childrens bread, and to cast it vnto whelpes. She answered, and sayde vnto him: euen so lorde, neuertheles the whelpes also eate vnder the table of the childrens crumes. And he sayde vnto her: for this saying go thy waye, the deuel is gone out of thy doughter. And when she was cum home to her house, she found that the deuell was departed, and her doughter lying on the bed, The texte.

After these thynges wer thus done, Jesus signifying euen by the very chaūgyng of place, how wery he was of the Jewysh honouryng & seruyce, which was almost altogether estemed by thobseruacion of folysshe corporall ceremonies, and coarcted within the very narowe lymytes of Jewrie: signifying also howe muche he desired to be at large amonge the Gentiles (where he shoulde be honoured in spirite, and truth) gat hymselfe thence, and went into the borders of Tyre, and Sydon, but as a priuie geste because of the enuious Jewes, who by reason they counted the Tirians, and Sidonians dogges & abhominable people, would not haue suffred him to haue translated and had awaye the doctrine of the gospell vnto them. Wherfore beyng there, he vsed not to be conuersaunt in opē & common places, as he was wont to be amōg the Jewes, but went into a house, as though he had bene desirous to kepe hi selfe secrete, and vnknowen. Albeit he could in no wise so doe. So greatly had the fame of his wordes, and dedes spred abrode, and stretched forth it self, euē beyond the boundes and limites of Jewrie, as though it had then deuised to ouerrunne the whole worlde. In this wise is the glorye, and prayse gotten by leadyng a godlye lyfe after the gospell, best of all spred abrode, when that of it owne accorde it foloweth him, who ensueweth and shunneth ꝑ same. For a certayne woman of Canaan, as this rumour was bruted, and noysed abrode of Jesu, came oute of the coastes of her countreye, and anon cōceyuing a great confidence of hym, hasted her to the place where he was: & beyng with muche adoe let into the house, fell downe at his feete. This woman was not of the Jewish, but of the heathen religiō: not a Jewesse borne, but a Syrophenisse. Here thou seeste a figure of the churche whiche anon after should be assēbled and gathered together of the gentiles. The Jewes drone Jesu oute of theyr countrey: but this Syrophenisse forsoke her countrey, and wēt to meete him, It is but lost labour to cum to Jesu, vnlesse thou haue firste forsaken thyne olde vices beyng now familiar, and of houshold with the.

Thou must flytte out of thyne owne house, to thentent thou mayst cum vnto the house wher Jesus abydeth. This woman had a daughter at home vexed with an yuel spirite, by the whiche daughter are vnderstande the people geuē to idolatrye. Wherfore she desired Jesu that he woulde vouchesafe to deliuer her from the spirite. How much perfiter was the faith of this heathen womā, then of the ruler of the synagoge? Jesus because he woulde make the fayth of this woman more apparaunte to all men, shaped her an answere as though he had bene of a Jewysshe mynde, saying: suffre the children, first to be fylled. It is not besemyng that I take the breade of the children, and caste it to dogges. For the Jewes do glorie, and make their vaunte that they alone be the children of God, and esteme the gentiles, who are of a contrary religion to theirs, for dogges. He calleth the vertue of the gospell breade whyche by the heauenly doctrine, and pure faythe, healeth all dyseases, and expelleth all kynde of diuels out of mennes sowles. The woman nothyng offended with this rebuke, tourned his wordes into an argument to obtayne her petition, the which he spake (as it semed) because to shake her of that she should make no further suyte and request vnto hym herein. Thou sayest verye well, And she besought him ꝑ he would cast out. &c. She answered, & said. &c.

sayeth

sayeth the Lorde. We heathen people haue not disdayne at the Jewes, that they (as childzen) do honourably syt at the table of their exceding riche father and eate their ful of the holy loaues. But yet dogges are permitted to eate the crummes whiche fall downe vnder feete from the childzens table. Jesus, as though he had bene ouercome with so great faithe, pacience, humblenesse of mynde, and constancye of the woman, answered, and said: By reason of thys answere thou obteynest that perforce, whiche it was not yet tyme for me to gyue the. Get the home, thy daughter is now delyuered of the spirite. The woman gaue credence vnto his wordes, and so departed thence with great ioye & gladnesse, & proued al thynges true, that Jesu tolde her. For she found her doughter at rest in her bed, now cleane delyuered from any further vexacion of the fiende. Assuredly the faith of the mother, enforced Jesu to heale ꝑ daughter. Assone as the euel spirite is once put to flyght, then foloweth there incontinent quiet of minde and conscience. For that euer foloweth innocency & cleane life. So at this day the cõgregaciõ of godly folkes, resorteth vnto Jesus, & maketh intercession for such as are no lesse vexed with Idolatrie, ambicion, wrath, couetousnesse, and a furious desire to make warre, then yf they were vnder the thraldome of some foule spirite. The Jewes thought it not besemyng that they whiche a lytle before were enforced to do all mischief at the will and pleasure of dyuels, should sodaynly through the grace of the gospel, be receyued to the dignitie, and felowshyp of the childzen of God: and the cause why was by reason they perceyued not howe this highe preeminence ought not to be estemed by consanguinitie or kinred, but by feruentnesse, and constancye of fayth, towardes the Lord Jesu. Christ was promised vnto the chyldzen of Israel, and to the posteritie or successours of Abraham: But they are the posteritie of Abraham, which folow the faith of Abraham. They are the childzen of Israell, whiche require not heauen gates to be opened vnto them for their merites sake, but go about violently to entre in by force of an Euangelyke faith. For Israell is asmuche to saye in the Hebrue tongue, as a man strong or valiaunt against god. For whē the Gentiles (who before time were blemished with al kindes of vyces, and had no good dedes at all, wherby they might make any iust title or clayme vnto the kyngdome of heauen) were by the iustice of God cleane excluded and shut out: then brake they in by the wyndow of mercy, and made them selues a way in by constaũt faith, as it had ben wt sum toole or weapõ, violently breaking vp ꝑ walles of same kingdome. The time was not yet cum that they should be opẽly called to ꝑ felowship of ꝑ kyngdome of heauen: but yet the Lorde maketh many fore signes of their vocaciõ, as one desirous to preuent the thyng, which he chiefly desireth.

And he said vnto her: for this saiyng.

The texte, ¶ And he departed agayn from the coastes of Tyre and Sydon, and came vnto the sea of Galile, thorow the myddes of the coastes of the ten cities. And they brought vnto hym, one that was deafe and had an impediment in his speache. And they prayed him to put his hãde vpon him. And when he had taken hym aside from the people, he put hys fyngers into hys eares, and did spyt, and touched his tongue, and loked vp to heauen, and sighed and sayde vnto hym: Ephata, that is to say, be opened. And streyghtwaye his eares were opened, and the stryng of hys tongue was leused, and he spake playne. And he commaunded them that they should tel no man. But the more he forbad them, so muche the more a great deale, they publyshed, saying: He hath done all thynges wel: he hathe made both the deafe to heare, and the dumme to speake.

After this fede was priuely and as a man would saye, by stealth, sowen amonges the Tyrians, Sydonians, and Cananites, the Lord reculed, & wēt agayn vnto ꝑ lake of Galile: leauyng Sydon, & passyng along by the coũtrey of Decapolie or ten cities, where as before he healed a man vexed with a spirite. And when he was hyther commen they brought hym a pitifull sight, that is to wete, a man both deafe, and dumme. For he must nedes be dumme, who so is of nature deafe. But more miserable is his deafnesse, whyche lacketh

lacketh meete eares to heare ỹ worde of god. He is worse dūme, who hath no tongue to confesse his owne filthie liuing and gods mercye. By the hearyng of fayth, beginneth our saluacion: and by confession of mouthe, is the perfection of soule health. The Iewes albeit they daylye heard Iesus speakyng, yet they hearyng heard hym not, because folowyng thensample of a serpent called an Aspike, which stoppeth her eares agaynst ỹ voyce of the wyse enchaunter, they would gyue no credence vnto suche thynges as they heard. And therfore had they a tongue to backbyte, and make yll reporte: but none at all to profesſe the holsome fayth of Christe. But what shall this sely poore wretche do, who hath neyther tongue to desyre the Lord to gyue him health, nor eares to heare that voyce of Iesus, whiche reyseth to life euē the dead? Other that had bothe tongue and eares holpe hym. They brought hym vnto Iesus: they besought hym of his gracious goodnesse, to voucheſake to laye his hande vpon hym. So pleaseth it the moost mercifull lorde to helpe sinners, euen at the contemplacion of other mennes fayth. The christian nouice is brought vnto Iesu. He hath made an ende both of yll doyng, and naughtye speakyng: but yet hath he not learned to do well: yet hath he not learned to confesse the goodnesse of the gospell. For howe can he so do, vnleſſe Iesu laye his hande vpon hym? Men do but labour in vayne, yf Iesu put not to his secrete power and vertue. The lorde coulde euen with the bare worde of his mouthe, haue easlye healed this deafe and dumme felowe: but this fourme of healyng was set out for our enstruccion. For lyke as the wordes of Iesus are moste commonly parables or misteryes: euen so be many tymes his doynges to. He toke hym by the hande and led hym aside from the multitude of people. Safe is he whome soeuer Iesus hath taken, and seuered from the ruffling of this troublous, and vnquyet world. Thē put he his fingers into his eares, and touched his tongue with his spittell. Now is health very nere when Iesus by vertue of his spirite (which is the finger of god) voucheſaseth to touche the eares of our minde when the spettell of heauenly wysedome (whiche is hymselfe) cummyng oute of the mouthe of the higheste father, dayneth to touche the tongue of our soule, to thentente that all godly thynges maie rellise and sauour vnto vs. For with out this humour, there is no taste: and yf mannes spettell be sautye, then maketh it a wrong iudgement in tastyng. This spettell doth not onely leuse the tongue, but also open the yes of the blynd borne person, as often as it is mingled with earth, and the yes therewithall anoynted: whereas the spettell of the Philosophers, and the Pharisees, doeth rather put oute the yes all together. As Christe dyd, so in manour do the teachers of the gospell. They take men and leade them awaye from the multitude, when they call them backe from the brode waye (by the whiche very many walke vnto dampnacion) to the felowshyp of the litle flocke of true Christians. They put theyr fingers in to their eares, when perswadyng them to put no trust in thynges transitory, they stryre and exhorte them to embrace the heauenly doctryne. They laye spettel vpon their tongues, when they exhorte men to profesſe the Euāgelike and Christian fayth.

They laye on their handes, when they gyue the holy ghoste to them that be baptysed: by whome theyr synnes are taken awaye, and innocencie is conferred. But the teacher doeth all this in vayne outwardlye, excepte Christe worke within and sende downe his godly vertue from heauen. Iesus willing to shewe vs as it were a certayne fygure hereof, when he had taken the man, and fyrst put his fyngers into his eares, and then spit on his tongue, he lyfted vp his yes to heauen, and syghed. This syghyng came not of any mistrust to cure the man, but was a passion or poynte of hym that greuously bewayled mannes calamitie.

For what thing is more miserable and wretched then they, whose inwarde eares are so occupied and encumbred with worldlye lustes, that they cannot heare the worde of God. Whose tongue is so entãgled, and infected with naughtie affections, that they sauour not of heauenly thynges, but are altogether dumme to confesse theyr owne synfulnesse, and dumme to set out ỹ mercy of God. Therfore the syghyng of Jesu, putteth vs in remembraunce in what case we were: but his lokyng vp into heauen, taketh awaye desperaciõ, shewyng vs from whence cummeth our readye succoure, and also whome we ought to reken our selues bounden vnto, that we, whiche had before open eares to heare detraccions, ribaudry, fond tales, Pharisaicall doctrine, opiniõs of Philosophers, and the suggestions of the dyuell, haue nowe the same opened, to heare the heauenly doctrine of ỹ gospel: and that we which had before our tongue so infected with the spettell of the flesche, that we lothed the delicate foode of the heauenly Philosophie: so tyed with the diuels bondes that we coulde neyther knowlege our offences, nor sette oute goddes glory: do nowe confesse how nothyng is due vnto vs for our desertes, but onely hell: and how it cummeth wholely of the bounteous goodnes of God, that we be chosen both to the name, and also to thinheritaunce of the chyldren of god. Wherfore let the priest in lyke manour rather mourne, then rage agaynst other menne synnes: rather sorowe, then be angrye. Neyther let him chalenge vnto himself the power to geue absolucion: but loke vp to heauen confessing, and testifying therby that all that euer is done, through sacramentall rites, and ceremonies, is done by goddes power alone, and not by mannes. Jesus sayed vnto the mã:

And sayd vnto hym Ephata.

Ephata, whiche worde signifieth in the Hebrue tongue, be opened: And by and by of his worde there ensued a vertue. For anon his eares were opened, and the bande of his tongue was leused, and he spake redily. They had open eares, who after the lorde sayed vnto them (come after me) forsoke all that euer they had, and folowed hym. They had a ready tongue, whiche after they had receyued the holye goste, spake with sundrye languages the wondres of god, and aũswered the rulers charging them that they should not from thẽceforth be so hardye, as to preache the name of Jesu, on this wyse: whether we ought rather to obey god then men, iudge you. These thynges were done a side from the people. For we must not make a wicked multitude witnesse bearers of our fyrst professyng of the gospell, least they haue in derision, that they as yet beleue not.

And he commaũded them &c.

Therfore Jesus charged them they shoulde tell no bodye hereof, not for that he would not haue his miracle disclosed & knowen, but because the thing self doth better declare the power of god, then any publicacion, or settyng forth of man. They all knewe this deafe and dumme person. Nowe he hearde, and had his tongue at will. And so dyd he blase, euẽ when he spake neuer a worde of the matter the great benefite receiued of Jesu. Further, Jesus was in this worlde conuersaunt vnder the shape and lykenesse of man, because he woulde enstructe menne, and teache them what they shoulde do. What thing so euer a manne dothe that is excellent, and prayse worthy, let hym couet to haue no wordes made therof, to thentent that mannes glorye maye be vtterly suppressed, and only goddes glorie aduaunced. It is leopardye to magnify and extoll mã, but the power, and goodnesse of God, is euermore most worthely praised. Albeit neyther is the glory and prayse of man (if any be due vnto hym) cleane suppressed: yea oft times the more it is auoyded, the more it foloweth. But a christian teacher muste be of this mynde, to desire, as muche as in hym lieth, to be knowen to god alone: and in so doyng, he is the more worthy to be praysed to euery body.

For who so desyreth glorie and prayse among men, the same in that he is so desirous therof, deserueth to haue none at all. Wherfore in that Jesu forbad them whiche brought the dumme manne vnto him, to tell anye bodye what was done, he therby more prouoked them to publyshe, and tell it abrode to all menne: And so muche the more had they his greatnesse, and excellencie in admiracion, because that he, who bothe was able to doe, and wroughte in dede suche feates among them, dyd not only not requyre of thē any mede or reward for his labour, but also wouldе not so muche as take the fruicion of that glory and prayse, whiche he moste worthely deserued, for so notable a miracle. But as it is the propertie of hym who is benefictall in dede, to require no prayse for his benefite: so is it agayne the parte of a thankfull persone, so muche the more earnestly to render hartie thankes, because the authoure of the benefite loketh for none at all.

Therfore those felowes reported euery where of Jesu, saying: He hath done all thynges well, and hath restored to the deafe theyr hearing, and to the dumme, theyr tongue, and speache. This praise is agreable to none, but to god alone. No earthly manne doth all thynges aright. All the miracles that Jesu wrought, were vndoubtedly our benefites: whiche miracles if a man weye and ponder after the outwarde apparaunce of corporall thynges, in dede there were many of thē, that farre passed this, wherwith he made the deafe to heare, and the dumme to speake. But accordyng to the spirituall meanyng hereof: the summe of a christen mannes felicitie standeth in this poynt, that with his eares he maye heare the wordes of the gospell, and then with his tongue, utre, and speake what he hath learned, and geuen credence vnto. He hathe done al thinges wel. &c.

¶ The. viii. Chapter.

¶ In those dayes when there was a verye great companye, and had nothing to eate, Jesus called his disciples to him, and sayd vnto them: I haue compassion on the people because they haue nowe bene with me three dayes, and haue nothing to eate, and if I sende thē awaye fasting to theyr owne houses, they shall faynt by the waye. For diuers of them came frō farre. And his disciples answered hym: wher shoulde a man haue bread here in the wyldernesse to satisfie these? And he answered them. How many loaues haue ye? They sayde, seuen. And he commaunded the people to sitte downe on the grounde: And he toke the seuen loaues. And when he had geuen thankes, he brake them, and gaue to his disciples to set before them. And they did sette them before the people. And they had a fewe small fishes: and when he had blessed, he commaunded them also to be sette before them. And they dyd eate, and were sufficed, and they toke vp the broken meate that was left, seuen baskettes full. And they that did eate were about fower thousande. And he sent them awaye. The texte.

THe lorde Jesus exhorteth his disciples by diuerse ensamples, to continuall beneficence and well doyng, the chiefest parte wherof is to fede the ignorraunte people with the doctrine of the gospell. Therfore he repeteth thensample of feadyng, because the thyng so oft tymes prynted in theyr myndes, should in no case out of memorie. For it fortuned on a certayne season, that a great multitude of people, came vnto hym to wylderneſſe, bryngyng with them many sicke folkes, payned with diuerse diseases. The moste gracious lorde cured all theyr corporall sickenesses, and fed theyr soules with the heauenlye doctrine. And by reasō he was so readie to do good, he so wan the hartes of the multitude, that they coulde by no meanes be seuered from hym.

And whiles theyr myndes were wholelye fixed vpon the kyngedome of god, they remembred not to make prouision for vitayles, in so muche that

when their bodyes were healed, and their soules fed, they were in great daunger to sterue for hunger.

Assuredly honger is a sore thing, especially when it chaunceth among a multitude. Jesus mindyng to teache the apostles by dede selfe that suche shall want nothyng, as cleaue vnto hym by sincere fayth, said vnto them: I haue compassion vpon this multitude. For lo, they haue bene with me nowe this three dayes, and haue nothyng to eate. If I send them awaye fastyng as they be, it is ieopardie least they faynt, and tyar by the waye, before they get home.

And his disciples answered, &c. For sum of them came a great waye hence. By these wordes Jesus prouoked his disciples to attend vnto the miracle, whiche he purposed to worke. He wbeit they being yet rude, and ignoraunt, had cleane forgotten how that before he had fed a great numbre of people with fiue loaues, and two fisshes: and therfore answered in this wise: Where should a man haue bread here in wildernesse to satisfye so great a multitude, and so hongrye withall by reason of two dayes fastyng, although there lacked not money ynough to bye it? Here thou hearest an answer of forgetfulnesse, and distrust.

Jesus asked them agayne: howe manye loaues haue you? They loked vpon thyr victayles, and answered, seuen. Doubtlesse this was the true Euangelike bread, not of barly, but of wheat, like as were the loaues before mencioned, wherwith the chyldren are fed, whiche is not caste to dogges. Barlie hath in it his proper floure, but couered with a rough huske, or couering. The fiue bokes of Moses called the Pentateuche, haue also in them a spirituall vnderstandyng, but the same is wrapped, and couered with darke figures. The numbre of the loaues was multiplied, but the couering was taken awaye, in token that grace was encreased, and ceremonies diminished.

Nowe whereas the disciples thought that these victayles woulde not haue bene sufficient for so great a multitude of people, Jesus, that notwithstãding commaunded them all to sit downe vpon the grounde. It is a blessed feaste where the hungry multitude sitteth downe at Jesus commaundemẽt. That is done, whensoeuer the people desirous to heare goddes worde, cum to the temple, there to heare Jesu speaking by the mouthe of a good preacher. For many do cum with no more deuocion to the sermon, then the common sorte be wonte to go vnto the stage, there to beholde a playe or enterlude, of sum vngoostly mattier. He that wyll haue his bely fylled with the loaues of Jesu, must sitte downe, and that vpon the grounde. He must cum hither with quiete affeccions. They deserue not to be fed with this meate, whiche lye all at pleasure in the beddes of the pharisais, and Philosophiers doctrine. O thou that arte but earth, and asshes, why arte thou proude? why art thou puffed vp with vayne glorie, by reason of thy vayne philosophye? why puttest thou confidẽce in these thynges, wherin is no safetie? know thy selfe: Humble & caste down thy selfe vnto the grounde from whence thou camste. Let all fleshely lustes be setled, and quiet in the: and then shalt thou be fylled with Christes meate. All this that I speake of was done. The whole multitude sate downe vpon the grounde. Beholde now, and marke me well what Jesus doeth.

And he toke the seuẽ loaues, &c. He toke the seuen loaues, and to shewe that all cummeth of God, whatsoeuer cõduceth vnto mannes saluation, he lifted vp his yes to heauen (for there dwelleth the father, of whome he commaunded this breade daylye to be craued) and gaue hym thankes: not takyng vpon hym as of hymselfe, the authoritie of the ministerie, least pure man should take ought vpon hym. For he might iustly haue taken vpon hym this authoritie, as equall with the father (albeit concernyng also his diuine nature whatsoeuer he is, or hath, he is debtour for the same, vnto the father) but thensample that he shewed, was more expedient for our instruction.

After

After he had geuen thankes, he brake the loaues, and being broken, deliuered them vnto his disciples: that euē as they receyued them, so shoulde they sette them before the people. Mannes wordes are not pythy and effectuall, excepte they be handled before, with Christes handes. Thou hast eloquence: Thou hast knowleage in philosophie: Thou haste a good witte: thou hast knowleage in holy scripture, in the lawes cyuell, and canon: whatsoeuer thou hast, firste deliuer it vnto Christes handes: let hym blesse, and halow it: lette hym breake it: and then do thou ministre the same vnto the people: not as thyne owne, but as receiued, and deliuered the of hym. For there are some, whiche breake the bread of holy scripture not as they ought to do, writhyng and wresting it to the lustes of man, and not to the wyll, and pleasure of Jesu. For Jesus dothe so breake it, that the hungry multitude maye be fylled, and not that the ambicion, and couetousnesse of prynces maye be therwith bolstred, and mayntayned. Whoso teacheth the gospell for gayne, or for to get glorie, and prayse of man, or els for any other worldly affections, the same receyueth not loaues broken of Christ. Therfore in preachyng the worde of God, and Christes gospell, let vs folowe his disciples. As Christ commaunded them, so did they set the loaues ready broken to theyr handes, before the multitude.

Here some manne will saye: what, is there no meate? Is it onelye a bread feast? There must not be muche added vnto the loaues of the gospell. There is nothyng of more vertue and efficacie: nothyng more swete and pleasaunte in tastyng then they are: And yet throughe the bouteous liberalitie of ỹ feastmaker, there are added vnto the same a fewe smal fishes. Peraduenture the apostles will put hereto certayne epistles, howe be it theyr putting to wyll not be muche, and but a very small matier or trifle, in respect of ỹ euāgelike prouision. This addicion was permitted for the lothsomnesse of certayne persones: but we muste require it no more. We ought to contente our selues with the meate already prepared, least yf any would styll put to of his owne prouision whatsoeuer hym lusteth, it should then become the feast of mennes, and not of Jesu Christ. For Jesus did lykewyse halow these litle fishes, albeit they were but fewe, and small, and commaunded them to be set downe before the people, which thing yf he had not done, they shoulde not haue bene set before them at al. Do not here complayne of the frugalitie, and slender prouision of meate: els if thou wilt permitte the knackes and iunckettes of the rhethoricians, the royall dishes of the Philosophyers, and the vnsauerie potage of the pharisees to be serued in, then shall it be ieopardie, least the bread of the gospel sauer not vnto the mouthe that is infected and brought out of taste with so many sortes of diuerse meates.

And they had a fewe smal fishes &c.

Now that we maye departe with full bellies from this euangelike feaste, let the teachers do as the apostles did, and likewise the people, as did ỹ multitude. What dyd the apostles? As they receyued this meate of the lorde, so did they set it downe before the people, without any doubtyng, or reasoning. The multitude was also quiet, and receiued it without murmuring and grudging against theyr ministers, and toke wel a worthe what soeuer was geuen them. And so in conclusion, besides that euery one of them had ynoughe, there were also seuen baskettes fylled with the meate that remayned when euery manne had eaten his fill. Moreouer the people (whiche a man maye more meruayle at) that were satisfied and filled herewith, drue almoste to the numbre of fower thousād persons. Certes this was ỹ largesse of goddes worde and the gospel. Whensoeuer there cummeth a proude teacher fournished with no small prouision & furniture, aswel of liberal sciences, as of other good learning, lawes, and constitucions, so that he hath in al thynges excedyng great skill and knowleage, crying ofte that he shal not haue tyme ynoughe to prosecute his,

And they that eate. &c

mattier, that his audience is not receyuable of ſo highe miſteries, that he is drowned with copie of matier, and ſtandeth in doubt where he maye beſt begynne: Do not we ſee it cumme to paſſe that his audience departeth awaye hungry: muche leſſe then remayneth there ought, when the feaſt is ended. But of this frugall, and ſparing feaſt of Jeſu, there are lefte ſeuen baſkettes full of broken meate, vnſpent. The abundaunce and plenty of the euangelike feaſt ſtandeth not in the multitude of ſciences, as it were in ſundry kyndes of meates, ſo many in numbre, ỹ the ſight of them wyll take away a mannes appetite, and prouoke hym to lothſomneſſe, nor in ſauces made of the mengling together of all manour of humayne and ſecular learnynges, but in the vertue of ỹ worde deliuered vs of god, & truly miniſtred wout any fraude, or couine.

And he ſent them away &c.

When Jeſus had thus fed the people, then he ſent them awaye. This is alſo ſumwhat, happely to departe from the feaſt or banket of Jeſu. So are they ſent awaye, who render him hartie thankes: who laye vp his benefites in theyr ſoules, and there digeſte the meate whiche they haue receyued: who after they be cum home (their bodies being nowe, as it were well fedde) do by good worke doing, practiſe ſuche thynges as they haue learned.

The texte.

¶ Anon he entred into a ſhip with his diſciples, and came into the parties of Dalmanutha And the phariſeis came furth, and began to diſpute with hym. ſeking of hym a ſigne from heauen, tempting hym. And when he had ſighed in his ſpirite, he ſayth: why doeth this generacion ſeke a ſigne. Verely I ſaye vnto you, there ſhall no ſigne be giuen vnto this generacion. And he left them, and went into the ſhippe agayn. And departed ouer the water.

Theſe thynges ſo done, Jeſus forthwith departed thence, and haſted an other waye. The heardman muſt neuer be conuerſaunt with his flocke, but when it is to be holpen. He hath healed the ſicke, taught the people, and fedde thoſe that were in ieopardy to periſhe for hungre. After all theſe benefites ſtill to tarrie with them, ſemeth to be a pointe of ſuche a one as loketh for ſumme thankes or gramercies. The neceſſitie of the multitude, whether it be bodilie, or ghoſtly, is by al manour of meanes to be holpen: but the nature of ỹ people is ſuche, that for the leaſt good tournes of all, they are wonte to geue mooſte harty thankes. It is the ſmalleſt benefite that canne be, to feede and nourythe the body: it is a greater, to heale it, and the greateſt of all to heale and feede the ſoule, with holy doctrine. None of them made hym a kyng for the doctrine that he preached, and the diſeaſes he cured: But for meate, they gaue hym a kyngdome. And leaſt they would now haue done the like agayne, he departed ſtraightwayes from them, and takyng with him his diſciples (whome he choſe becauſe they ſhould alwayes accompany hym) toke ſhyp, and ſo came vnto the coaſtes and borders of Dalmanutha or Magedan.

And ỹ phariſeis came forth. &c.

And that the vnbeleſe of the phariſeis maie the oftener appeare, they came likewiſe hither out of theyr countrey, not to be healed, but to pike quarels. For they had enuie at his miracles, and enuied alſo the people whiche were holpen with ſo many of his benefites.

And began to diſpute with hym. &c.

For this cauſe they began to reaſon the mattier with him, as though the miracles whiche he ſhewed, had not be wrought by the heauenly power, becauſe they were (as they ſayde) but baſe, and after a common caſt. Wherfore in caſe he would haue them, being menne farre aboue the commune ſorte, and as you would ſaye, heauenlike felowes, to beleue in hym, they required hym to ſhewe ſome ſigne from heauen, as Moyſes obteyned Manna from thence: and Helye brought to paſſe by his prayers, that fyre ſodaynly deſcended from the ſame place, and conſumed both the burnt ſacrifice, and the wood, and to be ſhorte, al the water that was in the trenches or ceſternes by the altare.

The Lorde knowyng right well that whatſoeuer he had done, they would haue had a quarell to hym therfore, for if there had bene any wonderfull ſigne

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or token shewed thē from above whereas the princes of darcknesse do raygne, they might with muche more apparaūce of truthe, haue ascribed it vnto Beelzebub, then those thynges which they sawe with theyr eyes, hearde with theyr eares, and handled with theyr handes, chiefly because it is a commune practise among the expert in art Magike, to cause sodayne showers, and dasshes of rayne, thunder, lightnyng, hayle, and tempest: the Lorde, I saye, perceiuyng this, sighed in his spirite, shewyng therby how wofull he was for theyr so obstinate vnbeliefe. And as thoughe he had bene in a fume, and chafed with angre, spake vnto hym selfe on this wise: What a frowarde nation is this, whiche after so many miracles sene, yet neuertheless requireth a signe, as though she had neuer sene none before? Thē he tourned him to the pharisеis, & sayde: Of this one thynge I assure you: there shall no signe be now geuen vnto this nation, the whiche onely to tempt me, she requireth from heauen. But she shall haue a signe geuen her that she loketh not for, from beneath. And it shall be the signe of Jonas. For this Jonas after he was swalowed vp the space of thre dayes, and beleued to haue bene dead, was deliuered agayne out of the whales bely, when no man thought it: euen so the sonne of man after he hath bene hid about three dayes space in the belly of the earth, shal rise vp aliue agayne, contrary to all your expectacion and wening.

And when he had sighed. &c.

Verily I saye vnto you. &c.

When the pharisеis vnderstode not these wordes, Jesus departed from thē as from the desperate persones, and returned vnto the ship, and so passed ouer the water: Thus the Lorde Jesus desirous of mannes healthe, oft tymes chaungeth place, not seking for sacrifices, wherof he had long a goe his kyll, but true faith. This scarcely found he in the worlde, but yet euery where rather then among theyr priestes, Scribes, Pharisеis, and head men of the people. So yll doth the fayth of the gospel agree wt them, ẏ haue the worldat wyl.

And he left them. &c.

¶ And they had forgotten to take bread with them, neyther had they in the shippe with them more then one loafe. And he charged them, saying: take hede, beware of the leauen of the Pharisеis, and of the leauen of Herode, and they reasoned among them selues, saying: We haue no bread: and Jesus knewe it, and sayth vnto them: why take ye thought because ye haue no bread? perceiue ye not yet neyther vnderstand? haue ye your hertes yet blynded? haue ye eyes and see not? And haue ye eares and heare not? Do ye not also remember when I brake fyue loaues, among fyue thousande men? How many basshettes full of broken meat toke ye vp? They sayde vnto him, twelue. When I brake seuen among fower thousand, how many basshettes of the leauyng of the broken meate toke ye vp? They said, seuen. And he sayde vnto them: howe happeneth it that ye do not vnderstand?

The texte.

Here, as they sayled, the disciples called not to remembraunce how they had forgotten to prouide themselues of breade. For they hadde but one loafe with them in the shippe. Jesus perceyuyng howe they were careless by reaso of forgetfulnesse, and not for the fayth they had in hym, gaue them warnyng therof, and by that meanes caused them to be carefull afreshe. Albeit this their carefulnes came not so muche of distruste, as it did of an humaine negligence, and forgetfulnesse.

For hauyng theyr myndes wholy fixed vpon the wordes, and deedes of Jesu they hadde no remembraunce of breade: and it was expedient for vs that they so ofte tymes forgatte howe a greate numbre of people was sufficed with fiue loaues, to thentent it shoulde the depelier be fastened in oure myndes howe those persones shall wante nothyng, who with pure harte and mynde, contynually e cleaue vnto Christe. That shippe is sufficiently prouyded for, that hathe in it that one loafe, whiche is Christe Jesus. Wherfore his pleasure was to sturre vp this carefulnes in them, because he woulde heale them thereof. And for this purpose, he gaue them a charge, saying: Loke diligently that you beware of the leuen of the Pharisеis, and of Herode. This worde leuen (whiche they hearde, but wiste not what he meant therby) caused them now when it was to late, to be carefull, and take

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mattier, that his audience is not receyuable of so highe misteries, that he is drowned with copie of matier, and standeth in doubt where he maye best begynne: Do not we see it cumme to passe that his audience departeth awaye hungry: muche lesse then remayneth there ought, when the feast is ended. But of this frugall, and sparing feast of Jesu, there are lefte seuen baskettes full of broken meate, vnspent. The abundaunce and plenty of the euangelike feast standeth not in the multitude of sciences, as it were in sundry kyndes of meates, so many in numbre, ỳ the sight of them wyll take away a mannes appetite, and prouoke hym to lothsomnesse, nor in sauces made of the mengling togethet of all manour of humayne and secular learnynges, but in the vertue of ỳ worde deliuered vs of god, & truly ministred wt out any fraude, or couine.

And he sent them away &c.

When Jesus had thus fed the people, then he sent them awaye. This is also sumwhat, happely to departe from the feast or banket of Jesu. So are they sent awaye, who render him hartie thankes: who laye vp his benefites in theyr soules, and there digeste the meate whiche they haue receyued: who after they be cum home (their bodies being nowe, as it were well fedde) do by good workes doing, practise suche thynges as they haue learned.

The texte.

¶ Anon he entred into a ship with his disciples, and came into the parties of Dalmanutha And the pharisees came furth, and began to dispute with hym. seking of hym a signe from heauen, tempting hym. And when he had sighed in his spirite, he sayth: why doeth this generacion seke a signe. Verely I saye vnto you, there shall no signe be giuen vnto this generacion. And he left them, and went into the shippe agayn. And departed ouer the water.

These thynges so done, Jesus forthwith departed thence, and hasted an other waye. The heardman must neuer be conuersaunt with his flocke, but when it is to be holpen. He hath healed the sicke, taught the people, and fedde those that were in ieopardy to perishe for hungre. After all these benefites still to tarrie with them, seemeth to be a pointe of suche a one as loketh for summe thankes or gramercies. The necessitie of the multitude, whether it be bodilie, or ghostly, is by al manour of meanes to be holpen: but the nature of ỳ people is suche, that for the least good tournes of all, they are wonte to geue moste harty thankes. It is the smallest benefite that canne be, to feede and noursyhe the body: it is a greater, to heale it, and the greatest of all to heale and feede the soule, with holy doctrine. None of them made hym a kyng for the doctrine that he preached, and the diseases he cured: But for meate, they gaue hym a kyngdome. And least they would now haue done the like agayne, he departed straightwayes from them, and takyng with him his disciples (whome he choase because they should alwayes accompany hym) toke shyp, and so came vnto the coastes and borders of Dalmanutha or Magedan.

And ỳ pharisees came forth. &c.

And that the vnbeleefe of the pharisees maie the oftener appeare, they came likewise hither out of theyr countrey, not to be healed, but to pike quarels. For they had enuie at his miracles, and enuied also the people whiche were holpen with so many of his benefites.

And began to dispute with hym. &c.

For this cause they began to reason the mattier with him, as though the miracles whiche he shewed, had not be wrought by the heauenly power, because they were (as they sayde) but base, and after a common cast. Wherfore in case he would haue them, being menne farre aboue the commune sorte, and as you would saye, heauenlike felowes, to beleue in hym, they required hym to shewe some signe from heauen, as Moyses obteyned Manna from thence: and Helye brought to passe by his prayers, that fyre sodaynly descended from the same place, and consumed both the burnt sacrifice, and the wood, and to be shorte, al the water that was in the trenches or cesternes by the altare.

The Lorde knowyng right well that whatsoeuer he had done, they would haue had a quarell to hym therfore, for if there had bene any wonderfull signe

or token shewed thē from aboue whereas the princes of darcknesse do raygne, they might with muche more apparaūce of truthe, haue ascribed it vnto Beelzebub, then those thynges which they sawe with theyr eyes, hearde with theyr eares, and handled with theyr handes, chiefly because it is a commune practise among the expert in art Magike, to cause sodayne showers, and dasshes of rayne, thunder, lightnyng, hayle, and tempest: the Lorde, I saye, perceiuyng this, sighed in his spirite, shewyng therby how wofull he was for theyr so obstinate vnbeliefe. And as thoughe he had bene in a fume, and chafed with angre, spake vnto hym selfe on this wise: What a frowarde nacion is this, whiche after so many miracles sene, yet neuertheless requireth a signe, as though she had neuer sene none before? Thē he tourned him to the phariseis, & sayde: Of this one thynge I assure you: there shall no signe be now geuen vnto this nacion, the whiche onely to tempt me, she requireth from heauen. But she shall haue a signe geuen her that she loketh not for, from beneath. And it shall be the signe of Ionas. For this Ionas after he was swalowed vp the space of thre dayes, and beleued to haue bene dead, was deliuered agayne out of the whales bely, when no man thought it: euen so the sonne of man after he hath bene hid about three dayes space in the belly of the earth, shal rise vp aliue agayne, contrary to all your expectacion and wening.

And when he had sighed. &c.

Verily I saye vnto you. &c.

When the phariseis vnderstode not these wordes, Iesus departed from thē as from the desperate persones, and retourned vnto the ship, and so passed ouer the water: Thus the Lorde Iesus desirous of mannes healthe, oft tymes chaungeth place, not seking for sacrifices, wherof he had long a goe his fyll, but true faith. This scarcely found he in the worlde, but yet euery where rather then among theyr priestes, Scribes, Phariseis, and head men of the people. So yll doth the fayth of the gospel agree wt them, yᵗ haue the world at wyl.

And he left them. &c.

¶ And they had forgotten to take bread with them, neyther had they in the shippe with them more then one loafe. And he charged them, saying: take hede, beware of the leauen of the Phariseis, and of the leauen of Herode, and they reasoned among them selues, saying: We haue no bread: and Iesus knewe it, and sayth vnto them: why take ye thought because ye haue no bread? perceyue ye not yet neyther vnderstand? haue ye your hertes yet blynded? haue ye eyes and see not? And haue ye eares and heare not? Do ye not also remember when I brake fyue loaues, among fyue thousande men? How many baskettes full of broken meat toke ye vp? They sayde vnto him, twelue. When I brake seuen among fower thousand, how many baskettes of the leauyng of the broken meate toke ye vp? They said, seuen. And he sayde vnto them: howe happeneth it that ye do not vnderstand?

The tertē.

Here, as they sayled, the disciples called not to remembraunce how they had forgotten to prouide themselues of breade. For they hadde but one loafe with them in the shippe. Iesus perceyuyng howe they were careles by reasō of forgetfulnesse, and not for the fayth they had in hym, gaue them warnyng therof, and by that meanes caused them to be carefull afreshe. Albeit this their carefulnes came not so muche of distruste, as it did of an humaine negligence, and forgetfulnesse.

For hauyng theyr myndes wholy fixed vpon the wordes, and deedes of Iesu they hadde no remembraunce of breade: and it was expedient for vs that they so ofte tymes forgatte howe a greate numbre of people was sufficed with fiue loaues, to thentent it shoulde the depelier be fastened in oure myndes howe those persones shall wante nothyng, who with pure harte and mynde, contynually e cleaue vnto Christe. That shippe is sufficiently prouyded for, that hathe in it that one loafe, whiche is Christe Iesus. Wherfore his pleasure was to sturre vp this carefulnes in them, because he woulde heale them thereof. And for this purpose, he gaue them a charge, saying: Loke diligently that you beware of the leuen of the Phariseis, and of Herode. This worde leuen (whiche they hearde, but wiste not what he meant therby) caused them now when it was to late, to be carefull, and take

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thought a freshe, how we they should make prouision for vitayles. Therfore they began to whisper, and saye softely: we haue no breade. For one thyng brought another into memorye. After they hearde hym once make mencyon of leuen, straightwayes it came to their remembraunce that they had forgotte to bye themselues bread. Of this matter they talked softely one to another, as though they had made a faute through forgetfulnes, because they bought no breade. Howebeit this forgetfulnes pleaseth Jesu very wel, whensoeuer through the great desyre we haue of heauenly thynges, we forget corporal & worldly matters. They feared least they shoulde haue bene checked for their negligence: but they were rebuked for their vayne and superfluous carpe and care. Wherfore, sayeth the lorde, do you thus reason the matter among youre selues, beyng careful because you haue no breade? Haue you as yet after I haue enstructed you with so many preceptes, taught you with so many ensāples, and so ofte warned you, no perceueraunce and vnderstandyng at al? Are your hartes yet blynded? and be you in case, that you haue iyes and see not? eares, and heare not? Do you not at the least wyse remember the thyng which was twyse done, of late before your iyes? You sawe not long ago howe fiue loaues broken with my handes, and dealte of you, sufficed fyue thousand people, in suche wyse that euery body had his fyll. And howe many baskettes ful of broken meate dyd you then take vp? They sayd, twelue. Afterwarde, whan seuen loaues lykewise sufficed fower thousande persons, howe many baskettes fylled you with the reuersion, and meate that was left? They answered, seuen. Then sayde Jesu: howe then chanceth it that sithe you haue bene so oft, and many wayes taught, you do not perceiue howe this care for your foode and liuing is superfluous: and that the monicion whiche I gaue you of the auoydyng the phariseis and Herodes leuen, perteyneth nothing at al to bread, but to theschewyng of theyr doctrine, least you be likewyse deceyued as they deceyue many a one. A very small piece of leuen maketh al ỹ dowe sower, or sauery. If ỹ leuen be naught, thē is al the dowe marde. They make a shew and sēblant of godlynes, notwithstandyng they be very farre frō true godlynes: and they dissent in opinions among thēselues, wheras both of them do shamefully erre, and be out of the way. For the Herodians do many times erre by reason they be ignorannt in holy scripture, beleuing not that the bodyes shal rise agayne; and all is because they beleue nothyng, but what they se w̄ their iyes: The phariseis, although they haue the scriptures at their fingers ende, yet blinded with euill lustes and desires, do withstande true godlynes. You muste be chiefly ware of their doctrine, least both your selues be infected therwith, and also other mo hereafter, by the contagiousnesse of your infectiō. But embrace you the breade made sauery with the leuen of the Gospell, that you maye likewyse distribute this pure bread to other.

The texte.

¶ And he came to Bethsaida, and they brought a blynde man vnto hym, and desyred hym to touche hym, and he caught the blynd manne by the hande, and led hym out of the towne, and when he had spitte in his iyes, and put his handes vpon hym, he asked hym yf he sawe ought. And he loked vp, and sayde: I see the men. For I perceyue them walke as they were trees. After that, he put his handes agayne vpon his iyes, and made him see, & he was restored, and sawe euery man clerely. And he sent hym home to his house, saying: neyther go into the toune, nor tell it to any other.

In the meane while they arriued, and came to Bethsaida, and behold howe euery where is ready matter and occasion ministred to shew mercy. Here in a certayne strete, they brought hym a blynde man, and desired hym to touche hym. This blynd body desyred nothyng hymself, but intercession was made for hym, by other men. No man desireth health of the Lorde Jesu, but suche a one as he toucheth. For the first touche bringeth a man to ỹ knowlege of himselfe. This man was not yore blynde, or a litell appayred, and decayed

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in sight, but as bysome as was possible to be. They ỹ be so blynd, haue nede to be ledde to Jesu by other men, whiche by prayer maie procure them theffectuall touche of his holy hande. Jesus, who coulde with a becke haue healed what blynde manne soeuer hym luste, restored hym not byandby to his sight, because he woulde vnder a figure shewe his disciples how muche a do it is, ere suche persons can be brought to the knowledge of the truthe, as of long tyme haue continued in theyr errours. Suche a blyndnesse was the blyndnesse of ỹ Painims, and Gentiles, who so many hundred yeares, embraced the worshippyng of Idols, in steade of great godlynes. Suche a one also was the blindnes of the Jewes, whiche coulde not be made to forsake the superstition receiued of theyr elders, wherevnto they had so many yeares accustomed.

Therfore when the Bisshop and preacher of Gods worde, shal chaunce to mete with suche a blinde man, what muste he do? marke what Jesus dyd. Firste he toke the blind man by the hande. O blessed guide: but whyther dyd he leade hym? he lead him out of the towne. That man setteth before his iyes the worste ensample or patarne that cã be, who so foloweth the trace and steppes of the multitude. They fauour themselues to theyr owne perill, that saye thus: I do not this thyng alone. Euery man doeth so, as well as I. I hadde leauer playe the vnwyse man with the multitude, then be wyse with a fewe. Suche as are blynd, are diuerse wayes in ieopardy, so long as they be among company. They are laughed to scorne: they are runne vpon: they runne, and strike agaynste other: they are thruste out of place, and haue manye a fall. Therfore firste of all the blynd man must be leade out of the place, where as much cõpany and resorte of people is. He walketh nowe safely that hath suche a guide. What did the Lorde moreouer? he spit in his iyes, and then putte to his handes, and touched them. Neither wer his iyes yet opened: so great was his blindnesse. Then Jesus asked him whether he sawe ought. As he had spoken the worde, the blynd man liked vp his iyes, conceiuyng as it were sum litle hope to be restored to his sight, and sayd: I see men walkyng like trees. They that haue not yet perfitely receiued the light of the Gospell, whatsoeuer they see in this worlde, seemeth muche greater then it is in dede. They see a ryche man, he semeth a plane tree. They see and heade officer or a prince: they thynke they see an Apple tree, or a Cypresse tree.

When he had spit in his iyes.

They see a stoicke philosophier, with a great beard, or a Pharisey trimmed with brode hemmes and phylacteries; they beleue he is a kygge tree. Nowyf their iyes were clensed, and thinges would shewe and appeare vnto them in theyr proper likenes, and as they be in dede, then shoulde they perceyue what maner of trifles and vanities suche thynges were, as semeth so greate vnto hym, whiche is halfe blynd. But the Lorde who quencheth not the smokyng flaxe, nor forsaketh him that hath but halfe a sight, vntyll he see perfitly, dyd eftsones put his handes to the blynd mans iyes, and foorthwith he began to haue a clearer sight, and at the length attayned suche perfitenesse therof, that he sawe all thynges clearely.

After that he putte his handes a gayne vpon his iyes.

Blessed is he who hauyng the iyes of his harte lightned by Christe, seeth euery thyng playnlye. Vnto hym those thynges seame leaste, whiche vnto the worlde appeare greatest. Vnto hym those thynges seme fowle and filthye, that make the goodlyest shewe vnto the worlde. Vnto hym those thynges appeare greatest, whiche seme vyle and nothyng worth vnto the same. Who soeuer thou be that art a teacher of the Gospell, despyse not the weakenes of them whiche are newe beginners in learnyng the philosophye and doctryne of the gospel. At the fyrste tyme it is ynoughe for them to be brought out of ỹ towne, that is to saye, to haue departed from their olde synnes. Then must the doctrine of the gospel be straightwayes put foorth, and preached vnto them,

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whereby theyr iyes may be lightened: and fyrſt of all the rudimentes, and firſt principles of the euangelike perfection are to be taught, vpon the profeſſing wherof, ſuch as entre into Chryſtes relygion, and be nouices of the ſame, may receyue the ſacrament of baptiſme. Anone after, there muſte be taught them a more ſecrete and pithy doctryne, whiche ſhal make them to ſee, and perceiue euery thyng clearely. Theſe thynges ſhall the myniſters of Jeſu Chryſte doe. But Jeſus himſelfe wyll voucheſafe to touche the blynde mans iyes, with an hyd and ſecrete vertue, that he maye receyue his ſight agayne.

And he ſent him hõe to his houſe.

After the Lorde had done this good dede, he bad the man retourne home to his houſe, forbydding hym to tell any bodye what was done. As ofte as he commaundeth any facte of his to be conceled, he teacheth the pryeſtes thereby howe they ought not to ſeke for any prayſe and glorye among menne, yf they haue done any thyng well, and prayſe worthy, in the miniſtracion of the ghoſpell. Agayne if at any tyme he commaunde his facte to be publyſhed and tolde abrode, it is a monicion for hym that is healed of his ſynnes, bothe to knowledge his owne filthynes, and alſo to diſplaye and ſet out the goodnes of god, vnto whome onely he is a debtoure, for that he is chaunged, and made a newe man. Now to retourne into his owne houſe, is nothyng els, but after the time he hathe once receiued grace from heauen, not to forget what he was before, & to what inconuenience he ſhall fall agayne, yf he be not preſerued thorowghe the grace and benefycyall goodnes of almyghty God. If it chaũce him in his retournyng homewarde to cum into any toune, that is to ſaye, among a ſinful and a wycked multitude of people, whiche wyll rather laughe Chryſtes religion to ſcorne, then beleue in Chryſte, there ought he not vndiſcretelye to bable out the miſteries of our fyrſt profeſſion.

Jeſus ſayde vnto hym: go vnto thy houſe, and yf thou enter into any towne, tell no bodye. He healed one before, whiche was bothe deafe, and dumme. The ſame felowe heard the worde of the Ghoſpell, and ſpake redilye. Nowe hathe he healed a blynde man, whoe notwithſtanding his ſight be good and perfite, yet is he commaunded to kepe ſylence among vngodly perſons and ſynners, foraſmuche as when he is cum home, the thynge it ſelfe ſhal open the myracle to ſuche as knewe hym blynde. For there is a tyme when it behoueth a man to profeſſe the myſteryes of the ghoſpell. Agayne there is a tyme when it is better to concele the ſame.

The texte.

¶ And Jeſus went out, and his diſciples, into townes that belong to the citie, called Ceſarea Philippi. And by the waye, he aſked his diſciples, ſaying vnto them: whome doe men ſaye that I am? And they anſwered: ſome ſay thou arte John Baptiſt, and ſumme ſaye Helyas, agayne ſome ſaye that thou art one of the numbre of the Prophetes. And he ſayde vnto them: But whome ſaye ye that I am? Peter anſwereth and ſayeth vnto hym. Thou arte very Chriſt. And he charged them that they ſhould tell no manne of him. And he began to teache them howe that the ſonne of manne muſte ſuffer many thynges, and be reproued of the elders, and of the hye Prieſtes, and Scribes, and be killed, and after three dayes, aryſe agayne. And he ſpake that ſaying openly. And Peter toke hym aſyde, and began to chyde hym. But he tourned aboute, and loked on his diſciples, and rebuked Peter, ſaying: Go after me Satan, for thou ſauereſt not the thynges that be of God but the thynges that be of men.

Nowe maketh he a triall howe muche his diſciples haue profyted ghoſtly, prouyng whether ſuche thynges be done in theym ſpirituallye, as in other haue bene wrought corporallye, and by darke fygures. Therefore he departed from Bethſaida, and went with his diſciples to the litle tounes belonging to the citie of Ceſarea, ſurnamed Philippi. As he went by the waye, he aſked them what the people ſuppoſed of hym. For nowe after ſo manye myracles wrought, euen the common ſorte oughte to haue conceyued ſumme maruaylous great opynion of hym. Jeſus was not ignorant what the common opynion was of hym: but his intent and purpoſe was, to ſhewe vs whyche is the true euangelyke faithe, that ſaueth the faithfull: and howe muche it

dyffereth

dyffereth from the inconstante,and varyable oppynion of the common people. Whom(sayth he)do men saye that I am? The disciples answered playnly, as they had heard. Some men(ꝙ they)suppose thou art John Baptyst,whoe is relyued again. Other some take the to be Helye the Thesbite,whose cũming was prompsed by Malachy the Prophete. And agayne other there are,whoe thynke not that thou art Hely,but some other of ꝟ olde Prophetes rise againe from death to lyfe. These were the opinions of those men,who as then,had the greatest opinion of hym. For being them selfes but men, they could suppose nothyng of him aboue the state & condicion of man. They supposed him to be a man of great excellencye,but as yet they beleued not howe he was Messias, the very sonne of God,and sauiour of the worlde. Yet was this a rudiment and fyrst prynciple(suche as it was)of the euangelike and chrysten profession, the mystery wherof,was not as yet to be disclosed to the common sorte. For it being once discouered,no man can be saued, saue he whiche beleueth that Jesu is the authour and originall cause of all healthe and saluacion. The wel of ꝟ euangelike saluacion,is a sure beleke on Jesus Chryst,the sonne of God,inspired vs by the heauenly inspiracõ. And to wryng this beleke out of ꝟ Apostles,he sayd: The cõmon people,as I percepue,are wauerynge in theyr fayth, hauyng no constant oppynion of me, & yet haue they a greater oppynion of me, then suche as sayed, I was nothyng els but a Carpenters sõne: then suche as sayd I was furious and madde,& sought me out to thentent to haue bounden me with cheines: thẽ suche as sayd, I had the spirite of Beelzebub. But what say you,who be of household,and of familiar acquaintaunce with me, & haue bene alwayes witnesses of all that euer I haue done, and taught? whom saye you that I am? Then Peter the chiefe prokesloure of the ghospell, made answere in all theyr names,and sayde: Thou arte that selfe same Messias long agoe prompsed of the Prophetes,the sõne of the lyuyng God,by whom onely healthe & saluacion was promised vnto the worlde. When the lord had greatly allowed this open confession of his, as inspyred of God, & had geuen there vnto a worthy testimony of blyssfulnesse, and pronounced it to be the foundacion of the churche,and euangelyke Citie, whiche no puissaunce of the deuell shoulde euer be able to shake: Then charged he theym strayghtly, that they shoulde in no wyse discouer what they knewe, by thinspiracion of the father, before the time were cum. It behoued that the people should awaite for Messias,and beleue that he shoulde shortely cum: Howbeit as yet,it was not expedient to be knowen,that Jesus was Messias. For thus was it necessary for our instruccion,that glory should spryng of base and humble estate. The disciples of an humain affectiõ abhorred the displeasures of theyr maister,much despytous to haue hym greatly estemed, and taken for a foyly felowe of euery body. But it pleased the euerlasting wisedom to obserue the other order. Therfore Jesus began to teache them what he should suffer,before he would haue his greatnesse and excellencye knowen vnto the worlde. The sonne of manne (sayde he)of whome you haue conceyued so hyghe an opinion, muste suffer great reproche,many paynes and tormentes,be condempned as a felon of the Scribes,priestes,and head men of the people:and in conclusyon, be putte to a shamefull deathe, as an cupll doer, infomuche that among worldly men, it is not possible for any manne to be counted more vile, abiecte, and desperate then he. But for all this there is no cause why ye should despayre.

Whom do men saye ꝟ I ame.

But whom say ye that I am.

Kepe stedfastly in mynde your confession, whiche ye haue made before me. After they haue persecuted me to deathe, I wyll ryse and be alyue agayne, on the thyrde daye. And where as he had nowe and then before, sumwhat darkely monyshed them to the premisses, at this present he spake his mynde playnly, because it appered they woulde nowe awaye with suche communycacyon,

sith they had geuen so noble a verdicte and sentence of theyr mayster.

But for all that they coulde not yet abyde to heare any mencyon of his death, although they shoulde thorough hope of his resurrection haue taken comforte agayne. The loue wherwith they enbraced Jesu, was great: but yet was the same a very worldely loue, and an humayne affection. For as yet they had not receyued the holye Ghost, whiche should make perfyte in them, whatsoeuer was vnperfyte. Wherefore when Peter harde suche fell and cruell wordes of condempning, tourmenting, and sleing, he was not afearde to take Jesv aside, as thoughe he woulde secretly monyshe hym of some thyng whiche shoulde be for his weale, and profyte.

And Peter toke hym aside. &c.

For soth this is mans wisdome, whiche ofttimes studieth to go before the wysdom of god. Yea he was bolde to rebuke his lorde, as thoughe he had not bene well aduised for that he woulde dye, sith he might auoyde deth. And albeit he beleued he would be aliue agayne on ỹ third day, yet he thought it muche better for hym not to dye at all, then after deathe to reliue. This leude tache of Peter, although it proceded of a certayne harty loue towarbes Jesus, yet dyd Chryst openly, and sharply reproue, to thentent we shoulde learne in all thynges obediently to folowe the wyll of God, and not with our fonde iudgement, to go before his determynacyons. It is not mans parte to take Jesu aside, and rebuke hym, for feare leaste he doe, what he hath determyned to doe. But we ought reuerently to beseche hym, that he wyll vouchesafe to take and lead vs, whyther soeuer it please hym. Therefore because he woulde cleane wede out of all theyr myndes, this naughty affection, he fyrste tourned from Peter to his disciples, and then beholdyng them (whome he knewe right well dyd not dissent in oppynyon from theyr spokesman, though he bolder, and more presumptuous thē the rest, was not afearde to speake hys mynde) he rebuked Peter agayne, of whom he was rebuked before, saying: Why lettest thou me Satan? That worde in the Syryan tongue, signifieth an aduersary: as who say: Why doest thou that arte but a disciple, assaye to go before thy mayster? Thou that art a man, attempt to go before god? folowe rather behynd. This is not mans busynes whiche is now in hand. Thyne affection and loue is as yet a worldly affection: neyther sauerest thou of those thynges whiche are of god. If thou wylte be my disciple, it becommeth the to folow my deathe, and in no wise to hinder it. And not the alone (albeit chiefely the, & the other whōe I haue spetially chosē, but also all ỹ will profesſe them selfes to be my disciples.

The texte.

¶ And when he had called the people vnto hym, with his disciples also, he sayde vnto them: whosoeuer wyll folowe me, let him forsake hym self, and take vp his crosse, and folowe me, for whosoeuer wyll saue his lyfe, shall lose it. But whosoeuer shall lose his life for my sake and the Ghospels, the same shall saue it. For what shall it profite a man if he wynne all the worlde, and lose his owne soule? & what shall a man geue to redeme his soule with all agayne? whosoeuer therfor shall be ashamed of me, and of my wordes, in this aduoutrous, and synfull generacyon: of hym also shall the sonne of man be ashamed, when he cummeth in the glory of hys father, with the holy Angels.

When Jesus had thus spoken, he commaunded the whole multitude to be present with his disciples, leaste any should suppose that those wordes pertayned onely to these specyally chosen persons. And when they were nowe all together, Jesus spake vnto them with an audible voyce, on this wyse: Many there be whiche do folowe me rather with feete, then by imytacion of lyfe. Neither do all men come to me for one cause or purpose. For som are entyced hither by the noueltie and straūgenes of my miracles: some with the desire of bodely healthe, and other some by a greate desire to heare my doctryne. But whoso wil be a true folower of me, yf he intende to be associate with me in blisse and glory let the same in the meane time dyspose hym selfe to be my felowe or partener, in suf-

in sufferyng afflyctyons, and death. Let hym vtterly renye himselfe, reseruing nothyng vnto hymselfe in this worlde, but cleane renouncyng all thynges euen to contempt of lyfe: and finally let euery man take vp his crosse, and folowe me. Let not the disciple be ashamed to folow his teacher, nor ỹ seruaunt to folowe his maister. Neyther let any intende to cum to glory by any other way or meane then that, by the whiche he shall se me goe thither before hym. Who so thynketh that he hath in himselfe wherby he is able to attayne saluacyon, shall perysshe. And contrarily, whoso distrustyng all his owne aydes, wholly putteth himselfe to my mercy, shalbe saued. For it is not inough for my sake lytle to passe vpon landes, tenementes, parentes, wife, and chyldren: but like it selfe (for the preseruacyon whereof manne forgoethe all that euer he hathe) must likewyse be forsaken.

Be ye of good comforte: that neuer perysheth which is geuen to me: no rather ye shall preserue that by losyng, whiche you shoulde otherwyse lose in dede by euill kepyng. Throughe faythe of the ghospell, to all men is geuen like euerlastyng. Therefore he that setteth more by this present lyfe, then by the grace of the Ghospell, although he seme for a tyme to wynne the same, yet dothe he in very dede, lose it. For no manne can here prolong his lyfe beyonde the tyme appoynted. Albeit to saye the truthe, neyther in the meane tyme, and before his deathe, liueth a manne in dede, excepte he liue well and vertuously. And after this lyfe (whiche to al men is very short and transytory) he shalbe condempned to euerlastyng deathe. Nowe, whoso for my sake, and for that he is a stedfast professour of the ghospell, putteth his life in hasarde of death, shall preserue it by me, whiche els should verely perysshe. Therefore, yf there be nothyng so dearely beloued of manne in this worlde, but he wyll be content to raunsome temporall life with the losse thereof, debatyng the matter with himselfe in this wyse: What shall it auayle me to haue house, landes, goodes, precyous stones, wyfe and chyldrē preserued, yf my selfe perysshe, and shall not enioye ỹ I am owner of? Thoughe all these thynges be in safety, yet do they perisshe to me ward, if I fortune to dye. For what thyng cā be so dearly beloued, & muche set by of man, ỹ is not to be condempned for the preseruatiō of life?

If one woulde offer another as great riches and treasure as euer had Mydas and Cresus, the beautye of Absolone, the Monarchy and empyre of the whole worlde, and fynally all sortes and kyndes of pleasures and therewyth say: Take these thynges, and dye: wolde not thother byanby refuse this offre made hym with suche condicion, and answere agayne? I loue my lyfe alone, better then all these thynges. Sythe I saye, that euery manne dothe wysely consyder these thynges with him selfe, so ofte as there is any imminent daunger of bodely lyfe, why do they not then more earnestly loke vpon, examyne, and waye the matter, whensoeuer it concerneth that lyfe inestimable? Nowe euerlastyng lyfe is profered vnto thy soule: and wylte thou not exchaunge therefore the shorte, and wretched life of the body? especyally sithe that euery manne shall another daye receyue his owne body agayne, restored to a more blessed life? All men must not of necessitie dye for the profession of the ghospel: but yet euery manne ought to be ready in wyll and mynde so to doe, to the intent, that yf the case requyre, they maye passe nothyng vpon corporall life, so that the lyfe of the soule may be saued. Whensoeuer the storme of persecution aryseth, then must this crosse be taken vp. Albeit neyther, euen when all thynges be quyet, and persecution ceaseth, shall any manne be without his crosse, vnlesse it be counted an easy thyng to renounce all naturall affections, with al worldly pleasures and intisementes, to cut of the inordinate lustes of the flesh, to bridle excesse, to represse sensualytye and pleasure of the bodye, to subdue hastines, and lette passe reuengement. For these thynges also must euery

manne doe, that wyll be my diſciple, euen at that tyme, when the worlde is moſte quiet and without buſynes. But truthe it is that the worlde ſhall with all maner of engynes ryſe agaynſte thoſe whiche profeſſe my name, and threten them with reproche, banyſhement, imprysonment, tormentes, attayndour, and deathe. For this is a naughty nacyon, and ſhall euer haue in it moo reprouable, and naughty diſpoſed perſons, then good menne: among whome it ſhal be counted the greateſt offence that maye be, to profeſſe my name. And if any manne, the worlde being thus ſet, and bent agaynſt me, wyll be aſhamed to confeſſe hym ſelfe to be my diſciple in this vngracyous, and conterfeyte nacion, where after ſhorte affliction foloweth euerlaſtyng blyſſulnes, hym the ſonne of man wyll requyte, and be lykewyſe aſhamed to take hym for hys diſciple, when he ſhall eftſones cum, not lowe, and contempned as he is now, but wonderfull and merueylous in the royaltye and glory of his father: not accõpanyed with a fewe poore diſciples, but enuironed with vnumerable companyes of holy Aungels.

¶ The.ix. Chapter.

The texte. ¶ And he ſayde vnto them: verely I ſaye vnto you: there be ſome among them that ſtande here, whiche ſhall not taſte of dethe, tyll they haue ſene the kyngdome of God cum with power.

THey ſhall not be partakers of the glory, who wyl not now ſuffre the infamy of my croſſe. The Jewes loked for a merueylous kyngdome of the children of Iſraell, whiche they ſuppoſed ſhould begyn, aſſone as Meſſias was cum, and therefore they coulde not beleue ỹ Jeſus was Meſſyas, becauſe he cam ſo poorely, and lyke an outcaſte of the worlde: and muche more were they offended with the mencion of his paſſion, and death. They vnderſtode not howe there were two cummynges of Meſſias, the fyrſte, whiche after the eſtimacyon of the worlde, was lowe, and reprochefull, & another full of maieſtie, and glory, whiche ſhalbe in the ende of the worlde, to thentent he may ioyne vnto hym his whole body, delyuered from all euils, in the glory of the father: and throwe downe Satan with all his membres, into the fyre of hell. He woulde that the daye of his latter cummyng ſhould be vncertayne to all menne: but yet woulde he haue euery man to be in a readynes againſte the ſame. Therfore foraſmuche as there were ſome among the people whiche by inward ymagynacion ſayde thus to them ſelues: when ſhall this tyme of glory cum which he promiſeth? And peraduenture many of them beleued not that it ſhould euer cum at all: Jeſus ſtablyſhed theyr wauering myndes with ſuch wordes as here enſue: Be ye vtterly well aſſured of the thyng I tolde you, that the ſonne of manne (whome ye nowe ſee humble and lowe, and very ſhortly ſhall ſee more abiect then all other) ſhall appeare in the fathers maieſtie, with all his holy Angels, and choſen diſciples. Neyther is that tyme ſo farre of. For there be ſome here in this companye, whoe or euer they dye, ſhall perceyue that the kyngdome of God is already cum with power.

There be certeyne among them that ſtande here.

Therefore let euery man make him ſelfe redy, to thentent he may be founde worthy to be of the ſame kyngdome. Theſe wordes that the Lorde ſpake, the Apoſtles them ſelues as then vnderſtode not, becauſe there was in them double vnderſtanding. For after his death, reſurrection, and aſcenſion, and after the ſendyng doune of the holy ghoſte from heauen, then that vertue of the corne of muſterdſede, that is to ſaye, of the Euangelyke doctryne, began to putte furthe it ſelfe.

¶ And

The texte.

¶And after ſice dayes, Jeſus taketh Peter, and James, and Johñ, and leadeth them vp into an hye mountayne out of the waye alone, and he was tranſfygured before them, and his rayment dyd ſhyne, and became very white, euen as ſnowe, ſo whyte as no fuller can make vpon the yearthe. And there appered vnto them Helyas. with Moyſes, & they talked with Jeſus. And Peter anſwered, and ſayd to Jeſu: Mayſter, here is good being for vs. Let vs make alſo thꝛee tabernacles, one for thee, and one for Moyſes, and one for Helias, for he wyſte not what he ſayd. For they were afrayde. And there was a cloud that ſhadowed them, and a voyce cam out of the cloude, ſaying: This is my beloued ſõne, heare hym. And ſodaynly, when they had loked rounde about, they ſawe no man moꝛe then Jeſus onely with them.

Nowe becauſe the diſciples ſhoulde put no doubtes, but he woulde once perfourme what he pꝛomyſed concerning the maieſtie of his ſecond cumming, his pleaſure was to geue them ſome taſte thereof, and that befoꝛe theyꝛ death, ſo farfurthe as mannes nature was able to receyue oꝛ awaye withall. Wherfoꝛe after fyre dayes Jeſus toke vnto him thꝛee of his twelue ſpecyall choſen diſciples, as the chief and woꝛthyeſt perſons: vnto whome his pleaſure was to ſhewe this ſight, becauſe they woulde make no woꝛdes thereof, tyll the time were cum that they myght lawfully diſcloſe it. Theſe were Peter, James, and John. Them onely he toke awaye with him into a very highe mountayne. Foꝛ they muſte be farre from all carefulnes of lowe and yearthly thynges, whome Jeſu vouchſafeth to ſhewe ſuche a ſyght vnto. He dayneth euen in theſe dayes to geue by ſecrete inſpiracyon, vnto certayne elect perſons enhaunced to the mountayne of pure contemplacyon, ſome taſte, and ſyght of the euerlaſting blyſſefulnes.

The people whiche abyde benethe in the playne, knowe nothyng thereof, and if a manne tell them, they beleue not. When the Loꝛde, and his diſciples were cumme to the toppe of the mountayne, fyꝛſt of all they fell to theyꝛ pꝛayers. Foꝛ pꝛayer is the thynge whiche chiefly pꝛepareth the eyes of the heart, and maketh them mete to behold ſuche a ſight.

And he was tranſfigured. &c.

And loe, as Jeſus was in his pꝛayers, the ſhape of his body was ſodaynly chaunged. Foꝛ his face, whiche befoꝛe ſemed not to diffꝛe from the common phyſnamy of other, ſhone as bꝛyght as the ſunne. Then dyd his clothes glyſter with whytnes, ſurmountyng the whytenes of the ſnowe: ſuch as no fuller can by his crafte make the lyke vpon clothe. Neyther was Jeſus ſene thus alone, but with hym Hely, and Moyſes talkyng together. It was Moyſes office to talke with God. And we rede howe Hely was taken vp and caryed into heauen with a fyery charyot. Doubtles theyꝛ communycacyon with Jeſu, ſignifieth the agrement of the lawe and the Pꝛophetes. Foꝛ the lawe ſhadowed and dꝛewe out Chꝛyſte with myſticall fygures: and the pꝛophetes ſhewed befoꝛe by theyꝛ pꝛophecies, howe Chꝛiſte ſhoulde cumme ſuche a one, and like in all poyntes as Jeſus cam̃e: and yet the Jewes woulde not beleue. The matter where vpon they talked, was his gloꝛyous deathe & departyng, whyche he ſhoulde in ſhoꝛte ſpace after fulfil at Jeruſalem vpon the croſſe, ſo that here the mencyon of deathe dyd lykewyſe aſſuage that exceadyng great pleaſure, whereof mans mynde was in no wyſe receyuable. Peter being rauiſhed with this vnſpeakable ſyght, and therefoꝛe not well able to rule his affectes, bꝛeake theyꝛ communycacyon begoune of death, ſaying: Mayſter ſpeake noꝛe of Jeruſalem: Here is good being foꝛ vs. Therefoꝛe let vs make. iii. tabernacles in this place, one foꝛ thee, another foꝛ Moyſes, and the thyꝛde foꝛ Hely.

And there appeared vnto them Helias & Moyſes.

And Peter anſwered. &c.

Theſe woꝛdes of Peter, partly pꝛoceded of the feare of death, whiche was deepely ſucken into his minde, and partly of the great pleſure he had in beholdyng of this ſight, wherewith he was as it were dꝛonken. Foꝛ lyke a man beſyde hymſelfe and rauyſhed of his wyttes, he wyſt not what he ſayde.

So great was the feare wherewith these mortall menne, not yet receyuable of the diuine maiestie, were astonied. Therfore because they should not be ouercumme with this passyng great bryghtnes, there arose a cloude whiche ouershadowed them, and tempred that vnsuffrable light, so as they might awaye with it. This taste of the diuine maiestie, was geuen to theyr corporall iyes. There was also somewhat geuen vnto theyr eares. For there sounded out of the cloudes, the fathers voyce, being likewise full of maiestie, whiche sayde: This is my moost dearly beloued sonne, geue eare vnto hym.

And there was a cloude that shadowed them &c.

Nowe, howe for very shame dooe the Iewes to this present daye, speake agaynst Chryst, sith bothe Moyses, and Hely, whiche are of greatest authoritie among them, beare hym wytnesse: sith the father (whome they woulde be sene deuoutly to serue and worshyp) gaue by his voyce, the whole authoritie to his onely begotten sonne. The Apostles were delighted with this glory: but let hym that wyll cumme thereunto heare Iesu whan he exhorteth to the imitacyon of his crosse. O Peter doe not thou from henceforthe rebuke thy Lord: do not thou go before Gods determinacion. Thou heardest the fathers voyce, whiche sayd: heare hym who is my dearly beloued sonne, as who saye: hitherto you haue heard Moyses, and the Prophetes prophecying of Chryst, they haue nowe played theyr partes. He is alredie cum whome they promysed. Hereafter geue no eare vnto such as promise thinges to cum: but heare you hym that is present, and speaketh my wyll and pleasure. No man shall speake truer thinges. Whatsoeuer disagreeth with his wordes, that vtterly refuse you.

And a voice came. &c.

Anone as this voyce of the father was heard, all thynges were sodenly chaunged agayne into another shape and lykenes: for when they loked rounde aboute them, like menne awakened out of theyr slepe, they sawe not one tote of al that euer they sawe before, saue alonely Iesus, whoe was present with them agayne, hauyng the selfe same shape that he was wonte to haue. He shewed them his greatnes onely through a cloude, and they were not able to behold it. What woulde they haue done, if he had shewed them his very hyghnes and maiestie, euen as it is in dede: Therefore Iesus eftsones humbled him selfe to theyr lownes, and forsakyng the toppe of the mountayne, came downe to the reste of his disciples, and the multitude. Here remembre thou that art a preacher of the ghospell, howe muche more it becūmeth the to humble and abase thy selfe to the capacitie of the weake, the whiche wast once lyke weake as they be: & yf thou haue any hygh or excellent qualitye in thee, ꝑ same is Chrystes, and none of thyne.

And sodainly when they loked rounde about, &c.

The texte. ¶ And as they came doune from the hyll, he charged them that they shoulde tell no man those thynges that they had sene, tyll the sonne of manne were risen from dearthe again. And they kepte that saying with them, and demaunded one of another, what the rising from death agayne, woulde meane. And they asked hym saying: why then say the Scrybes that Helyas must fyrst cum? He answered, and sayd vnto them. Helyas verely when he commeth fyrst, restoreth all thynges. And the sonne of man (as it is wrytten of hym) shall suffre many thynges, and be sette at naught. But I saye vnto you, that Helias is cum, and they haue done vnto hym, whatsoeuer they would, as it was wrytten of him.

As they were cummyng doune from the hyll, or ere they camme to the multitude, the Lorde Iesus forbad those three to tell any bodye what they hadde sene, tyll after the tyme that the sonne of manne were rysen agayn from the dead. Other heretofore when they were likewyse commaunded to holde theyr peace, did so much the more blase abrode those thynges, which they were charged not to disclose. But these. iii. because they heard the fathers voyce saiyng heare hym. &c. did as they were commaũded, kepe secret what they had sene, insomuche that they disclosed it not to the residue of the Apostles before the time appoynted. They wyste not what the matter meante: but yet they supposed there

sed there was lumme earnest cause, why Jesus woulde not haue it publyshed vnto the people before his resurrection were knowen . For what other good shoulde they haue done by tellyng it abrode, but made them selues a laughing stocke vnto the faythles ? Who woulde haue beleued it to haue bene matter in dede, that Jesu had appeared in suche wyse, syth menne shoulde se hym sone after putte to so muche shame and villany, and in conclusyon suffer deathe vpon ỳ crosse: But the disciples (whoe durst not after they had once heard ỳ fathers voyce, distruste the wordes of Jesu) not vnderstandyng what he meante by these wordes ensuyng : When the sonne of man shall ryse from death. &c . fell to reasonyng the matter among them selues, and supposed verely that incontynent after his resurrection, the glory of that kyngdome shoulde begynne, whereof they had nowe taken a saye: howbeit there was a certayne scruple or doubt whiche made muche agaynst them, and that was, because his death was at hande, the whiche he had ofte tymes warned them of before, promysyng he woulde reliue on the thyrd daye after the same.

But they had learned of the prophecy of Malachy, howe Hely shoulde cumme before the great daye of the Lorde . And because they coulde not assoyle this doubte among them selues, they moued the question to Jesus: Lord saye they thou hast performed thy promyse: We haue seene the bryghtnes of the kingdome of God. Therefore we beleue that after thy resurrection, thou wylt cum in semblable lykenes, and suche a one as thou diddeste whylere appeare vnto our syght. But what is the cause that the Scrybes, takyng theyr authorytye of the prophecy of Malachy, dooe saye, that the same daye shall not cum, vnlesse Hely the Thesbite cum before, to make the people in a readynes agaynste ỳ cũmyng thereof, leste the Lord smyte al menne with cursyng: Certes Hely, whome we sawe with the in the mountayne, is not yet cumme. Neither is there as yet any thyng done by hym. Therefore, eyther the kyngdome of God shall not cumme byanby after thy resurrection: or els there is another sence and meanyng of the prophecy, then the Scrybes doe teache. Vnto this question of the disciples, the Lorde Jesus made a doubtfull answere, for that they were not as yet receyuable of the whole mystery hereof.

And demaũded one of an other.

He answered & sayde vnto them.

For abhorryng those thynges whiche pertayned a great deale more vnto theyr saluacyon, they dreamed onely vpon the glory of that kyngdome, whereof they had taken a taste: perceyuing not howe this is also the kyngdome of God, when the holy ghoste (the ghospell being spred abrode and euery where preached) subdueth all the puissaunce, bothe of this worlde and also of oure ghostly enemy the deuyll. That kyngdome began to appeare, what tyme the lame walked, the blynde sawe, the dumme spake, the lepers were clensed, and the deuils caste out . Nowe whan this kyngdome shoulde cumme, whereof they had a litle before taken a taste, the Lord would not haue them to knowe: yet to thentent they should more pacyently take his deathe, whome they loued out of measure, he suffred them to dreame for a whyle, that the bryghtnes of the same kyngdome shoulde shortely cumme, whereof there was a saye geuen in the mountayne . Therfore he temperethe his answere so discretely, that he approueth the prophecye, and yet dothe not altogether condempne the interpretacyon of the Scrybes, but only reproueth theyr vngodly argumentacyon whereby they concluded that the kyngdome of God was not yet cumme, because that same Hely, whiche was promysed long agooe of the Prophet Malachy, had not as then appeared in the worlde. For nowe the spyrytuall kingdome of God (whiche thyng the proude Scrybes and Pharisеis vnderstode not) began to cumme. Nowe was Hely after the mysticall vnderstandyng alredy cumme. Therefore Jesus sayde: bothe that whiche Malachy prophecyed of Hely, and also that whyche the Prophetes spake before of the sonne of man,

Helyas verely when he cõmeth fyrst, restoreth. &c,

shall cum doubtles. You reade of Hely howe he shall cum before the great, & dreadfull daye of the Lorde, to turne the heartes of the fathers to theyr chyldren, and the heartes of the chyldren to theyr fathers, to thentent that the yonger sorte and posteritie, maye perceyue howe that is already cumme and perfourmed, whiche theyr forefathers and elders awayted for. Therefore this Hely goyng before, restoreth all thynges, and amendeth whatsoeuer is not right, least the Lorde cumme to the great mischief and vengeaunce of all men, if he fynde them vnprepared.

And ỹ sõne of man as it is writen of him.

But like as the prophecy of Malachy speakyng of Hely the forecurrour is true: euen so are the prophecies of other Prophetes like true, whiche foretell howe it shall cumme to passe, that the sonne of manne or euer he shewe hys maiestie, shal suffer many thynges, shalbe sette at naught, be mocked, and in conclusyon putte to deathe. Yea, to saye the truthe, whatsoeuer was prophecied of Hely to cumme, is already accomplyshed, and fulfylled: the whiche thyng beyng as yet vnknowen vnto the Scrybes and Pharyseis, I disclose vnto you my deare frendes. For Hely is all ready cumme, whoe shewed howe the kyngdome of God was present, and moued all menne to be repentaunt for theyr former lyfe. And yet, this notwithstandyng, they whiche boaste and crake vpon the perfite knowledge of the prophecy, knewe hym not: And they whiche loued better theyr owne kyngdome, then the kyngdome of God, delte by hym, not as he deserued, but as them lyked. For he camme accordyng to the prophecyes of Esaye, and Malachy, cryeng in wyldernesse how the great and terrible daye of the Lorde, was present, howe the axe was alredy put to the rote of the tree, and that euery manne shoulde spedely endeuour hym selfe to auoyde the vengeaunce of God cummyng. But this Hely (whoe openly without regarde of person, rebuked euery mannes vices) they dispised, and put to deathe. Neyther wyll they more gently entreate Messias, then they haue done his forecurroure.

But I saye vnto you ỹ Helias is cumme.

Hereby Jesus declared howe John was Hely, not after the body, but after the similitude of spirite: who, whyles he neyther spared kynges, ne pharyseis, was caste in to pryson, and beheaded. As they dyd by the forewalker, so wyll they doe by his Lorde: The same thyng wyll they lykewyse doe by those Apostles, that shall folowe hym. For whosoeuer hath sincerely preached that godes kyngdome should cumme, the same hath suffred many afflyctions of the vngodly. And whoso syncerely preacheth ỹ it is already cum, must nedes sukre the lyke. With these wordes Jesꝰ called backe his disciples from ỹ dreame of glorye, to the remembraunce of the storme that was to cum, and hanged ouer theyr heades, that is to saye, from pleasaunt thynges to necessarye.

The texte.

¶ And when he cam to his disciples, he sawe much people about them, and the Scrybes disputing with them. And straycht way, all the people (when they beheld hym) were amased, and ranne to him, and saluted hym. And he asked the Scrybes, what dispute ye among them? And one of the company answered, and sayde: Mayster I haue brought vnto the my sonne, which hath a dumme spirit, and whensoeuer he taketh hym, he teareth hym, and he fometh, and gnasheth with his teethe and pyneth away. And I spake to thy disciples that they should caste hym out, and they couldenot.

In the meane whyle that they had thus commoned together, they were cum into the sight of the people, at what season a great multitude, were gathered about the disciples, whome Jesus left beneath in the playne. He sawe also the scrybes reasonyng ỹ mattier, I wot not where vpon, with his disciples. Now when the people had espyed Jesus vnloked for on theyr behalfe, forasmuche as he had priuelye conueyed himselfe awaye with a fewe of his disciples, they were astonyed, and met him cummyng full and whole, and saluted hym.

Jesus was not ignorant what the scrybes disputed on, but yet he asked

what

what the matter was where vpon they reasoned, to thentent ỹ euery body might know what was done. And when both ỹ disciples & the scribes held their peace for very shame, the disciples for ỹ they assayed to cast oute a diuell, and coulde not bring it to passe, and the other because that in the presence of the disciples they depraued the name of Jesu, as a thing vertuelesse, and of no efficacie: one of that multitude who ministred the occasion of the reasoning, shewed the whole matter euen as it was, vnto Jesu. Mayster, saith he I brought hither my sonne vnto the, who is vexed with a dumme spirite, of whome he is pitiefully tourmented. For whensoeuer the spirite, taketh him he dasheth him agaynst the ground, and then the childe foameth at the mouth, gnasheth with his teethe, and cryeth out, and al this whyle he pyneth and consumeth awaye, by reason he is thus vexed. Because thou wast not here, I desyred thy disciples that they would chase away this spirite, and delyuer my sonne. They assayed to do it, and coulde not.

And he asked ỹ Scribes. &c.

The texte.

¶ He answereth him, and sayth: O faythles nacion, how long shal I be with you? howe long shal I suffer you? Bryng him vnto me. And they brought him vnto him. And assone as the spirite sawe him, he tare him, & he fell downe on the grounde walowing and foming. And he asketh his father, howe longit is ago since this happened him. And he sayed of a childe, and oftetymes it hath cast him into the fire, & into the water, to destroy him. But yf thou canst do any thing, haue mercy vpon vs, & helpe vs. Jesus sayed vnto him: yf thou couldest beleue, all thinges are possible to him that beleueth. And strayght waye the father of the childe cryed with teares saying: Lorde I beleue, helpe thou my vnbelefe.

When the lorde heard this, to shewe, that feblenes of fayth was the verye cause why the yonge man was not delyuered of the spirite, he makyng as though he had been wrothe and in a fume, sayed: O faythlesse nacyon which yet canst not by so many miracles as I haue done, be brought to belefe. How long shall I lyuyng here in earth, striue with youre vnfaythfull obstaclenesse? howe long shall I beare with you? when wyll you cum forwarde in those thynges that be of the spirite? when wyll you beleue those thynges that you see not, syth you beleue not the thinges whiche you see w your corporall iyes? bryng him hyther to me. And they brought hym vnto him. That synne cleaueth faste, whereunto the synner hath from his childhode accustomed. But after he was brought vnto Jesus he was worse vexed then he was before, by reason of the conflicte whiche arose betwene the spirite desirous to amende, and sensualitye tollyng and alluring him agayne, to his accustomed synfull lyuyng. For anon as the fiende saw Jesus, he feelyng a contrarye power to his, toke the yonge manne, and sore vexed hym, insomuche that beeyng dashed agaynste the grounde, and rolled to and fro, he somed at the mouth. This was a pitifull syghte to all the people. But it is a muche more pitifull syght, when the synner possessed with greuous sinnes, and of long continuaūce, is likewise vexed in soule. Howbeit there is no synne vncurable vnto Jesu.

The Lorde because the other should also knowe in howe euyll case he was, asked his father howe long it was, since his sonne fyrste began to be thus vexed: he answered agayne, of an infant. And the spirite doth not onlye, sayeth he, thus vexe hym as thou seest, but also casteth hym oftetymes headlong into the fyre, & many tymes into ỹ water, because to destroy him. Here ỹ hearest a very sore & cruell malady tourned into nature: & therfore the father feared least it had been vncurable. For he sayed moreouer: But yf thou be able to doe any thyng haue mercy on vs, and helpe vs. He dyd wel to desyre ỹ mercy of Jesu, who could alleage no merites: howbeit thou hearest a wauering fayth, when he sayeth: But yf thou be able to doe anye thyng. &c. That fayth Jesus reformeth, saying: doubte thou not what

But if thou cāst do anye thyng. &c.

I am

I am able to doe. For if thou couldest beleue, there is nothyng but strong & stedfast fayth may obteyne it. Assone as Iesu had sayed so ỹ father had better hope and comfort thẽ he had before, & declaryng the greate desyre of his mynde with teares, and weppyng, sayed: I beleue lorde, and yf my belefe be vnperfite, healpe thou my weakenesse.

The texte. ¶ When Iesus sawe that the people came runnyng together vnto him, he rebuked the foule spirite, saying vnto hym: Thou dumme, and deafe spirite, I charge the cum oute of him, and enter nomore into him. And the spirite (when he had cryed, and rent him sore) came out of him, & he was as one that had ben dead, in somuche that many sayed, he is deade. But Iesus caught his hande, and lyft him vp, and he rose. And when he was cum into the house, his disciples asked him secretly: why coulde not we caste him out? And he sayed vnto them: this kynde can cum forth by nothyng, but by prayer, and fastyng.

In the meane season, the people came running together on euery syde, to se this sight. When Iesus sawe they were cum (for his wyll was to haue them all to be witnesses of the myracle) then put he furthe that almyghtye voyce wherwith he calleth to lyfe agayne when it pleaseth hym, euen the dead. He threatened the foule spirite to handle him accordingly, vnlesse he would in continent depart, saying: Thou deafe & dum spirite, I charge the to get the out of ỹ man, & that ỹ neuer frõ hẽceforth enter into him agayne.

Iesus is in a fume with the spirite, because he maye shewe mercye vpon the man: geuing vs a lesson what we ought to doe in healyng of sinners. A manne must rebuke vice, that he maye seme to loue the soule health of the person. And because we shoulde know that man laboureth and speaketh in vayne, vnlesse Iesus speake with hym by his secrete vertue and power, the disciples commaunded the spirite to go out, but all was in vayne, because Iesus was awaye. He is away so oft as our fayth is colde, and wauering, by the whiche fayth, his wyl is that we obtayne all thynges. What was done at the emperious voyce of Iesu? By and by the spirite wente out.

And the spirite whẽ he had cried. But to thentent it should appeare that he went out agaynst his wil, he cryed, and vexed the sely wretche very sore at his departure. For nowe laye he vpon the grounde for deade, insomuche that many sayed he was deade in dede. Thou seest here a figure of a penitent person, & him who turneth from great, and accustomed synnes, to amendement. Nowe hath the hatred of synne delyuered hym from synne: howbeit he is at the nexte doore to desperacion, who so both knowleageth his own filthinesse, and also hath goddes iustice in remembraunce. But yet lyeth he happily deade that is deade to synne. For then remayneth there nothing elles, but that he begyn to lyue agayne to righteousenesse. And this benefyte geueth also our most bounteous sauiour Iesus, without whome there is no safetie. He caught the fellowe by the hande, and lifted hym vp as he laye in this traunce, and furthwith thesame, whoe before seemed deade, recouered his former strengthe: and throughe the benefite of Christe, rose vp strong and lustie. But vnlesse Iesu had nowe geuen him newe grace to leade a godlye lyfe, it had been to no purpose ỹ he was deliuered frõ the dyuell at the contemplacion of his fathers fayth. Nowe heareth this deafe man, whyche before had his eares stopped w̃ worldly lustes against ỹ doctrine & worde of the gospell. Nowe speaketh this dum felow, who before was tonge tyed & speacheles by reason of the passions, & wilful pangues of ỹ flesche. Nowe is thesame at rest & quyet, who before styred w̃ the furious rages, sumtime of sensualitie, and pleasure of ỹ body, sumtime of ambicion, & desyre of worldly aduauncemẽt, other whiles of wrath, now of enuy, nowe & then of couetousenesse, was as it had been rauished & caryed by the constraynte of sum vncleane & violent spirite. All these thinges saw the Apostles, & sayd nere a worde, for that they durst not interupt ỹ lord. The Scribes also helde their peace being now assured by ỹ thing selfe howe it was not by reason the name of Iesu was vn-

But Iesus caughte his hande, &c.

effectuall

effectuall and vertuelesse ꝑ this felowe was no sooner ryd of the spirite) but for the weakenesse of fayth. And as it chaūced vnto this yong man bodely, so chaunced it to the Pharisеis spiritually. They were not healed of their synnes bicause they beleued not the worde, by the only vertue wherof, they myght haue been healed. But when Jesus was cum into the house, ꝑ disciples now beyng wᵗ him alone, asked him what was ꝑ cause why they could not cast out the deuyl, syth they had afore cast out so many in his name. For they were disquieted in mynde, with a certayne humayne carefulnesse, least they had vnwares offended the Lord, and by that meanes loste the power, whiche he once gaue them to worke miracles.

Jesus who is not wont to take away agayne, what he hath once geuen, but to encrease the same (yet wyll not he haue his gyftes negligently kepte, and after a recheleſſe sorte: and nowe hath he sufficiently declared, in the father of him that was healed, how weaknesse of fayth was the onelye impedyment why the deuyl wente not forthe, the whiche fayth was not as yet so strong in the disciples, as it ought of congruence to haue been) Jesus, I saye, aunswered, that there was a certayne speciall kynde of dyuels, whiche coulde not otherwyse be expelled, then by prayer, and fastyng. For these be the two engynes whiche are of mooste force agaynst wicked spirites. For by prayer, the strength of fayth is renued and quickned, as it chaunced vnto the yonge mannes father, who sayed: Lorde helpe my vnbeleſe: And by fasting, bycause it contayneth a certaine forbearyng of all carnall pleasures, the rebellion of the flesshe is subdued. He must haue a cleane spirite himself: whoso goeth aboute to caste out vncleane spirites of other. Jesus and the three disciples, wer newly returned from prayer. The rest of them kept cōpaygnie with the multitude, and dyd neyther faste, ne praye, and for that cause were not able ynough, to caste out a dyuel whiche had so faste holde, and was so familiar. The more the trust of our selues encreaseth in vs, the more the power to worke miracles decreaseth: The more the power of the flesshe is mortified in vs, the stronger is the holy goste by whose onely power foule spirites are expelled. We muste therfore oftetymes praye that the strength of fayth may in vs be encreased: we must also mortifie our flesshe cōtinually, to thentent that the spirite of Jesu Christ may liue in vs. To be short, Christ doeth now prepare his disciples against ꝑ hour whē they shall be cōmaunded to watche, & pray, least they fal into temptacion. But because they toke a nap after supper, the weake flesshe had the vpper hande.

¶ And they departed thence, & toke theyr iourney thorow Galile, and he would not that any man should knowe it. For he taught his disciples, & sayed vnto them: ꝑ sonne of man shalbe deliuered into the handes of men, & they shal kyl hym, and after that he is kylled, he shal aryse agayne the thyrde daye. But they wyst not what he sayed, and wer afrayd to aske him. And he came to Capernaum. And when he was cum into the house he asked them what was it that ye disputed among your selues by the waye? And they held theyr peace. For by the waye they had reasoned amonges them selues, who shoulde be ꝑ chiefest. And when he was set downe, he called the twelue to him, and sayed vnto them: yf any desyre to be fyrste, the same shalbe laste of all, and seruaunt to al. And he toke a chylde, and set him in the myddes of them. And when he had taken hym in his armes, he sayed vnto them: whosoeuer receyueth any suche chylde in my name, receyueth me. And whosoeuer receyueth me, receyueth not me but hym that sent me. The texte.

These thinges done in maner before rehearsed, Jesus beyng accompaygned wᵗ his disciples began to take his iourney to Jewrywarde, who pryuily, & as it wer by stealth, passed through the countreye of Galile, not because he feared death (whiche in dede he moste feruentlye desyred) but least he should haue semed to prouoke the priestes, & Pharisеis to conspyre hys death before the time appoynted. This outwarde appearaūce of feare shewed

wed he because he would cleane delyuer his disciples from al feare, and also declare the weakenesse & frayltie of the nature whiche he had take vpon him. As he went by the waye, he repeted vnto them the same thing, whyche they had diuerse tymes hearde him speake of before. For he sayed as foloweth: That must nedes cū to passe, which I haue so oft tymes told you: the sōne of mā shalbe delyuered into the hādes of men to be taken, cōdempned, mocked, scourged, and slaine. You must make your selues readye in mynde agaynst the cumming of these thynges, whiche vndoubtedly be at hande. But it is vnpossible for any of you so to doe, vnlesse the same be free from al worldly affections, and be also stablished with the strength of the spirite. I knowe that the minging of death troubleth you very sore. But you must be of good comforte, and take mennes hartes vnto you. I wyll not long forsake you. For I wyll be a lyue agayne on the thirde daye. The disciples were so dull, and feble wytted, that they vnderstode not these wordes (not withstāding they wer playnly spokē) supposing there had been sum darke mysterie in them, because it came to theyr remembraūce, how they had been sumtymes before deceyued with suche figuratyue manour of speakynges, as when they were commaunded to be ware of the Pharisels leuen. Neyther could they yet conceyue in mynde the mystery of the crosse, nor gesse for what purpose he would be slayne, yf he would soone after his death relyue agayne, syth that he who canne relyue when him luste, can also yf it please hym, not dye at all.

And wer afrayed to aske him. &c

Therfore albeit they were greatlye offended with these woordes, yet durste they not aske hym any question, feared wᵗ thensample of Peter, who to his displeasure, questioned with the lord herin. For they heard Christe say vnto hym: Go after me Satan: They yet sauoured of the worlde: for goddes determinacion was to be reconciled to mankynde, pardoned of all his offences thorow fayth, by ỹ sacrifice of an vnspotted lambe. The disciples dreamed vpon a certayne worldly kyngdom, and therfore as they trauayled by the waye, they fell a reasoning among theimselues, who shoulde haue the preeminence and vpper hande in the kingdom of God, whiche they hoped should very shortly begyn. They sawe a litle before, howe the three disciples were preferred afore the reste in goynge vp to the Mountayne: they sawe howe Peter had the preeminence when the keyes of the kyngdome of heauen were deliuered, and yet sum of theim were his auncientes, yea and besides that kynne vnto the Lorde.

And he came to Capernaum. &c.

When they were cum to Capernaum, the Lorde asked them a parte what was the matier wherevpon they reasoned secretlye betwene themselues, as they went by the waye. But they holdyng their peace, and ashamed to make him an aunswere (for they knewe wel that he being the authour of all modestie and humblenesse of mynde, would disalowe this their ambitiousnesse): Jesus because he woulde cleane wede oute of theyr myndes, this moost dampnable and naughtie affection, sate him downe as one that woulde teache sum earneste mattier with authoritie, and commaunded theim all twelue to cum vnto hym, and then sayed: If any of you desyre to be the fyrst or chief man in the kingdom of heauen, the same shalbe lasse, & seruaunt to all: so far wyde is it, that ỹ kyngdome of heauen ought to be estemed after this worldly kingdom. And anon, because he would the depelyer fasten this doctrine in theyr myndes, he called vnto him a litle childe, & sette him in the myddes of them. And when he had embraced hym, signifying therby howe muche he defyed proude persons, and loued suche as are humble and meke in spirite, then sayd he vnto them: Do you see this lytle babe? what is more abiect, and vile, after the estimacion of the worlde? yet

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they ꝑ are ſuche in humblenelle of mynde, ſimplicitie & godly liuing, as this is in age, thole do I ſet mooſt ſtoze by. Foz reaſon will that I loue the beſt, whiche be likeſt vnto my ſelf. This ꝓrogatiue is not eſtemed by riches, reuenues, power, ſtatelyneſſe, & violence. Foz ſuche as haue theſe thynges, as they moſte reſemble heathen ꝓnces, euen ſo are they highlieſt eſtemed of theſame. Lyke as earthly kinges beleue that they are eyther honoured, oz diſhonoꝛed in theyꝛ great eſtates: ſo in this Euãgelike kingdom I thinke my ſelfe to be eyther honoured oz diſhonoured in ſuche lytle babes, whome the woꝛlde ſetteth naught by becauſe of their innocencie, ſimplicitie, & humbleneſſe of minde. If you know any to be moze humble and low then I am, hym counte ye foz the chiefe manne in the kyngdome of heauen. But yf ye fynde none, then take you me foz the very ſoueraygne: And as euery man moſte reſembleth me in contemnyng of thoſe thinges, whiche great mẽ ſue foz in ꝓynces courtes, ſo iudge you him to be the mooſt ſoueraygne perſõ. Therfoze who ſo receiueth one of ſuch litle babes, in my name, the ſame receyueth me. Foz it reioyſeth me to be receyued in thoſe: whom I loue as the that are lyke me. Agayne, whoſo receyueth me beyng loweſt of al men, after the eſtimacio of ỹ woꝛlde, receyueth not me, but him that ſent me. Foz as the mayſter is honoured oz diſhonoured in the ſcholers: ſo is the father lykewyſe diſhonoured oz honoured, in the ſonne.

By theſe woꝛdes, Jeſu toke not awaye authoꝛitie from ſuche as be ꝓlates, and haue the charge oz ouer ſyght of the Loꝛdes flocke, but plucked out of the diſciples myndes, all deſyze of woꝛldly auauncemente. Foz the lowneſſe of this ſoꝛte of lytle ones, is not eſtemed after the quantitie and ſtrength of the bodie, but after the humbleneſſe of ſuche a mynde, as claymeth nothyng in this woꝛlde that is highe, noꝛ truſteth anye whit to hys owne ſtrength, but with ſyncere fayth hangeth vpon Chriſte.

The texte.

Iohn aunſwered hym, ſaying: Mayſter, we ſawe one caſt out deuels in thy name and he foloweth not vs, and we forbad hym becauſe he followeth vs not. But Jeſus ſayed: forbyd hym not. Foz there is no man whiche (yf he doe a myracle in my name) can lyghtlye ſpeake euil of me: foz he that is not againſt vs, is on our part. Whoſoeuer ſhal in my name geue you a cuppe of water to dꝛynke, becauſe ye belong to Chriſt, verely I ſay vnto you, he ſhal not leeſe his rewarde.

By occaſion of theſe woꝛdes, there aroſe an other doubt among the diſciples, the whiche Iohn ꝓpouned in this wyſe: Mayſter (ſayd he) when thou ſenteſt vs out to ꝓeache the kyngdome of God, we ſawe a certayne felowe caſte out dyuels in thy name, and yet was theſame neyther of the numbze of the twelue, noꝛ of the ſeuentie, whome thou dyddeſt afterwarde chooſe, & ſende out, noꝛ none of al the diſciples, whiche folow vs. Wherfoze hym, as one of an other ſecte, and none of thy felowſhip, we foꝛbad: but whither we dyd well oz no, we wot not. Jeſus anſwered: Foꝛbyd ye none ſuche as are in any wyſe good to ſpꝛede abꝛode, and ꝓeache the gholpell. Foz you muſt not be diſdaynfull in receyuyng of thoſe, whiche go aboute, by what endeuoure ſoeuer it be, to auaunce the woꝛde of god. you muſt not cõſidꝛe whether he folowe me as a diſciple, but whither he ꝓeache my name. If he caſt out dyuells by callyng vpon my name, he cannot lightelye ſpeake yuell of me. And yf he ſo doe, then will the thyng it ſelfe repꝛoue him. Foz it ſhall be ſaid vnto him: howe dareſt thou foz very ſhame backbyte that man, whiche thou haſt ꝓoued mightie, and effectuall in woꝛking of miracles? Therfoze do ye not vpon light occaſiõ ſuppoſe him to woꝛke foz a naughtie purpoſe, who ſo doeth a godly dede. He that reſiſteth not the goſpell, in this poynte furthereth it, becauſe he aydeth not thẽ, whiche take part againſt theſame. Whoſoeuer is not agaynſte you, maketh foz you. This newe doctrine muſt be ſet foꝛth when ſoeuer occaſiõ ſeꝛueth: but with what ſyncerite of mynde

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it be promoted, it is no mattier to you, so that the preacher doe by any manour of meanes further the busynesse whiche you goe about. For not onely they shall be rewarded for furtherynge of the gospell whyche shall caste out diuels in my name, but they also who accordyng to theyr abylytie, wyl put theyr helpyng handes neuer so little to the aduaunceyng therof. For who so wyl geue you euen but a cuppe of colde water in my name, that is to say, in respecte that ye are my disciples, and do my businesse, be you right well assured, thesame shall not lacke his rewarde.

The texte. And whosoeuer shall offend one of these litle ones that beleue in me, it were better for him yf a mylstone were hanged about his necke, and he were caste into the sea. Wherfore yf thy hand hinder the, cut it of. It is better for the to enter into lyfe, maymed, then (hauyng two handes) to go into hell, into fyre that neuer shalbe quenched, where theyr worme dyeth not, and the fyre goeth not out. And yf thy foote be a hyndraunce to the, cut it of. It is better for the to go halte into lyfe, then (hauyng two feete) to be cast into hell, into fyre that neuer shalbe quenched, where theyr worme dieth not, and the fyre goeth not out. And yf thyne ye hinder the plucke it out. It is better for the to goe into the kingdome of God with one ye, then (hauyng two yes) to be caste into helle fyre, where their worme dieth not, and the fyre goeth not out.

Agayne if any shal chaunce to let them, by whome the gospel is aduaūced (truly it is aduaunced not by those whom the world counteth great, but by litle ones, simple persons, vnderlinges, and men of no reputacion) if anye, I say, offend any of these litle ones who haue reposed theyr affiaūce in me, so true is it that he shall not auoyde punishment, that he shoulde be muche easlier punished, if there were a mylstone tyed vnto his necke, & he cast into the sea. The princes of this world cruelly punishe suche, as let theyr deputies to put those thynges in execution, whiche they haue cōmaunded to be done. They hange them on a teobet, and also many tymes quarter them, or cast them downe headlyng from sum high rocke, or els drowne them in the sea with a stone tyed vnto them, for cummīg vp agayne: so true is it that they will not haue theyr great men offended, whom they vse as minysters of their tyrannie, that is to say, to oppresse the people. But God will muche greuouslyer punishe such as wil let his litle ones (whom he would to haue the handelyng of thaffayres of the heauenlye kyngdom of all mennes saluacyon) that they cannot put theyr kynges commaundementes in execucion. For albeit they shall seeme for a tyme so to doe vnpunished: yet at the length shall they not escape the punishment of hell. The tyrantes of this worlde could inuent no kynde of deathe comparable to that punyshement, wherby both bodye and soule shal seme to dye with continuall tourmentes, and yet neuer can dye. Therfore studye you not howe to be reuenged. Doe your businesse, and God shall punishe those that will let you.

Wherefore yf thy hand hinder the. &c. Nowe if there aryse any lette and impedimente, not of any persecutoure, but on theyr behalfe, whiche appeare to be your frendes, there ought nothyng to be so deare vnto you, ỹ the loue therof maye cause you to leaue of the mynistracion of the gospell. Admitte it be thy ryght hande, that is to saye, thy father or verye nere frende, whome thou canst not spare: put case it be thy ryght ye, that is to wete, thy welbeloued wyfe, and swete childrē: Admitte it be thy foote, that is to saye, thy seruaunt, or factour, whose seruice thou canst not lacke for therplopture of suche affaires, as thou hast to do in this worlde: Cut of thy hande, plucke out thyne ye, chop of thy foote that hyndreth the to doe the busynesse of the gospell. If thou canste bryngе with the to the euangelyke saluacion thy father, thy mother, thy brethren, and thy systers, doe it. But yf the tender affection thou beareſt towardes them, withdrawe the from the ministracion of the gospell: and agayne if it

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should so cum to passe that whiles they refuse to be saued by thee, thou shouldest also perishe, and be dampned with them, then cast awaye naturall affection, and let the charitie of the gospell ouercumme the charitie of manne: doe the same thing in perill of thy sowle, that thou wouldest doe in the ieoperdie of thy bodie. If thou were at such an exigent, that thou shouldest eyther be slayne, or els thy life be saued with the losse of thy hande, thou wouldest not sticke in this case to choppe of thy hand, and so with the losse of one membre, were it neuer so necessarye, to redeeme thy lyfe. It were a thyng more to be wished to attayne saluation with thy parentes, and frendes by the gospell: but if that can not be brought to passe, then is it much better for the to forsake thy parentes (who doe not onely refuse to be saued themselfes, but also goe about to bryng the to lyke confusion) and so to entre into lyfe euerlasting, as a man would say, maymed, then with thy sayd parētes, and frendes to be cast into hell, that is to saye, into fyre which can neuer be quenched. There the wormе repentaunce that gnaweth the conscience of the wretched creatures, dieth not. For they liue onely to theyr tourmente and payne. There the fyre wherwith the dampned sowles are tourmented, is neuer put out. There shal bothe thy parentes and thou repent, but to late, and in vayne: thou, for that thou folowedest theyr vnlawful affections to thine owne dampnacion, and they because they would not be aduertised by the, whē thou exhortedest thē to saluation Neither shall their calamytie helpe ẏ, nor thy torment any thig release or diminiche theyr payne. Moreouer, the dampnation of the parēt that would not be saued, shall not be layed vnto his charge who hastened to doe the businesse of the gospell. Lykewise after this manour cut of thy foote, consydering with thy selfe that it is better for the to cumme halt and lame to life euerlastyng, then with whole feete to be throwen into hell, where neyther the fyre canne be quenched, nor the wormе dyeth. And if thy foote be an hinderaūce &c.

There is nothing dearer to manthen his eye, nothyng more pleasaunte, then wyfe and chyldren. But if thou be brought to this strayte, that eyther thou must nedes for theyr pleasure forsake the gospell, and be dampned with thē: or els forsake them, then whome (as touchyng worldly affection) there is nothyng more deare vnto the: in this case stycke not to plucke out thyne eye, and caste it awaye: reckening it to be muche better for the, to enter with one eye into the kyngdome of heauen, where there is lyfe eternall, then to haue both thyne eyes whole, and with them to be throwen into the fyre of hell. Lette not here the weppyng, and waylyng of thy wyfe, nor the sweete wordes of thy chyldren, any whit moue the. They are fooles to wepe because they are forsaken, sith they myght haue folowed the if they had would. All worldly affections muste be set aside, when goddes commaundement compelleth it so to be. All losses of corporall thynges ought to be counted for gaynes, when so euer euerlastyng life is to be purchased. It is no delicate and pleasaunt thing to profesſe my name. Persecutions, and worldlye afflictions shall arise on euery syde whiche maye withdraw you from your purpose. But suche as take in hand the ministracion of the gospell, muste banquithe all these thynges. He that will be a mete ministre or preacher of the euangelike doctrine, muste wholely yelde him selfe to the wyll of God, to thentent he maye in no wyse, neither for feare of persecution, nor by reason he is corrupted with any enticementes of fleshely appetites, swarue from the pure veritie of gods worde, and the gospell.

¶ Euery man shall be salted with fyre, and euery sacrifice shall be seasoned with salte. Salte is good, but if the salte be vnsaucry, what shall ye season therewithe Haue salte in your selues, and haue peace among your selues, one with an other. The texte.

For as no sacrifice after the lawe of Moyses is lawfull, saue alonely that whiche is saulted eyther with fyre or salt, or els with both: euen so whosoeuer will profesſe the philosophye and doctrine of the ghospell, muste nedes be pourged with fyre from all worldly affections, and be also poudred with salte, that he maye in nowyse be corrupted with the infection or contagiousnesse of yuell menne. Worldly wysdom is vertuleſſe and vnsauoury, and neyther preſerueth him that hath it from worldlye corrupcion, nor yet is of force to preſerue other. Nowe muste the teacher of the gospell do both: that is to saye, bothe fynde the meanes that he be without corrupcion hymselfe, and also take awaye the same from other. This canne neither be done by the phylosophiers wisedome, nor by the Pharisеis doctryne, but only by the vertue of the euāgelike philosophie: whiche wt the tartnesse of truth byteth awaye, and consumeth what thing soeuer is in man in daūger of corruption. The same thyng doeth also that fyre of the spirite of God, whiche lykewise consumeth all carnall affections, and purgeth mens soules therof, yea, and in manour transformeth into God, what thyng so euer it hathe once caught, in so muche that they whoe were before tyme entangled wyth the cares of worldlye vanities, are nowe (the same vtterly contēned) all together rauished wt the loue, and desyre of heauenly thinges. Who so is seasoned with this salte, can by no manour of inticementes be corrupted, and fall from the puritie of the spirite of the gospell. He that is pourged wyth this fyre, wil dispyse whatsoeuer the persecutoure can threaten him withal.

Salt is good. &c.

There is nothyng better then fyre yf a man vse it aryght: nothyng more profitable then salte. But yf the fyre be colde, if the salte be made vnsauery, & vertuleſſe, what then remayneth to season the vnsauerie, & simple people with all? If they that profesſe the spirite of the gospell, frayed with ỹ threateninges of menne, doe forsake theyr profeſſiō, and for feare of displeasure, feede & vphold with theyr flattery, the follye of princes, whome theyr dutye had been boldly to rebuke, what hope then remayneth? If suche as profesſe the salte of the gospell, doe not onely not heale the corrupte affections of other with the tartenesse of truth, but also fall themselfes for their parentes and frendes pleasures, & becausе to obtayne earthlye vanities, frō the hope of the kingdome of heauen, and winne hell, expounyng and wrestyng the doctryne of the gospell (whiche is the greatest offence of all) after thaffections, and lustes of man: What is then there left to season mannes follye wt all? sithe that bothe they who ought to haue been the seasoners are theimselues corrupted, and the thyng is also attaynted, whiche onely was left in the world to bryng it at one tyme or an other to amendment.

Haue ye salt in your selues.

Therfore to thentent you maye bothe ouercum cruell persecucions, and also contemne all worldly affections for the gospells sake: and to thentent also you maye bothe prouyde for your owne soule healthe, and bryng as many as maye be to saluacion, lette eche of you haue in hym the salte of the gospell. Lette there be peace, and mutuall amytie among you. Saulte shall make you without corrupcion: and concorde, stronge and myghtye. Whereas variaunces do raygne, there is not the salt of the gospel. Where as the vice of ambicion is, there is neyther peace, nor salte. Therfore ỹ philosophers be at contēcion and braule one with an other, becausе they haue not this salte. For this cause also the Pharisеis cānot agree with the saduces, and the Herodians, becausе they all corrupted with naughtie affectiōs, lacke the salte of the gospell. your doctrine shal season the folye of the worlde, yf the people perceyue nothing in your affections, that is corrupted & rotten eyther by desyre of glorye, loue of money, gredinesse of reuēgemente, feare of death, desyre of lyfe, or to be shorte, by any other worldely affection:

fection: And if they also perceyue that lyke as your lyfe, and doctrine shall agree, so in semblable wise you wyll agree one with an other. Undoubtedly you shall agree, if you vtterly abandoning all ambicion (wherwith suche persones are attached as desire to rule & play ꝑ lordes in this world) do syncerely preache & teache other, ꝑ heauenly doctrine which you haue receiued of me.

¶ The. x. Chapter.

¶ And when he rose from thence, he went into the coastes of Jury, through the region, that is beyond Jordan: and the people resorted vnto hym a fresshe, & as he was wont, he taught them agayn. And the phariseis came, and asked hym: Is it lawfull for a man to putte away his wife? to proue hym. And he answered, and said vnto them: What did Moyses bid you do? and they sayd: Moyses suffered to write a testimoniall of diuorcement, and to putte her away. And Jesus answered, and said vnto them: for the hardenesse of your harte, he wrote this precepte vnto you: but at the first creation God made them, man and woman. Therfore shall a man leaue his father and mother, and abyde by his wyfe, and they twayne shall be one flesshe. So then are they now not twayne, but one flesshe. Therfore what God hath coupled together, let not man seperate. And in the howse, his disciples asked hym agayn of the same matter. And he sayeth vnto them: whosoeuer putteth away his wife, and marieth an other, breaketh wedlock, to herward. And if a woman forsake her housbād, and be maried to an other, she committeth aduoutrye. The texte.

After the Lord Jes had with suche lessons sufficiently prepared the myndes of his disciples against ꝑ storme that was at hand, he departed oute of Galile, & went into that parte of Jewry which lyeth beyond Jordan, wher as John first taught. Now was Jesus so muche renoumed in all places, that he could nowhere be hid. Therfore anon as he was cummen, the people came flocking hither in like manour as they were wont to doe in other places. Neyther was he at any time wery of doing all men good, of curyng theyr bodies, of enstructing theyr soules. There lacked not here the phariseis, euery where one manour of menne, and like them selfes. The multitude sought for health, and were desirous to heare his doctryne: but the other desired more to take hym in a trip, then to be healed: to proue him, rather then to learne. And whiles they so did, they colored theyr malicioulnesse with a visure of holynesse, & cloked their disceitfulnesse with a pretensed desire to learne. Oh wisdom vnapte to receyue doctrine. They came to Jesus with bodie, whome they were farre from with mynde. They put forthe vnto him a captious question, saying: What is thyne opinion, our Mayster? Is it lefull for the husbande to forsake his wife? This captiouse question deuised they among them selfes, trusting thend would be, that answering therunto he should be driuen to graunt eyther one inconuenience, or an other. Before, he had pronounced those blessed, who gelded them selfes for the kingdom of God. Therfore yf he beig a fauourer of chastitie had now giuen sentence that it had bene lefull for a man to cast of his wife because to mary a new, as the Jewes vsed cōmunely to doe: thē should he haue semed to haue taught cōtrary doctrines. Agayne yf he had answered ꝑ it had bene in no wise lefull so to doe, then would they haue layd agaynst him howe he had made ꝑ law of none authoritie, which geueth the husbād libertie to put away the wife: The lord because he would take these crafty felowes in theyr owne craftinesse (for thei prepared a snare for hym out of the law) asked thē agayne: What nede you to aske me this questiō, synce your selfes do profesſe ꝑ knowleage of ꝑ law? What cōmaundemēt hath Moyses giuen you touching these matters? They answered: Moyses suffered the husband yf there were any thing in the wife that offended him, by & by after a libel of diuorcemēte geuen vp, to put her awaye, and mary an other, if it pleased him so to doe. The pha- Is it lawfull for a mā to put awaye his wyfe, &c.

riſeis did ſo interprete this ſufferaunce of the lawe, as thoughe thoſe mē dyd very well, who for euery triflyng cauſe, woulde be diuorced frō their wiues, and marye agayne, not vnderſtanding the mind of the lawe maker, whiche they might haue perceyued by ỹ beginning of the boke of Geneſis. Iesꝰ therfore ſayd vnto them: In that Moyſes gaue you this libertie to forſake your wyues, he fauoured not diuorcement, but ſuffred the huſbandes to doe, what carnall deſire, and ſenſualitie moued them vnto, & woulde rather permit the leſſe yuell, then open a wicket to more greuouſe enormities. He would rather ſuffre vnlawfull ſeparation, then mānſlaughter, poyſoning, or deteſtable murthering of wyues. For he knewe the hardneſſe of your hartes: vnto the which vice, this thing was geuen as a remeadie, leſt greater miſchief ſhoulde haue enſued. But in paradiſe before the nature of man was fallen to this wickednelle, matrimonie was not ſo inſtituted, that diuorce ſhould be made at ỹ ſenſuall will and pleaſure of the huſband: but for euer to continew bitwen man & wife, and neuer to be diſſolued. For at the firſt tyme god ioyned one to one, ỹ is to ſaye, man to womā: bitwene whome he would haue ſo great loue & charitie to be, that no ſeparation might chaunce. For this cauſe, ſaith he, a man ſhall leaue his father, and his mother, & ſticke vnto his wyfe, and they bothe ſhall becum one fleſche, ſo that being now cōioyned in bodie & ſoule, they are no lenger two perſons, but one, to thentent ther maye be a mutual participacion of weale & woe, betwene them. Theſe wordes playnly declare that God was not pleaſed with diuorce, els would he dyſanull his firſt ordinaūce. But Moyſes permitting diuorce beſides the will of God, prouided for a ſeaſō for the hardneſſe of your hartes: ſuppoſing aduoutry to be a ſmaller offence then murtheryng of wiues. If this gētle permiſſiō of Moyſes do pleaſe you, know you alſo the cauſe compelling him to geue you this libertie. Therfore what god him ſelfe hath ſo conioyned at the begynning, that it ſhould alwayes contynewe vndiſſolued, let not man parte a ſunder. Put awaye the hardneſſe of your harte, and then ſhall there be no nede of diuorce: then ſhall ſeparation of manne, and wyfe, haue no place. With ſuche a ſobre, and a diſcrete anſwere Ieſus defended goddes commaundement, and yet neyther condemned Moyſes, nor miniſhed the prayſe of chaſtitie, nor finallye brought him ſelfe in daūger to be taken in the phariſeis ſnare, but rather ſnarled thē with theyr owne grynne, who came purpoſely to entrap him. But after he, & his apoſtles were cumme into the houſe, and they being with him alone had aſked his opinion herein, then did he more plainly cōdempne diuorcement. Whoſo euer, ſaith he, putteth awaye his wife, and maryeth an other, committeth aduoutrye to herward. Agayne if the wyfe forſake the huſband, and marye an other, ſhe committeth aduoutrye to her former huſbandward. For it is not mete for chriſten men to be ſo hard harted, that they neyther can awaye with theyr wiues condicions, nor wyll by faire meanes correct them when they doe amyſſe, but for euery tryfling cauſe conceiue diſpleaſure againſt them, and ymagine theyr death except they departe, & get them away. This is a Iewiſhe minde, whiche my diſciples muſt in nowiſe haue. The Iew putteth awaye his wife for ſtenche of breth, for blearnes of the eyes, or for any ſuch like faultes, whereas among chriſten men, there is but one cauſe onely, whiche diſſolueth wedlocke, and that is, the breache of the fayth, & promiſe of matrimony. For that wife whiche hath letten an other manne haue the vſe of her body, is nowe no longer a wyfe, although ſhe be not yet diuorced: and that huſbande whiche hath letten an other woman haue the vſe of his body, is nowe before any ſeperacion be made, nomore an huſbande. As fire is not fyre vnleſſe it be hotte, ſo wedlocke is not wedlocke excepte that of two be made one. There cannot be one fleſſhe made of thre, or fower.

And Ieſus anſwered & ſayd. &c.

But at the firſt creatiō God made them. &c.

¶ And they brought chyldren vnto him, that he should touche them. And his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayed vnto them: suffer the chyldren to cum vnto me, forbid them not: for of suche is the kyngdome of God. Verely I saye vnto you, whosoeuer doeth not receyue the kingdom of god as a chylde, he shall not enter therin. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them. The texte

When he had spoken these woordes, there were certayne persons cum thyther, who had brought vnto him yong children, to thentẽt he should lay his handes vpon them, and bless them. They sawe howe diseases wer put away by vertue of his touching and therfore beleued they that ỹ same touching should also be good and holsome for sucking chyldrẽ against manye suche inconuentences as this weake and tender age is wonte to be indaũgered with. The disciples supposyng it not to be sitting that their Lorde, for somuche as he was occupyed about waightier affayres, shoulde be wered with suche trifling matters, kept awaye the children that they could not approche him, and further rebuked suche as brought them, as though they had disquieted him with ther importunitie. Uerilye a little before he prayed lytle babes vnto them. Therfore when he perceyued howe they would not suffer the children to cum vnto hym, because it was out of their remembraũce what he had said before of suche little ones, he put them vnto silẽce, saying: Suffre ye the children to cum vnto me, and kepe them not away from my touchyng. For vnto suche belongeth the kingdome of heauen. Those haue in them an ensample of innocencie and simplicitie, after ỹ patarne wherof, proude malicious persones must be forged a newe, yf they desyre to be admitted into the kyngdom of heauen. Let no man thinke that these are to be set naught by, for theyr weakenes or simplicitie. This one thyng I assure you of: Unlesse a man be borne agayne, and all wilynesse, couetousnes, ambicion, hatred, wrath, desyre of reuengement, and enuy put awaye, becum suche a one in minde, as these are in age, he shal not be receiued into the kingdome of heauen. And to thentent he might the more commend vnto al men simple innocencie, he toke eche of them in his armes, & layed his handes vpon thẽ euerychone, and blessed them: teaching hereby howe Bishops ought not to disdaine the simple vnlearned people, nor any other be they neuer so very vnderlinges or abiect persons after the estimacion of the world, but cherish thẽ in euery behalfe til they cum forwarde to a better state of perfectiõ. And aboue al thynges we ought to desire the Lord Jesus, that he wil vouchesafe to laye his holy handes vpon such persons, and bless them. He wil vndoubtedly geue vnto little ones wilinesse, wherby they may escape the diuels snares. He wil geue thẽ a tongue that goddes prayse maye be made perfite by the mouthe of infantes, and suckelynges. Suffre the chyldren to cum vnto me. &c.

¶ And when he was gone forthe into the waye, there came one runnyng and kneled to him: and asked him, good mayster what shall I do, that I maye inherite eternall lyfe? Jesus sayed vnto him, why callest thou me good? There is no man good but one whiche is God. Thou knowest the commaundementes: Breake not matrimony, kill not: Steale not: Beare no false witnes, defraude no man, honour thy father & mother. He answered and sayd vnto him, maister all these I haue obserued from my youth. Jesus beheld him and fauoured him, and sayd vnto him: one thing thou lackest. Go thy waye, sell that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and cum, and folow me, and take vp my crosse vpon thy shoulders. But he was discomforted because of that saying, and went awaye mournyng. For he had great possessions. The texte.

Nowe when these thynges were done in the house, and he gone forthe into the waye, then came there vnto hym a certayne younge spryngalte, bycause that after chyldhode was commended, this age shoulde lykewyse be called from good begynninges, to thinges of hygher perfection. He fell doune at his feete, and sayed: Good mayster, what shall I doe to purchase me eternall lyfe? The askyng of this question, smelled sumwhat of that vice, wherwith all suche are attached, as stande in their owne conceipt.

But gentle teachers are wonte to wynke at this faute, yf it be meane and tollerable for the great hope an likelyhode that is in this age to cum forwarde. For he desyreth not somuche to be taughte of the Lord, what he ought to do, as to be praysed for the thynges he hath already done. And he calleth him good, whom he beleueth to be nought els but a man, as who saye, that man had any good thing of hymselfe. Therfore Iesus, as though he wer offended with this arrogant name, saith vnto hym: why doest thou call me good? This name is farre aboue the state and condicion of man. For ther is none verily good saue god alone. For this cause as he is an arrogãt person, who so taketh this name vpon hym: euen so he that geueth the same vnto man, geueth hym more then it becummeth him to do. With this proheme Iesus discouraged the yong man, whiche in his owne conceipt thought himselfe not muche vnworthye to haue this goodly title, or name geuen hym: & forthwith asked hym this question: knowest thou the commaundementes? Then to hym demaunding what they were, he answered, recityng these common commaundementes folowyng, for kepyng wherof the Iewes chalenged the praise of goodnes and iustice. Thou shalt not commit aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnesse: thou shalt not begile they neighbour: honour thy father and thy mother. Here this yong man hopyng to haue bene greatly commended, answered agayn with a glad and ioyful hart: Master, I haue euer kept all these, since I was a litle child. Iesus beholdyng his great towardnes (for he cloked not the matter: nor dyd not, as the Phariseis, of a naughty mind, or proude stomacke stand in his owne conceipt) Iesus, I say, signified ỹ he was delited, euẽ with thonely endeuour of this age. Therfore he made sẽblant that this godly affectiõ of his, albeit it was vnperfit, dyd neuertheles highly please him, who as it were, embraced ỹ great likelihode he espyed in him to profit & cum forward in ỹ doctrine of ỹ gospel, (for as that age seldõ applyeth Godly liuyng, so ỹ study therof right cõmẽdable in ỹ same) teaching vs hereby, how we ought not in any wise ouersharply to rebuke yong folkes, i whõ we see any inclinaciõ to theuãgelike & chriſtẽ godlines: and by that meanes cause them to withdrawe their yong & tender mindes from the gospel, as cum ouer wayward scholemaisters are wont to doe, which by reasõ of their crueltie & roughnes, be wont to teache good wittes to hate learnyng: but wt al gentilnes to set them forward, & bring thẽ to better thinges, cõmending their diligẽce, but yet neuertheles shewing thẽ with all what they must endeuour thẽselfes to attain vnto. Thẽ Iesus tẽpred ỹ gladnes of this yõg man, who reioiced ouertimely, saying: That thou hast obserued these thinges, I cõmẽd the. But perfite righteousnes stãdeth not, as thou supposest, herin. Thou lackest yet one thing. Thẽ to him merueiling, & asking what ỹ should be, the lord answered: returne home, & make sale of al that euer thou hast, and deale ỹ money which thou makest therof, amõg poore folkes. Thou shalt not lose such doles, but for earthly possessiõs, horde vp great treasure in heauẽ. And beyng lighted of thy burden, & free frõ al encumbraunces, cum & folow me. For then wil I knowledge the to be a disciple of the gospell. The yong man wanted many thinges: but Iesus entended to shewe by touchyng of this one sore, howe farre he was as yet from the perfectiõ of the gospel. After he had heard hym saye so, he wente his waye mournyng, bicause he was disapointed of ỹ praise of rightuousnesse, which he wel hoped he should haue had. For he was a man of great substance, & therfore it semed vnto hym a very sore thing sodainly to forgo the same. Yet departed he not as one vtterly to be despayred of. For he was nether wroth, nor murmured agaiſt Christ, but went his waye with mournyng chere & silence. He was cõmended for his vertuous & godly endeuour: but that he mourneth cũmeth of mãs frailtie & wekenes.

why calleſt thou me good. &c.

One thyng thou lackeſt &c.

wekenes. For he vnderstode not Jesus wordes, ỹ meanyng wherof was not ỹ a mã should so much forsake his goodes, as his affectiõs. Whoso is redy & willing to leaue al ỹ he hath, if the case so require hath forsaken all thynges.

The texte.

¶ And when Jesus had lõked rõnd about, he said vnto his disciples: How vneasy shal they that haue money entre into ỹ kyngdõ of god? And the disciples wer astonied at his wordes. But Jesus answereth again, and saith vnto thẽ: childrẽ, howe hard is it for thẽ that trust in money to enter into the kyngdõ of god? It is easier for a Camell to go thorowe the ye of a nedle, thẽ for the riche to entre into the kyngdõ of god. And they were astonyed out of measure, saying betwene them selfes: who then can be saued? Jesus lõked vpon thẽ, and said, with men it is vnpossible, but not with God, For with god all thinges are possible.

With this ensample, Jesus frayed his disciples from couetousnesse. Therfore when the yong man was gone away all sadde, and heauy, Jesus loked rownd about on his disciples (for all this was done for theyr instruction) and sayd: he is gone. Howe muche adoe shal it be for them that haue aboundaunce of money, to enter into the kingdome of God? These wordes greatlye amased the disciples, who supposed ỹ vnnethe any one could be foũde, which would sodainly lasshe out great riches for the kingdome of God, although thẽselfes had forsaken a fewe small thinges of little price or value. Therfore Jesus repeteth the thinges whiche he spake before, mittigating the sharpnes therof with pleasant wordes, & expouning ỹ darke saying, whiche they vnderstode not. My childrẽ saieth he, how hard is it for thẽ ỹ haue great substãce, & trust vnto it, as the cõmon sort doe, to enter into the kyngdõ of god? And leste thys seme to sore a saying, I wil yet speake much sorer wordes thẽ these, but moste true withal: It is easier, I say, for a camel to go thorow a nedels ye, thẽ for a riche man to enter into gods kingdome. The disciples after they had heard him say so, were muche disquieted in theyr myndes, and reasoned thus amõg thẽ selfes: If no man can be saued vnlesse he enter into the kyngdome of God, and if no manne can enter into Goddes kingdome, excepte he haue forsaken his riches: then sith we see all men so inordinately loue ỹ same, that it seemeth they wil in no case forgoe them: what riche mã can there be saued? This carefulnes of the disciples, smelled of the godlye charitie of theyr Lorde (for they were desirous that as many as might possible, should entre into the kingdom of god) but as yet they vnderstode not the nature and vertue of the christian profession, whiche cõmaundeth vs, nothing to passe vpõ wife, childrẽ, parẽtes, no nor life to, if the case so require. It is the easiest thig that there may be, pf a man way and ponder the thyng selfe, to contemne and set naught by rychesse: & again the most greuous thyng of all, if we regard ỹ manours of the people. Therfore the Lord perceiuyng his disciples to be carefull, and heuy, by reason of the wordes he spake vnto them, and at the next doore to desperacion, recomforteth them agayne. But first he loketh vpon them as he is wõte to do, so ofte as he is about to speake any notable thig, or of great importãce. Why despayre ye, sayth he of the saluacion of riche men? The thynges which I require, be of much difficultie: but there are muche harder thynges to be performed. There is nothing harder, thẽ to set naught by life for the gospels sake. Herein you shal haue me your capitaine. If there shall sum be foũde, vnto whom the gospell shal be more deare then life, will you then despayre, that there shalbe sum who wyll set lesse by their riches, then by the gospel? These thynges seme vnpossible to humayn affections: But all this is easily brought about by goddes helpe God requireth hard thynges, and suche as be farre aboue the strengthe and power of man: but the same putteth to his helpyng hande, that man may be able to accõplishe his commaũdementes. And so cũmeth it to passe, that man can do that by god almightyes helpe, which of himselfe he is in no case able to do. Who so with all the harte of his body trusteth hym, shalbe able to do all thynges by hym. Therfore he that passeth not vpon

How vneasyly shal they that haue money enter into. &c.

With men it is vnpossible. &c.

his goodes for the kyngdom of god, sustaineth no losse therby, but hath great profite and vauntage. And to know this, is a thing pertainyng, not to mans wisdom, but to faith geuen vs from heauen. For whoso euer he be that with hart and mind beleueth that for the goodes forsaken, which hindred vs from doyng the busines of saluacion, a hundreth fold so much is geuen vs here in this world, & in the world to cum life euerlasting, the same will with right good wyll make suche an exchaunge.

The texte. ¶ And Peter began to say vnto him: Loe, we haue forsaken all, and haue followed the. Jesus answered, and said: verely I say vnto you, there is no man that hath forsaken house, or brethren, or systers, or father, or mother, or wife, or children, or landes for my sake and the Gospelles, but he shall receyue an hundred folde: nowe in this life, houses and brethren, & sisters, and mothers, and children, and landes with persecucions, and in the world to cum, eternall lyfe. But many that are first, shalbe last, and the last first. And they wer in the way going vp to Jerusalē, & Jesus wēt before thē, & they were amased, & followed, & wer afrayed.

Of these wordes wherby Jesus brought the disciples out of despayre, the same receyued more courage, and boldenesse, then they shoulde haue done. For nowe Peter by cōparyng himselfe to the yongman, who departed away all heauy and mourning, began to stand much in his owne conceipt, saying: Loe, we haue forgone all that euer we had for thy sake, and followed the. We haue done what thou whileere requiredst of the yong man. To him thou promisedst treasure in heauen: what rewarde then ought we to hope after? If a man regard the valuacion of the Apostles goodes, they forsoke not muche, especially Peter, who was a lyther man, & with muche a doe gate his liuyng, with his daily trauaile and labour. But vnto euery man, his own propre substance is greatest. And he forgoeth very muche, whiche so forsaketh all hys goodes and ryches, that he hathe no mynde, neyther to restore, nor to encrease the same agayn. He that hath cleane put away all affection, and gredy desire of ryches the same hath forsaken, not onely so muche as he was worthe, but also so muche as he myght haue desyred. The lorde after this rule estemyng the goodes forsaken of the Apostles (who with right good will did also forsake suche thinges as were muche dearer vnto them, as theyr parentes, theyr wyues, and their kinfolkes) answered in this wyse: I tell you this for a suretie: Not onely you shall not be defeated of your reward, but also there shall be none who for my sake, and the loue of the gospell, hath forsaken house, brethen, or sisters, or father, or mother, or children, or landes, but he shall receyue for euery of these thynges so forsaken, a hundreth folde so muche, and that euē in this presente life, be the stormes of persecution neuer so great. For muche more shall encrease through the charitie of the gospell, then was taken awaye by the crueltie of persecutours. For one carnall brother or sister forsaken, he shall haue so many brethren, and systers, as felowes in professyng of the gospell. The affections of the spirit be more behement, and pleasanter withall, thē are thaffections of nature. For one father, & mother, he shall haue so many fathers, as teachers: for one house forsakē, he shall haue euery where a house, whersoeuer theuangelike and christen charitie shall raigne, whiche doubtles maketh all thynges common. For a litle piece of land forsaken, he shalbe partaker of all the lands whiche the true professours of the gospell haue possessiō of. And if these thiges came not to passe, yet the losse of tēporal goodes shalbe sufficiētly recōpenced wt the ghostly giftes of the soule, so ỹ a man had a hundreth times leuer haue ỹ thinges receyued, thē ỹ thinges forsakē. There is no cōparison betwene suche thinges as be trālitory, & wil sone perish, although no man take thē away, & the riches of ỹ soule, which no mā can geue but god alone: no mā can take away, but he that geueth them. And if this seme but a small gaine, there shalbe added therto, ỹ possession of eternall life in the world to cum. With these sayinges the lorde stayed the weake myndes of his disciples, least they should eyther forthinke that they had forsakē suche thynges as they

Ther is no man ỹ hath forsaken house or brethern. &c.

they forsoke, or els fall againe in time to cum to the loue of worldly riches, and goyng about to be enriched wt vile thinges, waxe miserable poore, as touchyng the goodes and riches of the soule. It is a naughtie chaūce whē a man falleth againe from the loue of the goodes of the soule, to the desire of the goodes of the body: frō true riches, to vayne and decepuable riches: from euerlastyng commodities, to fading and transitory. Nowe least that by praysyng of his disciples for forsaking their goodes, and maysterynge their affections he should geue them occasiō to be careles, he spake further a little sentence of lyke tenour as here ensueth: But many that nowe seme first, shal once be last. Neither are they to be despayred of, who be not yet able to perfourme what the vertue and strength of christian perfection requireth: neyther ought suche to trust themself, as haue profited to a certain degree therin. For there are sum who haue done the lyke as you haue, and yet for all that, they shall fall agayne to a more mischeuous couetousnesse. And there be sum, who at this presente, cannot contemne and set naught by their goodes (of the whiche sorte that yong man was one) the whiche in tyme to cum shal excel suche as appeared to haue forsaken al the world. Finally it shalbe found ꝑ those wer purest of al, who after ꝑ iudgement of the world, semed richest: & contrarily such as appeared to contemne al worldly thynges, were moost gredy and desirous therof. For this prayse and commendacion standeth not in thinges, but in affections. He is the purer man of both, who possesseth suche goodes as fortune hath lente hym, as though he had them not, ready to departe therwyth, so ofte as his neyghboure is to be holpen, not reioycynge ouer muche yf anye encrease be, nor pynyng awaye for sorowe, yf anye thyng be taken from hym: then he that setteth great store by ꝑ little he hath, and neuer maketh an ende to augment and encrease thesame. Hereby he seemed to meane Judas, who albeit that he forsoke all that euer he had, as the other dyd, and folowed Jesus, yet afterwarde was he perceyued to be a more naughtye coueto⁹ wretche, thē those, whiche after the iudgement of the worlde be richest.

With suche woordes Jesus framed the myndes of his disciples, by litle and lytle agaynst the most greuous storme of all that was at hand, the mēcion wherof they vtterly abhorred. For nowe began he to goe vp to Jerusalem the whiche name the disciples hated, bycause they had heard saye, howe their mayster should there suffer muche shame, and vilanye. In other places of the gospell it is oft tymes mencioned, howe they went before, as when beyng hungry they plucked the eares of corne. In this vyage they coulde not so doe. For it is a paynfull iourney to goe vp to Jerusalem. It is for them that be of valiant courage, & strong in spirite, and suche in whō this world hath nought that is his. Ther fore Jesus nowe goeth before, & the disciples folowe after all heauy, & murmuring against him, because he would willingly put himselfe in manifest daunger of lyfe. They both maruayled what minde he had so to do, & also feared their owne partes, least he would bring them into lyke daunger. Such disciples, so grosse, and weake withal suffered Jesus: and doth it greue vs sith we be weake our selfes, to beare with the dulnesse of the weake? They gaped after a kingdō, they desyred to be partakers of glory, & reasoned who should haue the chiefe place or preeminence: but they vtterly abhorred that thing whiche was moost necessary for their saluacion.

And they were in the way goyng vp to Jerusalem.

¶ And Jesus toke the .xii. agayne, and began to tell them what thinges should happen vnto him. Beholde we go vp to Jerusalem, and the sōne of manne shal be delyuered vnto the hie priestes: and vnto the Scribes, and they shall condempne him to death, and shall deliuer him to the Gentiles, and they shall mocke him, and scourge him, spitte vpon hym, and kill him. And the thirde daye he shall ryse agayne.

The texte.

Jesus

Jesus therfore to geue vs an ensample how we ought in instructing of our neyghbour, to teache him rather necessary thinges then delectable, rather holsome thinges, then pleasant: After he had called vnto hym the .xii. whome his will was should not onely be witnesses, but also in some pointes partakers with him of this storme: Jesus I say, prynted in theyr myndes what he had first couertly, and anon after plainly forshewed vnto them, saying: Loe, the time is nowe cum, that I haue so ofte told you of: we go vp to Jerusalē, to thentent you maye perceyue that I willingly, and wittingly, will suffer what tourmentes, and passion so euer I shall be put vnto. For I muste not flye, syth the tyme appoynted of god, is present: this sacrifyce shalbe made at Jerusalem, because that place is appoynted thervnto. And the sonne of man shall be deliuered into the handes of the chief prestes, Scribes, Pharisеys, and elders of the people. They shall condemne him as a felon, and a wicked person, and at the legthe, after they haue accused him of diuerse crimes, iudge him to deathe. And then incontinent shall they deliuer him as a notorious misdoer, to the heathen people, that they maye mocke him, and spit vpon him. To be shorte, he shalbe scourged, and slayne: but on the thyrd day he shall arise agayn from death to lyfe. It is nedefull for you to knowe, and remembre these thynges, specyally for twoe causes: partly leste ye thynke that the same being altogether wrought accordyng to Gods determinacion, be done by hasard of fortune, vnknowyng to me, or agaynste my will: partly leste this storme whē it is cumme, trouble you out of measure, as men that thought nothyng thereon. For it is not mete you shoulde take it greuously, that I wyll willyngly suffre for your cause, accordyng as my father hath determined I shal do: neither is it conuenient that you should be dismayed, as at a thyng whiche hath chaunced vnlooked for, sith I haue so ofte times warned you herof before.

Behold we go vp. &c.

The texte. ¶ And James, and John the sonnes of zebede, came vnto him, saying: Maister, we woulde that thou shouldest do for vs whatsoeuer we desire. He said vnto thē: What would ye that I should do for you? They said vnto him. Graūt vnto vs that we maye syt, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said vnto thē: ye wot not what ye aske. Can ye drynke of the cup that I drynke of? & be baptised with the baptisme that I am baptised with? And they sayd vnto him: That we can. Jesus sayd vnto them, ye shall in dede drinke of the cuppe that I drynke of, & with the baptisme that I am baptised withall, shall ye be baptised in. But to sit on my right hand, and on my left hand, is not myne to geue, but it shall happen vnto them, for whome it is prepared.

Now when the Apostles wer all in their dumpes, and like men amased by reason of these wordes, and durst not nowe coūsayll him to the cōtrary: two of thē, ỹ is to wete, John, & James ỹ sonnes of zebede, came vnto hym alone. These .ii. after they heard him speake of hys resurrection, cōceiued good hope, that, that same kyngdom which he had so oft times promised to cūme, should very shortly begyn. For as yet they had not cleane cast out of theyr mindes desyre of worldly aduauncement. For they set theyr mother a worke, & by her desyred him to haue somme preemynence & souerayne dignitie geuen thē in the same kyngdome: but or euer they vttered their mynde, they did what they coulde to get a faythfull promise of him before hande to haue theyr requeste graunted, because it should not then be lawfull for hym to deny it them. The Lord makyng as though he would deny thē nothig whatsoeuer they demaūded, bad them tell on hardely what great thyng it was that they sued for. For it semed that they would desyre some weyghty thyng, or hygh promocio. Lorde, saye they, oure petition and suyte is, to haue this honourable preferment in thy kyngdome, that we may sit nexte the, the one of vs on thy right hand, the other on thy lefte. Jesus by askyng them a questio, playnly bewrayed theyr ignorannce and rudenes. For as yet they dreamed vpon a certayne corporall kyngdome: as yet theyr myndes were vpon the primacy.

They saide vnto hi. &c.

Howbeit

Howbeit it was then no time to rebuke thē for their grosse ymagination: but yet bryngeth he thē agayne to the remembraunce of death, the whych they so muche abhorred. Because, sayeth he, ye perceyue not what maner a thyng the kyngdome of God is, therefore ye wotte not what ye desyre. You seke after vaynglory, and consydre not by what meanes the true glory of my kyngdom is attayned. I will open you the waye, & yf the same do like you, then trust ye verely to haue the glory that you desire, saue alonely ỹ it shall be a true glory, and not suche a one as you dreame vpō, and imagine it to be. Can you drynke of the cuppe I nowe make my selfe ready to drynke of: Can ye be baptised with the baptysme that I shall ere it be long be baptised withall? They of a gredy desyre to haue theyr petition graunted, as they folishly desyred this preeminence, euē so dyd they rashly promise for theyr behalfe, and saye they could: notwithstāding as yet they knewe not them selues arighte. Neyther did the moost gracious Lord rebuke thē for this theyr great foly, forasmuch as the tyme was not yet cum, that they shoulde be receyuable of these mysteryes. As yet whatsoeuer they heard, they heard it as it were in a dreame: and yet did he with neuer the lesse diligēce, teache, & instruct them, euer attempering his wordes to theyr weakenesse, because they beyng afterwardes, as a man would say, wakened out of theyr slepe, and manifestly perceyuyng the truth by the holy ghost, shoulde with more entire affection loue their Lord, who beyng suche a one as he was, would so gently beare wt such maner of disciples: & also because they being once growen to more perfection, should agayne folowe his gentlenes in bearyng with the weaknesse of theyr euen christen, whom they should happen to instruct, hauyng alwayes in their remēbraunce, how ignoraunt, howe forgetfull, and how dull they also them selues sometyme were. This was an ambicious saying: Let vs sit next the i thy kyngdome. It was vnaduisedly spoken when they sayd: We can do it. For it was spoken of thē, whoe would sone after deny theyr Lord & mayster for feare. But suche error as spryngeth not of malice or obstinate euylnes, but of symplicitie, must either be cured, or els borne withall for a season. Therfore Iesus answered: Truely ye shal drynke of my cuppe, & shall be baptised wt the baptisme that I am baptised with: but in tyme to cum. For as yet ye are not able to do the thyng, whiche ye beleue ye can do. Therfore prepare your mindes here vnto: but leaue all ỹ iudgement yf your reward to God ỹ father. Let your only endeuoyr be to counterfeyte me, & folow my trace. He hath for euery mā his peculier rewardes already prepared, and will distribute the same as it shall please him. For this matter is not so ordred in the kyngdome of heauē, as it is in princes courtes, wheras he is not alwates chief in dignitie, whiche deserueth so to be: but he whōe the price or kyng chiefly fauoreth. Sumtimes he fauoreth ỹ naughtyest persō of al. But wt my father there is no regarde of person. Neither is it your parte to regarde the measure or multitude of your merites & deseruynges, sith you are able to do nothyng of your selues: nor to consydre howe far ye passe other. You must only do your endeuoyr accordynge to the power that God hath geuē you, to folowe me. Ye shal not be defeated of your reward, although you thinke not theron at all. For he that fighteth for the rewardes sake, & would not els fight vnlesse he thought he shoulde be rewarded for his labour, cleane dispoyleth him selfe of ỹ reward. Let no mā be his owne iudge, but do what he cā: & thē remitte ỹ whole iudgemēt vnto god.

Cā ye drinke of ỹ cuppe, &c.

The texte.

¶ And when the ten heard it, they began to disdayne at Iames & Iohn. But Iesus, when he had called them to him, sayd vnto them: ye know that they which are sene to beare rule among the people, raygne as lordes ouer them. And they that be great among them, exercise auctoritie vpon them: neuertheles so shall it not be among you. But whosoeuer of you wil be great among you, shall be your minister. And whosoeuer of you will be chief, shalbe seruaunt of all. For the sonne of man also cam not to be ministred vnto, but to minister, and to geue his lyfe for the redemption of many.

And

And loe, howe one euyll sprang of another. The simplicitie of these two disciples, bewrayed a greater rudenes and ignorauncе of the rest. For after it was cum to the others knowledge what the twoe bretheren, although theyr request was not graunted them, had desired of the Lorde, they all in maner disdayning hereat, were angry with them and in theyr toppe, because not regarding their simplenes and meane estate, they presumed to desire ꝑ first or chiefe place which was rather due vnto them. There was none of them all but hoped he should haue had that preferment him selfe, accordyng as eche of them fauored his owne gyftes, and desertes. Doubtles these are the very affectiõs of suche persons, as leade theyr liues in princes courtes. Euery man there highly estemeth him selfe: euery man warraunteth him selfe the moost honorable aduauncementes, and hath great heart burning and disdayn at others preferment, saue that the ambicion of courtiers is spiced with malice, where as the disciples ambicion was nothyng els but mere ignorance and simplicitie. And whyles they straue thus for the preeminence and primacy, they had cleane forgotten the wordes that Jesus had spoken of the least, and greatest in the kingdom of heauen, and of the imitacion and folowyng of the litle one. If any man aske the question why the Lord suffered so great ignorauncе so long while to contynue in his disciples, by whose ministerye he purposed to haue the doctrine of the gospell preached & taught throughout all the whole worlde: truely, the chief cause was because he would by litle & by litle cleane weede out of their mindes this, and suche other naughty affections, and therfore dothe he suffre them so oft to fall agayne into the same affection, ꝑ is to say, into ambicion, or desire of dominion & preferm̃ēt: euen as if a man be sone deliuered of an ague, he soone forgetteth bothe his disease, & also the benefite of the phisicion, that cured him: Agayne if he ofte tymes recidiuyng, and fallyng into the same disease agayne, be at the length with muche ado rid & healed therof, then doth he the more hate his disease, & also the more knowledge the benefite of his healyng, and shall better knowe how to cure other that are likewise diseased. Therfore Jesꝰ perceiuing that the fonde petition of ꝑ two, and the disdaynfull wrathe of the other, yssued bothe out of one well, called them all vnto him, because he would minister phisicke vnto them all with one medicine. As oft sayth he, as ye heare me speake of the kyngdome of heauen (whiche verely is a spirituall kyngdome, & differeth no lesse from this worldly kyngdome, then the yerthe differeth from heauen) do not you by vayne and phantasticall ymagination, fayne suche a likenes and an apparaunce of thinges, as you see here in yerthly kyngdomes. For ye knowe that those whiche seme to be chiefe rulers among the heathen people of this world, play the lordes ouer suche as be vnder theyr obeysaunce, and subiection. And they which are great men among the heathen do exercise their power and authoritie ouer them, that they haue rule and gouernaunce of. Beware ther be no suche thing among you. Here a desire to helpe the neyghbour, maketh a man greater, and not ꝑ desire of worldly perferm̃ēt. Therfore as I haue also taught you before tyme, whoso desyreth to bee great in very dede among you, let ꝑ same be your minister: let hym, I say, not exalte him selfe to beare rule, but humble him selfe to do all men good. And whosoeuer will be chiefe among you, let the same be the seruaunt of all the rest: let him not chalenge any soueraignte or preeminence, but serue to thende he may do all men good: not seking hereby his owne honour, but referring all the whole prayse and glory vnto God, whom he serueth in his mẽbres. Let it not greue you to counterfayte the ensample whiche you see playnly expressed in me. For the sonne of man came into the world, not to rule, nor to lay the yoke of bondage vpõ other mens neckes, but to be a minister for euery mans saluacion: and not onely to serue for all mens wealth & cõmoditie,

But Jesus whẽ he had called them &c.

For ꝑ sõne of man also came not, &c

cõmoditye, but also to geue and bestowe him selfe for the enfranchising of bõdmen, to this ende, that by the death and losse of one, a great many shoulde be saued. Of a truthe this is the very Euangelyke and chrystian louerayntye, whyche who so wyll desyre, let hym desyre it as I doe, and loke for a rewarde, not suche a one as he appoynteth vnto hym selfe, but suche as it shall please ỹ father to geue hym: lyke as I without condycyon obey my fathers commaundementes, euen to the crosse, wholy referryng the rewarde of myne obedyence vnto his wyll, and godly arbytrement. It shalbe a great shame for you to desyre dignitie as you see worldly prynces doe, and to seke for a rewarde of the father of heauen. Eyther desire you the kyngdome of heauen, and loke after an heauenly rewarde: or els if you desyre this worldly kyngdome, then require ye not the rewarde of the kyngdome of heauen.

With suche lessons and monicions they were before hand instructed and taught, who went with Chryst to Jerusalem. For the clener that euery man is from all affections, the better appoynted is he to go to ỹ battayle of the crosse.

¶ And they came to Hierico. And as he went out of the cytye of Hierico with his disciples, and a great numbre of people, blynd Bartymeus the sonne of Timeus, sate by the hye waye syde beggyng. And when he hearde that it was Jesus of Nazareth, he began to crye, and saye: Jesus thou sonne of Dauid, haue mercy on me. And many rebuked him that ye should hold his peace. But he cryed the more a great deale: thou sonne of Dauid haue mercy on me. And Jesus stode styll, and commaũded hym to be called. And they called the blynd, sayeng vnto hym: Be of good comforte, ryse, he calleth the. And he threwe awaye his clocke, and rose and cam to Jesus. And Jesus answered, and saide vnto hym: what wylte thou that I doe vnto the? The blynde sayde vnto hym: maister, that I might see. Jesus sayde vnto hym: goe thy waye thy fayth hath saued the, and immediatly he receyued hys syght, and folowed Jesus in the waye. The texte.

Nowe were they cum to the Cytye of Hiericho, whiche is not farre from Jerusalem. Hiericho in the Syryan tong signifieth the Mone. By the Mone is figured this present life, whiche is nothyng els but the common course of the worlde, where some be borne and some dye: some be sycke and some be whole: some growe towarde mans state, and some drawe in age: sometymes chaunceth glad thynges, and sometimes heauy. For our cause Jesus came downe from that heauenly tranquylytie, yet wyll he not tarry here, but hasteth to Jerusalem, being very desyrous of mannes saluacyon. And hitherto his dyscyples, and with them a great multitude of people, folowed hym. Marke well howe Jesus is euery where as he is called. Eyther he teacheth, or healeth, or els restoreth to lyfe agayne. What his deathe shoulde cause throughe the beliefe of the ghospell that was preached, he shewed nowe playnly by a corporall fygure. Blynde was blynde throughe ignoraũce of the trueth, a poore and beggerly for lacke of all vertues. Unlesse Jesus had passed by vs, there had bene no hope of lyght.

For a certayne blynde begger well knowen of the people, called Bartymeus, the sonne of one Tymeus, sate by the hyghe wayes syde, who when he perceyued hym to cum, began to crye, and saye: Jesu the sonne of Dauid haue mercy vpon me. Fyrst the bruite or preachyng of the Ghospel, sheweth vs that Jesus passeth by: then the great confydence whiche we straytwayes conceyue of hym, wyll not suffre vs to holde our peace when he goeth by. For the synner knowledgyng and confessyng hys wretched liuyng, creyeth vpon the mercyfull sauyour, and desyreth hym to take mercy and compassyon vpon hym. He is at the nerte doze to lyght, whoso knowledgeth his owne great blyndnes. To saye, Lorde haue mercy vpon me, is not a saying of the Pharyseys, who thought them selues to be men of a perfyte lyght, but an euangelike and chrystian saying. Neyther vse the Pharyseis to saye: O thou sonne of Dauid. For they saye: is not this the carpenters sonne? That blynde man sawe a great deale more in the darke, then the Jewes do at this present day, whiche boast & Blind Bartymeus the sonne of Tymeus.

brągge vpon the knowledge of the lawe, & profesſe them ſelues to be gupdes of the blynde. But the multytude of people is an impediment and hynderaũce to the ſely wretche, thus crying and callyng for mercy. For what other thyng can they doe but diſturbe and trouble? His conſcience alſo cryeth out agaynſt hym, not with one voyce, but with as many as are the offences that he knoweth hym ſelfe giltie of, ſaying: what haſt thou to doe with Jeſus, whiche art defyled with ſo many ſynnes? The lawe cryeth and barketh agaynſt hym ſaying: thou cryeſt in vayne: God is iuſt: loke after punyſhement for thyne offences. The rulers of the ſynagoge crye out agaynſte hym, commaundyng that no man preache, no nor be ſo hardy as once to name this name Jeſu, ſaying: there is no healthe and ſaluacyon in Jeſu, but in Moyſes. To be ſhorte, ỹ ſame thyng doe the Philoſophers and heathen princes. But that a man may knowe a very euangelyke and chryſten faithe in this blynde man, he gaue not ouer when the people thus cried agaynſt hym, inſomuche that being rebuked, and commaunded to holde his peace, he cryed louder then he did before, ſaying: Thou ſonne of Dauid haue mercy vpon me. The people were offended with his crying: Jeſus alone was nothyng offended herewith, but ſtode ſtyl, and commaunded hym to be called vnto hym. He hearde hym crye as he paſſed by: but he made as thoughe he had not hearde hym. This came not of any daungerouſnes on Jeſus behalfe: but was the acte of hym, whoe went about to wryng out of hym a notable faythe, for the enſample of other: and his pleaſure was to teache all men by this blynde man, howe & by what meanes light maye be extorted or gotten perforce of Jeſu. The fyrſt hope to obtayne light, is to haue Jeſus to ſtand ſtil at our crying: The ſecõde, to be called vnto him, eyther by teachers of the ghoſpell, or els by the ſecrete inſpiracions of the holy ghoſt. For the blynde man could not go vnto hym, vnleſſe he had bene led and guided by holy ſcripture, which we ought in no wyſe to diſpiſe, although it be miniſtred by mã. The Apoſtles, and preachers of the ghoſpell, do happily call a blynde mã, when they call him at the cõmaundemẽt of Jeſu. But now adayes they call without his cõmaundement, not vnto him, but to ỹ aydes of humayne Philoſophye or Heathen learnyng, to thobſeruacyon of Moiſes lawe, & to ỹ cõmodities & pleaſures of this preſẽt lyfe. Aſſuredly theſe callers make the blynde, more blynde then he was before. But the Apoſtles obeying theyr mayſters cõmaundement, called this man vnto Jeſus, and ſo true is it, ỹ they dyd not crie, & brable agaynſt him, as the people did, that they put hym (hauyng good hope already) in more hope and comfort, ſaying: Be of good chere, aryſe, Jeſus calleth thee. The blynde man conceyued ſo great hope herewith, that he caſt awaye his cloke whiche defended hym agaynſte ỹ colde weather, and ſkypped out of the place where he ſate, and ranne to Jeſus.

And they called the blynde ſayyng.

And he threw awai his cloke.

Here wyll I ſtaye the a lytle whyle, good reader, becauſe thou mayſte marke the greate readyneſſe of mynde, and feruent courage of this blynde begger. Howe ofte arte ỹ called vnto Jeſus? & doeſt neither caſte awaye thy cloke or mãtel, nor ſkyp out of thy dẽne of miſery, nor run vnto hym ỹ calleth thee, but tourneſt thy backe, but lingreſt frõ day to day, but caſteſt doubtes, but findeſt cauillaciõs and fayned excuſes, but wareſt luſkyſhe in thy fylthe, and darkeneſſe, and haddeſt rather aſke an almes of ỹ worlde in a foule beggerly cloke, thẽ receyue light of Jeſu, wherein is conteyned the ſũme of all felicitie? What a goodly & fayre veſture is ỹ garmẽt of innocẽcie, & cleane lyfe? What a foule mantell hath he ỹ is clothed with lechery, with couetouſneſſe, with exceſſe, and ambition? Howe vile & wretched a begger is he, whoe for a ſmall & corporall commoditie, croucheth & kneleth vnto this worlde? Howe myſerablye blynde is he, that neyther knoweth himſelf, nor almightye God his maker? As ofte as thou arte called frõ this miſerable wretchedneſſe vnto Jeſus, either whẽ thou

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readest the gospell,or heerest the same preached,or els whan thou art drawē by a certayne secret inspiracion of the holy ghoste, why doeste thou not then (all thynges layde aparte,ẏ are wonte to let and hinder a man to attayne so great felicitie)leape vp vnto the hope of a better life? Why runnest thou not with moste sure fayth vnto Jesus,whiche onely is able to geue the light, and wyl geue it to al mē? Jesus cūmeth vnto the:he calleth the: & doest ỹ again for thy part grutche to mete hym? Thou pynest & wyddrest away euen tyl thy dying day in thy darkenesse: but thou shalt not euer haue Jesus passyng by the. Certes after death he calleth no manne to saluacion,but to iudgement. When he passeth by here in this worlde,he heareth him that cryeth: haue mercy vpō me: here he standeth styll,here he calleth,here he giueth light. This begger hath made the ashamed of thy slouthfulnesse,vnto whom the Lord, when he was cūmen vnto him sayd. What ayleth the to crye? what wylt thou haue me to do vnto the? what? knewe not Jesus why he cryed? knew not he what he should doe? That is not so: but all this was done for our enstruccion. Many beleued that this blynde man loked for an almesse of the lorde,because he was a begger. For so nowe a dayes many cry vnto Jesus: Lorde haue mercy vpō me. And beyng demaunded what they sue for,what they desyre to haue, one sayth,graunt that I maye be riche: an other,that I maye gette an office: this man ỹ I maye haue a wyfe wt a good dowrie: ỹ man sayeth,geue me bodily strength: geue me lōg lyfe: another graunt that I maye be auenged on my enemy. But these thinges Jesus many times taketh awaye from his frendes, because it so behoueth for their saluacion. The euāgelike begger desired none of al these thynges. For he knew right wel what ought to be desyred of Jesu. Therfore let vs both heare and folow hym: Rabbone sayeth he, (that is as muche to saye,as my maister)make me to see. For beyng careles for all other thynges,he desyred nothing els but light,whereby he might see God and his sonne Jesus,whom to knowe is euerlastyng lyfe: For in scripture to knowe God,is nothyng els but to see God. O bery Euangelike and christian prayer. How fewe worldes hath it? but how great faith? Doubtles this is that short prayer whiche pearceth the heauens. Therfore Jesus answered: Go thy way thy faith hath purchased the helth. He is not byanby a man vndoen, and cast a waye,whiche seeth not a whit with bodely yes.: but whoso seeth nothing at all with the yes of his soule,the same cannot be saued. To haue recouered these yes is euerlastyng lyfe. Heare this saying thou pharisaicall felow whosoeuer thou be,that sayest: I ascribe my safety to myne oft fastynges, to my long prayers,to myne almesdedes and my sacrifices: and for that cause thou cryest not with the begger,haue mercy on me: but sayest,geue me the reward due vnto my deseruynges. Nowe Jesus doth contrarily ascribe saluacion vnto fayth,and not vnto workes. The blynde man streyghtwayes recouered his sight,not because he deserued it,but for that he beleued. And beyng commaūded to go his waye,he folowed Jesus. Light is geuen the freely: thy blindnes is taken awaye for naught. Afterwarde thou arte left to thyne owne arbitrement,whether thou wylt vse the gift of god a right,or no. Thou art not compelled to folow: thou hast onely power geuen the to see Jesus: go now whither thou wilt,but at thyne owne auenture. What did ỹ blessed blynd mā? He returned not backe agayne to his beggerly cloke,or mantel: he retourned not to his old beggery,but forgot all these thinges,& folowed Jesus in the waye.

The blinde sayed vnto hym.&c.

It auayleth but lytle to haue knowē Jesus,vnles thou do thy deuoyre to folowe him,whom thou seest. Jesus goeth strayghte to the crosse, hither muste thou folowe him,after ỹ hast once recouered thy light agayn. As long as thou art blynde, thou mayest crye: Jesu haue mercye vpon me: but thou canste not folow him this waie,before thine ye sight be restored. For who would folow

hym that wyllyngly geueth his ſoule to deathe, vnleſſe he ſaw by faythe, that worldly reproche were the waye to euerlaſtyng glory: that bodily tourmentes, and afflyccions, were the waye to euerlaſtyng ioyes: that deathe were the waye to lyfe eternall. Theſe thynges the quicke ſighted of this worlde, ſee not perfitely, who do not onely with al theyr eyen loke after rule, ryches, honours, plealures, and long life: but alſo endeuoyre themſelues to get the ſame by vnlefull meanes, as by counſaylyng before with Aſtronimers, Soothſayers, Inchaunters, or Necromancers. Theſe thynges, I ſaye, they onely ſee whiche beleue the doctryne of the ghoſpell, and haue ſure truſt that they ſhall receiue and entoye the rewarde promyſed in the ſame.

¶ The.xi. Chapter.

The texte. ¶ And when they cam nie to Jeruſalem vnto Bethphage, and Bethany, beſydes moſite Oliuete, he ſendeth forthe two of his diſciples, and ſayth vnto them: Go your waye into the towne that is ouer agaynſt you, and aſſone as ye be entred into it, ye ſhal find a Colte bound, whereon neuer man ſate, lewſe hym, and bryng hym hyther. And if any man ſaye vnto you, why do ye ſo? ſaye ye, that the lord hathe nede of hym, and ſtreyght way he will ſende hym hither. And they weute their waie, and founde the Colte tyed by the doze without, in a place where two wayes met. And they leuſed hym. And dyuers of thē that ſtode there, ſayd vnto them, what doe ye leuſyng the Colte? And they ſayde vnto them euen as Jeſus had commaſided. And they let them go. And they brought the Colte to Jeſus, and caſt theyr garmentes on hym. And he ſate vpon hym. And many ſpred theyr garmentes in the waye, other cut downe braunches of the trees and ſtrawed thē in the way. And they that wente before, and they that folowed, cryed, ſaying: Hoſanna. Bleſſed is he that commeth in the name of the lorde. Bleſſed be the kyngdome, that commeth in the name of hym, that is Lorde of our father Dauid: Hoſanna in the higheſt.

THat thyng was not yet wrought in the myndes of the diſciples, whiche Jeſus expreſſed and ſet out by a figure, in ỹ blinde man. They yet ſaw not perfitely with theyr inward eyes, how happie is the death of thoſe that folow Chriſtes deathe. They yet dreamed vpon this worldely kingdom. The lord therfore, becauſe he would the better faſten this in theyr myndes, how ſuche as wyl folow hym, ought in no wyſe to deſyre the kyngdome of this world, ſhewed them a ſpectacle, wherby he derided and laughed to ſkorne all worldely pompe & glorye, as a thyng that laſteth but for a ſeaſon, and ſoone ſhall peryſhe: yet by the ſame he playnly declared, that he coulde haue commaunded whomſoeuer he woulde, to doe what it hadde pleaſed hym, ſaue that hys wyll and pleaſure was rather to obeye the wylle of the heauenly father. Fynally he woulde haue all menne to knowe howe he was the ſelfe ſame perſon, whome the Jewes awayted for to cumme ſo many hundred yeares before, (accordyng to the prophecies and foreſayinges of the Prophetes) for the ſaluacyon of the whole worlde. When therefore he approched, and was nye vnto Hieruſalem (for he was by Bethphage, and Bethanye, whiche are two lytle townes in the mountayne called mount Oliuete, from whence a manne myght haue ſene Jeruſalem) he ſent out from thence two of his diſciples, geuing them in commaundement to doe as foloweth: Go ye, ſayth he, into that towne whiche you ſe pondre directly agaynſt you, and byandby as ye be entred in, you ſhall fynde an Aſſes foale tyed at the gate, the whiche is not yet broken: and whereupon no man hathe ridden vnto this day: leuſe it, and bryng it hither vnto me. And if any man aſke you the queſtion why you vntie it, ſay agayne: The lord hath nede of this, and ſtraycht wayes he ſhall ſend it hyther to me. The diſciples went theyr waye as they were bydden, and ſo came, and founde an Aſſes foale tyed before the gate, in a place whereas two wayes mette, and leuſed it.

Go youre waye into ỹ towne.

In the

In the meane while some of those that stode by, when they sawe straunge mē vntye the foale, sayde vnto them: Syrs what meane you? Why vntye you the foale? The disciples made no other aunswere, then the lorde commaunded them to make, saying: the Lorde hath nede hereof.

The other notwithstandyng it was vnknowen vnto them, whom they called theyr Lorde, dyd yet let the foale go without anye further questionyng, or reasonyng the matter with thē. The disciples after they had vntied it, brought it vnto Jesus. Here I would haue the earnestly monished, good reader, ỹ not onely the wordes whiche Jesus Christ spake, but also what soeuer he dyd all his lyfe long, was not done at al auentures, but by the counsayle and wysedome of god, for mannes erudicion. For there is nothyng that hath not in it, eyther an ensample set out to thentēt to moue and styre vs to vertue, and godly lyuyng, or a representacion of the olde prophecies, or a fulfillyng of the fygures, wherwith the lawe dyd as it had bene, with certayne darke misteries or ryddels, signifie Christe: or els a signification of thynges that afterwardes should happen and come to passe. And whereas the misticall sence of euery thyng is diligentelye to be searched oute, yet the more he approched vnto the tyme of his death, whē the businesse of our saluactō should chiefly be wrought the more holyer misteries were all thynges full of. For now was that tyme at hande, the whiche he greatly thyrsting, and desyryng all mennes saluacion, spake of before, saying: when I shalbe lyfted vp from the earth, I wyl drawe al thynges vnto me. For there was not roume ynoughe in Jewry for his charitie: And there the fruite of the gospell dyd not counteruayle the labour, and diligence of the tyller. For this cause Christ sent for the wylde, and vnbroken asses foale, wherupon no man had sytten before. This foale signifieth the Gentiles, who neyther obeyed the law of nature, nor wer vnder Moses lawes. For vpon the Asses, that is to say, the Synagoges backe, both Moses, and the prophetes had ridden. Certayne of the new disciples are nowe sente out to call the Gentyles, who call them, not to Moses, but to Jesus. Here woulde there not lacke some whiche would brable and speake agaynst them, and saye: What do you, why vntie you the foale? For this foale had both many, and also vncertayne Maysters, and was tyed, & stode where two wayes met. Who so is not obedient vnto goddes commaundementes, hath as manye maisters, as he hath vices that he serueth: and is so tyed, that he hath no house, but stādeth in sight where two wayes mete, readie for euerye manne that wyll take hym. But when Jesu calleth, no man hathe power to resiste. The Jewes cryed, and sayde: This saluacion is oures by promyse. Why then are the Heathen Idolatours ioyned with vs? Unto them aunswere was made: he that is the Lorde of al, hath nede of suche foales. He is nowe wery with labouryng in vayne among the Jewes, and desyreth to reste hym vpon the vnbroken foale. That this foale is vnbroken, doeth not displease hym, so ther lacke not obedience of faythe. A newe ryder hath nede of a newe beaste to ryde vpon.

And they brought the Colte to Jesus.

The disciples who as yet wot not what the mattier meaneth, do neuertheless with their diligent ministerie, helpe forth & further the matter. They couer ỹ foale with their mātels, because he should not ride vpō his bare back. O, who soeuer thou be that art a preacher, & teacher of the gospel, folowe this diligēce of the disciples. Whersoeuer ỹ shalt see an vnbroken Asses foale tyed where two wayes mete, ygnoraunt of the law of the gospel, & subiect to many vices, but for foly, and simplicitie, rather then of any malice or obstinate euelnesse: and suche a one as wyll obey yf a man leade it awaye, loke thou vntie it, and bryng it vnto Jesu. Caste vpon it the mantell of holsome doctrine: and then Jesus the Lorde of all, wyll vouchesafe to ryde vpon his backe.

And caste their garmētes on hym.

Folow thou also the diligence of the other, who agaynst that Christe shoulde ryde forth, couered the way w̄ their garmentes, that is, with ensāple of thenā gelike and Christiā godlynesse. Many there were also whiche decked the way with boughes, cut downe from trees, especially from the Palme trees, which beare the figure of virgyns, and Martyrs. Iesus the lorde of all, thought it a royall thyng to ryde through suche awaye vpon suche a beaste.

Nowe staye a lytle whyle, good reader, and compare me with this spectacle, or sight, one of those that were chiefe amonges the Iewyshe priestes: & fyrst of all regarde what manour of personage is he, and howe great whiche rydeth vpon the Asses foale. It is the sonne of God, vnto whome the father hath geuen all power in heauē, and in earth. It is the sauiour and gouernour of the whole worlde. It is the authour, Lorde, and kyng of all thynges that are created and made: a priest for euer after the order of Melchisedech, who with a becke was able to do what soeuer he would: whose maiestie all the orders of Aungels do adore and worshyp: who sitteth on the right hande of the father almightie. With his dignitie compare me a bishop of one tēple, whiche hath bought ỹ priesthode or prelacie lastyng but for one yeare of a wicked and Heathē kyng, for a filthie summe of money. Compare the bare heade of Iesu, with his tyar, or myter, all glysteryng and shinyng with golde, and precious stones. Compare that sobre, and mylde countenaunce of Iesu, with his face puffed vp with pryde, with his grym forheade, with his frowning browes, with his stately loke, with his contencious or vncharitable mouth. Compare the bare handes of Iesu, with his fyngers laden with ringes, and precious stones. Compare the course, and homely garment of Iesu, with his tragical or maskyng apparayle, who weareth nothyng courser then clothe of golde, or purple sylke. Compare the disciples mantels, with his golden sadels, with his couerynge clothes of crymasyne sylke, with his siluer styroppes, but ouer gylte. Compare this commune Asses foale that caried Iesu, with so manye Mules trapped with sylke, and clothe of golde, with so many royall coursers and great horses, with so manye Palfrayes of great price, with so many wagons, with so many chariottes, with so many chayres of estate prepared to carry one man. Compare me the fewe, and poore symple disciples of Iesu, with ỹ solemne pompe, passyng the pompe of any worldly prynce, of suche as go before the Bishop, of his henchemen, of Trumpettes of sundry tunes, of suche as enuyron and garde his personage, of the bende of horsemen, and footemenne: among whome as euery of them is moste proude, hye mynded and statelye, so is the same next the bishoppes owne proper person, and in greatest fauoure and conceipte with hym. Compare the ioyfull cryinges of the chyldren that went before, and folowed Iesu, who inspyred with the holy ghost, song this saying taken out of the Prophecie of Dauid: Hosanna, that is to say, make vs safe. Blessed is he that cummeth in the name of the Lord: Blessed be the kingdome of our father Dauid that cummeth. Hosanna in the hyghest. Compare, I saye, these ioyfull cryinges with the vnghostlye acclamacions, wherwith the multitude of flatterers crye vpon an vngracious Iewysh bishop, saying: God sende the moste holy father in God, long lyfe. God graunt his highest priest the victory. I praye god that the moste blessed and chiefe prelate of religion maye raygne in prosperitie. Howe muche Iesus dekyeth suche bishops, this one thyng playnely declareth, because he commaunded all that coloured & stately priesthode, with the temple therof, vtterly to be abolished & destroyed. For these be they by whome euen nowe in our dayes, Iesus (who wyll be the only head of priesthode,) is slayne in his mēbres. He seketh for these ministers that maye bryng vnto hym the Asse, that maye couer the foale with theyr mātels, that maye strowe the waye with Palme boughes, and with godly acclamacions

The Bysshop of Romes pompe is couertly described.

macions and cryinges, knowleage that the kyngdom of the gospell promysed of the prophetes, is come and presente. Neither geueth he any eare to the Phariseis muttryng agaynste hym, and not contented with these ioyful cryinges of the people: but sayth that the very stones shall soner crye out, then goddes glory be conceled.

¶ And the lorde entred into Hierusalem, and into the temple. And when he had loked round about vpon all thynges, and nowe euentyde was come, he went out vnto Bethanie wᵗ the twelue. And on the morow when they were come oute from Bethanie, he hungred. And whā he had spied a tygge tree a farre of hauyng leaues, he came to see yf he might fynde any thyng theron. And when he came to it, he founde nothyng but leaues, for the tyme of tygges was not yet. And Iesus aunswered, and sayde vnto the tygge tree: neuer manne eate fruite of the hereafter whyle the worlde standeth. And his disciples heardе it. The texte.

With suche a pompe the kyng Iesus entred into the royal citie of Hierusalem ỳ heauenly priest entred into the temple, and there as it was besemyng for a king, and priest, taught the people, healed the sycke, made strong the weake and feble, as one vsurpyng violent rule in another mannes kyngdome. In the meane whyle the wycked priestes, Phariseis, and headmen of the people treated at the mattier: but the symple people ealye to be enstructed, cryed ioyfully vpon hym.

Iesus as thoughe he woulde haue restored the decayed religion of the tẽple, whiche the phariseis thought that tyme chiefely to flourishe, beheldе euery parte therof, diligently bewyng and markyng yf anye thyng were done therin, not besemyng the house of god: not because he passed so muche what were done in that temple, whiche he knewe very well shoulde within shorte space after be destroyed: but his pleasure was to declare by a certayne corporall fygure what maner a churche he woulde haue his to be, whiche he buylded of lyuely stones. Among these stones it is mete that the christian bysshop be conuersaunt and walke, hauing alwaye a diligent eye, and seyng that there be nothyng among them, whiche maye defyle the temple dedicated vnto god. The thynges that defile it are ambiciō, filthie gayne, couetousnesse, and falsehode. These abhominacions the Lord Iesus doth not suffer in his temple.

Nowe when the euenyng drewe nighe, he returned into Bethanie, because that in so ryche, and royall a citie, he coulde fynde no place to be harboured in. O flower of religion, whiche cannot awaye with the chiefe prelate of al religion. Oh misnamed Hierusalem, whiche blynded with worldly lustes, knoweth not her pacifier. O happye Bethany whiche without the woorkes of the lawe, through the onely obedience of fayth, deserued to haue Iesus to be her geast. When on the nexte daye in the morynyng earlye, he retourned from Bethany to Hierusalem: as he trauayled by the waye, he beganne to waxe hungrye who in very dede hungred mannes saluacion: and the sweetest bread vnto hym that coulde be, was to redeme mankynde, accordyng vnto the fathers wyll and determinacion, albeit he was also, touchyng the nature of manne whiche he had taken vpon hym, verely pangued with bodely hunger, and felte the griefe thereof as other menne do, by reason of the drieth of his bodye. And nowe the euētyde was cum.

Therfore when he sawe a farre of a figge tree, whiche because it was full of greue leaues. appeared to haue had some fruite: he ran therunto to se whether it had any thyng to asswage his hunger withal. It is a sore payne when a man is very hungrye, and hath nothyng to eate. But it is a muche greater griefe for one to see those miserye through their vnbeleefe, whome he is very desyrous to saue. And when he came vnto the figge tree, and deceiued with the allurement of the leaues, found no fruite theron, he cursed it, saying: Neuer man eate fruite of the hereafter whyle the worlde endureth.

The disciples secretly mervailed betwene them selues why he thus cursed the tree, especially sythe the tyme was not yet cum, whē this kynde of tree is wonte to haue fruite. Corporall honger hath her proper angre: But theuangelyke and spiritual honger, hath a more sharpe, & bytyng testinelle. Chryst thought euery tarying ouer long whereby mannes saluacyon was prolonged. And trees haue due tymes appoynted them of nature, when to bryng forth theyr fruite, so that he mate appeare vnreasonable to pray that it might be euermore barayne, because it brought not forthe fruite before due season.

Furthermore, for what purpose ranne Jesus to the sygge tree to shake downe the fruite yf there had bene anye, sythe he knewe tyght well there was none? But this acte whiche in outwarde apparaunce semed fonde, and vnreasonable, occasyoned the disciples not onely to be more attent and take better hede, but also to ensearche the mysterye thereof. The Lord Jesus moste hungry and desyrous of mānes saluacyon, fonde frute in ỳ barayne trees, where there was no hope of fruite, that is to saye, in common wemen, in Publicans, in synners, in heathen folkes, in the womanne of Canaan, and in the Samarytanes. Onely in the priestes, Scrybes, and Pharisees, of whome all menne had conceyued greatest hope that in them shoulde be ỳ sweatest fruite of the Ghospell, founde he none at all. They kepte the fortresse of relygion: they were continually in the temples: they had knowleadge of the lawe, and prophetes: they loked pale with fastynges: they vsed lōg prayers: they gaue great almes, and beſydes this, theyr robes and brode Phylacteries, made a wonderfull shewe, as thoughe they had ben altogether giuen to the studie of vertuouse and godly lyuyng. Truly these were the leaues whiche promysed the worlde tymely ripe fruite, euen before due season. But the Lordes entent was to shewe that there is nothyng farther paste all grace, and goodnes, then is vngodlynesse couloured with a counterfayte shewe, or vilure of holynes.

This sygge tree deserueth to be cursed of Jesu, leaste any manne decepued with the goodly shewe of her leaues, would from hence forthe hope to haue of this sorte of people, any sweate fruite of theuangelyke, & Chrystian charitie.

The texte. ¶ And they came to Jerusalem, and Jesus went into the temple, and began to caste out them that solde & bought in the temple, and ouerthrew the tables of ỳ moneychaungers, and the stooles of them that solde doues, and would not suffer that any man should cary a vessell thorow the temple. And he taught, saying vnto them. Is it not wrytten? my house shall be called the house of prayer vnto all nacyons. But ye haue made it a denne of theues.

Therefore he departed from the sygge tree whiche deserued no yl, and came to Jerusalem, wherein was the morall sygge tree that had bene so long tyme nourished, and dunged in vayne, and yet brought forth nothyng els but leaues. And when he was entred into the tēple, he shewed againe another figure, whereby to declare what puritie besemeth the churche of the ghospell, and also what cleanesse becommeth an hart dedicated vnto the spirite of Chryste.

And Jesus went into the tēple. &c

For with a scourge or whyppe of cordes he draue, and whipped out of the temple, the rablement of biers, and sellars, and also ouerthrewe the tables of the money chaungers, and the stooles of the doue sellers, and suffred none to carrie anye prophane or vncleane vessell thorowe the temple. And lest he shoulde haue semed to haue bene angrye with them causeleſſe, he alleaged the testimonie of the prophete Esaye: Is it not, sayth he, wrytten? My house shall be called a house of prayer vnto al nations, but ye haue made it a denne of theaues, deceitfully doing the same thyng therein vnder couloure and pretence of the honoure, and seruice of god, that theaues do to waylaying mē in theyr iourneys. The Lord cared not greatly for the puritie of that temple, whiche his will was shoulde be destroyed with the rites and ceremonies therof: but he set forthe vnto vs the notable puritie of the newe temple, whereof hymself would

And he taught the saying. &c.

be the

be the chiefe workman and buylder: couertly signifying withall, how the prie-
stes, scribes, and phariseis, should be worthely deposed from the principalitie
of religion, who had so defiled euen that auncient, and figuratiue religion,
with theyr couetousnesse, falshod, hipocrisie, and all kyndes of filthynesse. We
neuer reade that euer Jesus was so moued: neuer that he vsed like cruelti-
What woulde he nowe do if he sawe his spouselesse the churche (which he was-
shed with his owne precious bloude, to make her cleane vnto hymselfe, with-
out any spot, or wrynckle) so to be arayed, polluted, and defiled with all ma-
nour of filthynesse, and that by the very bishops the rulers of the same? Who
haue not onely cattell, and pigions to sell, but also all holy thynges, whiche
in very dede, can neyther be bought, nor solde for money. He seeth it vndoub-
tedlye although he wynke therat for a season. Neyther shall suche personnes
therfore escape vnpunished, because god of his great lenitie and gentlenesse
suffereth them, to thend they should repent, and cum to amendment. The daye,
the daye shall cumme, when that terrible scourge shall be made, to whyp all
those into the fyre of hell that be defylers of the holy temple.

¶ And the scrybes and hye priestes heard it, and sought howe to destroye hym, for they feared him because all the people meruayled at his doctrine. And when euen was cum, Je- The texte.
sus went out of the citie. And in the morning as they passed by, they sawe the figge tree, dryed vp by the rotes: and Peter remembred, and sayed vnto him: Maister beholde the fygge tree whiche thou cursedst is wythered awaye. And Jesus answered, and sayd vnto them: Haue confidence in God.

And that it maye appeare what a great mischiefe the couetousenesse of priestes & phariseis is: when the chiefest of the priestes, and scribes, who had the greatest porcion of the gaynes, sawe these thinges, they sought a meane howe they might destroye Jesus. Oh figge tree, barayne, and cursed in dede. They boast and aduaunte themselues for the chiefe prelates of pure religion, and yet, in the name of God, be they sore displeased, that the defylers of the tẽple are dryuen out a dores. There lacked not in them a wicked mynde readye to commit haynous murdre: but they sought occasion howe they might safely accomplishe theyr desyre. They alone coulde not finde in theyr hartes to loue that louely and amyable Jesus, who hurte no body, but did al mẽ good. They feared him, onelye because the people meruayled at his doctrine, and cõ- For they fea
ceiued an highe opinion of hym for the miracles they had seene him worke be- red hym be-
fore. Oh wrong shapen holynesse in them that were professours of holynesse. cause al the
After they had purposed to do so wycked a dede, they were not afrayed least people. &c.
God (vnto whome nothyng is vnknowen) woulde be auenged: and yet stode they in dread of the people. Why dyd they not at the leaste wise feare Jesus hymselfe? They hadde bothe seene, and hearde tell of the greate numbre of myracles that he wrought, whiche were an euident testimonie that goddes power was presently with hym, so ofte as he would himselfe. He that is able to chase awaye dyuels, and put them to flight, can muche easlyer put them in. He that with the bare worde of his mouthe raiseth the deade, and calleth thẽ to lyfe agayn, can with muche lesse difficultie, take away ỹ life. If they beleue he is so gracious and mercifull, that thoughe he be able, yet wyl he hurte no bodye: why then go they about to put suche a one to deathe? If they beleue that he wyll also do, what he is able to do: why do they not, euen for very feare of punishement and vengeaunce, refrayne from so wicked a purpose? Doubtlesse this was that vncurable blindnesse of them, who thought in their own conceytes none had eyes, and could haue seene but they. Nowe when the night eftsones approched, Jesus, who had bene all the day in the tẽple fasting and without meate, departed from Jerusalem.

So ofte forsaketh he the citie, offended with the obstinate vnbeleefe of

the

the inhabitauntes: so ofte cũmeth he thyther, to fynde some fruite, if it would be, in so goodly a shew of leaues. But would to god this cursed figge tree had bene nothyng els but barayne, and not brought foorth deadly poyson. Iesus, the tyme of his death & passion being now at hande, suffered no tyme to passe awaye fruitlesse. He spent all the daye in the temple, and bestowed the nighte in prayer, and priuatly animatyng and encouraging of the disciples. Agayne whan early in the morning they retourned from Bethany to Hierusalem, and passed by the fygge tree, the disciples perceyued how it was withered, euen from the very rootes, to the highest top.

Peter called to remembraunce what Iesus had done the daye before, and knewe right well howe he had cursed the tree, and yet meruelyng that it was sodaynly withered in al partes frõ the very rootes sayd to the lord: Maister: Lo the figge tree that thou cursedst is nowe withered. Peter meruayled here at, notwithstandyng he had oft tymes before sene him do farre greater thynges than this. Surely he had forgotten this lesson, howe there is nothyng so harde, that faith is not able to bryng to passe. Of faith springeth all the fruite of the gospell. And because the Synagoge wanted this fayth, we see howe she is cleane withered. The churche of the Gentiles blossometh and brauncheth out with many crownes of Martirs, with many precious stones of virgins, with many ensamples of vertue. On the other side, what is further paste all grace and goodnesse, more abiecte, vyle, and barayne, then the Iewes are? where is the authoritie of the lawe becum? where is the meruelous shew of religion or holynesse? where is the temple? where are the stately Scribes, and Pharisees? Is not the figge tree all withered? Therfore, sayth he, yf ye wyll blossume, and bryng foorth fruite, put confidence, not in your owne strength, but in God.

The texte. Uerily I saye vnto you, that whosoeuer shall say vnto this mountayne, remoue and caste thy selfe into the sea, and shall not doubte in his harte, but shall beleue that those thynges whiche he sayeth, shall cum to passe, whatsoeuer he sayeth, he shall haue. Therfore I saye vnto you, what thynges soeuer ye desyre when ye praye, beleue that ye receyue them, & ye shall haue them. And when ye stande and praye, forgeue if ye haue ought agaynst any mã, that your father also whiche is in heauen, maye forgeue you your trespaces.

I assure you of this one thyng, yf a man hauing a sure beleke in god cõmaunde this figge tree to wyther (whiche thyng you meruayle at, nowe it is done) not only that shall forthwith cumme to passe, but also if he saye vnto this mountayne: Auoyde out of thy place, and caste thy selfe into the sea: albeit it seme a thyng very impossible, yet if he speake the word nothyng doubting or mistrusting in his harte, but haue conceyued a sure beliefe of mynde, that whatsoeuer he saye shal in very dede cum to passe, then vndoubtedly whatsoeuer he commaundeth, shall be done. This beliefe towardes god, shall cause that ye shal desyre nothyng of hym in vayne. Therfore trust ye on my warandise, that whatsoeuer ye demaunde of the father not mistrustyng but he wyll graunt you your request, you shall obtayne it, so that your myndes be free frõ desyre of reuengement: and on condicion, ye desyre but what shal be expedient for your soule health. He that distrusteth, obtayneth nothing. For suche a one beleueth that the father eyther cannot accomplyshe his desyre (where as in dede he is able to do all thynges with a becke) or at the leastwyse, will not let hym haue what he lawfully asketh: that manne also obtayneth not his request, & if he beleue his fayth is a naughty shamelesse fayth, who so desyreth the father to pardone the trespases that he hath committed agaynste his maiestie, where as he wyll not agayne for his parte release vnto his christian brother, suche offences as his saide brother had committed againste hym. Wherfore

fore when ye settell your selues to prayer, forgeue with all your hertes, if any body haue ought offended you. For vnder this condicion shall your father in heauen release you your trespaces. If you wyll not forgeue youre neighboure the fault whiche he hath committed agaynste you, neyther will the father of heauen pardon the offences, wherby ye haue trespaced his goodnesse.

¶ And they came agayne to Jerusalem. And as he walked in the temple, there came to hym the hie priestes, and the Scribes, and elders, and sayde vnto hym: by what authoritie doest thou these thynges? And who gaue the this auctoritie to do these thynges? Jesus aunswered and sayd vnto them: I will also aske of you a certayn thyng, and answere ye me, and I wyl tel you by what auctoritie, I do these thinges. The baptisme of John, whether was it from heauen, or of men? Answere me. And they thought in themselues saying: yf we saye from heauen, he wyll saye: why then dyd ye not beleue hym? But yf they had sayde of men, they feared the people. For all men counted John that he was a very prophete. And they answered and said vnto Jesu: we can not tell. And Jesus aunswered: neyther tell I you, by what auctoritie I do these thynges. The texte.

These thynges done on the waye, they came againe to Jerusalem, and Jesus, according to his accustomed manour, went vnto the tẽple. The presẽce of Jesus in the temple, is soule healthy in the churche. Neyther besemeth it suche as are in Christes stede, to be any where oftner then in the temple. They be in the temple, whiche entermeddel with those thinges that pertayne to god, and not vnto this worlde.

What maketh a bishop in a cãpe amõg warriers? what hath he to do in theatres, ỹ is to saye, in stages, & places ordayned for the people to behold sightes and enterludes in? what maketh he in princes courtes? The phariseis, Scribes, priestes, and elders were by bodily presẽce ofte in the temple: but as touching ỹ spirite, they were a great waye of. Therfore when the hye priestes ioyning vnto them the Scribes, and headmen of the people, because the mattier shoulde seme to be done by a lawfull counsayle, sawe howe Jesus had all the multitude in the temple, diligẽtly harkening and listenyng vnto his doctrine, and also howe, by reason of his myracles, he raygned and played the kyng, as it had ben in another prynces kyngdom (for he droue out marchantmen, and suche as carried vessels through the temple) they went and interrupted him in his preachyng, renuing theyr olde manoure of false reprouyng, & saying: by what authoritie doest thou these thynges? And who hath gyuen the lycence thus to do? They were not able to disproue his doctrine: neyther coulde they denie his miracles, beyng so many, and so euident with all: nor fynde faute with them, sithe he wrought them all for mannes preseruacion, and that freely. They sought occasion of authoritie, whereby they mighte haue some quarell agaynst hym. For they woulde not in any wise that this glory should haue bene geuen vnto God: but all theyr whole drift was, to haue their owne authoritie euery where highliest estemed. If Jesus (whome they beleued to be nothyng els but a man) had taken vpon hym goddes authoritie, then would they byanby haue made a matter of blasphemy of it. If not, then had there not bene to seke a forged matter of sedicion to laye agaynst hym, for that by his owne priuate authoritie, without leaue and lycence of the priestes, and elders he presumed to do suche a thing in the temple. What neded them to moue this question of authoritie? sith his very dedes declared that all that was done, was done by the myght and power of God? sithe the thyng it selfe playnlye shewed, how this was he whom God by his Prophetes promised long ago to cumme: sithe the father after his baptisme, declared with his owne voyce, that this was his singularlye beloued sonne, whome they shoulde obeye. Nowe the authoritie of the priestes, whiche they misused, was good for nothyng els but to lette gods glorye. Howebeit theyr frowarde wilfulnesse, dyd also make muche for the aduaunceyng and setting forth of his power, and goodnesse. And as he walked in the tẽple, &c

Jesus

Jesus therfore, because he was not ignorant whereabout they went (for what answere soeuer he had made, they would haue found faute therwith: and as yet the time was not cum for him to disclose and confesse who he was) Jesus I saye, auoyded this deceytfull question, with another wise demaunde. On this condition sayth he, wyl I make answer vnto your question, yf you wyll answer me firste vnto myne. The baptisme of John, whether was it from heauen, or of men? Soyle me this question. Marke howe easlye goddes wysdome snareth mannes wylinesse, whiche vseth all the crafte and policie that maye be, agaynste it. They hadde hartes replenished with all worldlye subteltie: they deuised all the gylefull wayes that coulde be inuented: And yet whyles they made traynes to entrap hym, they perceyued that there were snares prepared and layed for themselues.

And they thought in themselues &c.

For they thought thus in theyr myndes: If we saye, from heauen, then will he replie: Why dyd you not then beleue him, when he bare witnesse of me? If we saye of men, we stande in ieopardie to be assaulted of the people. For John was of very great authoritie among the people, and the memorie of him was reputed blessed and holye, because no man doubted but he was a prophet in dede. And for this cause, albeit they were proude felowes and of an haut courage, yet thought they it better to be a litle ashamed, then openly to be reproued, or stoned to death.

Therfore vnto Jesu, who required an answere, they sayde: We can not tell. Then Jesus paying them home agayne with a lyke answere, sayd vnto them. If you know not to me warde that ye knowe, neyther wyll I shew you by what authoritie I do these thynges that I do. Compare my dedes with Johns, and then waye and pondre with your selues whether it be mete, yf ye doubted not of his authoritie, to doubte of myne.

¶ The .xii. Chapter.

The texte.

¶ And he began to speake vnto them by parables. A certayne man planted a vyneyarde & compassed it about with an hedge, & ordeyned a wynepresse, and builded a toure, & let it out to hier vnto husbande men, and went into a straunge countrey. And when the tyme was cum, he sent to the husband men a seruaunt that he mighte receyue of the husbande menne of the fruite of the vineyarde. And they caught him, and beat hym, and sent him awaye again emptie, & moreouer he sente vnto them another seruaunt, and at him they caste stones, and brake his heade, and sent him awaye agayne all to reuiled, and agayne he sent another, and hym they kylled, and many other, beatyng sum, and kyllyng sum. And so when he hadde yet but one beloued sonne, he sente hym also at the laste vnto them, saying: they wil feare my sõne. But the husbandemen sayde among themselues: this is the heyre, cum, let vs kyll hym, and the inheritaunce shall be ours. And they toke hym, and kylled hym, and caste hym oute of the vyneyarde.

After the priestes, Scribes, and head menne hadde by reason they perceiued the traine that was made for them auoyded, as well as it woulde be, the inconuenience of this question, the lorde Jesus put forth vnto them another questiõ by waye of a riddle or darke parable, wherunto whiles thei vnaduisedly answered, they bothe condempned theyr owne wickednes, and also graunted that the authoritie (whiche they hadde hitherto so muche bragged and boasted on) ought worthily to be taken awaye from them, and geuen vnto other. The parable was

A certayne man planted &c.

suche. A certayne man planted a vyneyarde, and hedged it round about, lest it should be open for man and beast to runne into: & digged therin a cesterne to receiue the newe wyne, and builded also a tower to defende it with all.

When

When it was in this wyse lufficiently furnilhed with all neceſſaryes therun-
to belongyng, he let it out to hier to huſbandmen, and anon as he had ſo done,
he went into a ſtraunge countrey. And when grape time was cum, he ſent his
ſeruaunt to the ſame huſbandmen, vnto whome he had ſet it out, to receyue of
them the fruite thereof. But they being in a conſpiracie, toke the ſeruaunt,
and all to beat hym, and ſent hym home agayne emptie. This notwithſtan-
ding ỹ gentle landlozde ſent agayne an other of his ſeruauntes. But they now
made wozſe thzoughe his lenitie and gentlenes, caſt ſtones at him, and bzake
his head, and ſent him likewyſe awaye agayne all to reuiled, without anye
fruite, but laden with iniuries. Yet foz al that the ſame moſte gentle lozde wēt
not about in all haſte to be auenged, but nowe the thyzde tyme ſente another
ſeruaunt, and hym alſo they ſlewe. Agayne after he had ſent diuerſe of his ſer-
uauntes, one after an other, the ende and concluſion was, that eyther they bet
them all, oz els ſlew them. He had then left his onely ſonne whome he loued tē
derly. Therefoze becauſe that of his wonderfull gentleneſſe, he woulde pzoue
all the wayes and meanes that myght be to reconcyle them, laſte of all he ſent
hym alſo vnto them, thynkyng thus with him ſelfe: Althoughe they haue dyſ-
piſed my ſeruauntes, yet at the leaſt wiſe they wyll reuerence this my ſonne.
But the malyce of the huſbandmen conquered all the lozdes clemency & good-
neſſe. When they ſawe howe his ſonne was cum, then fell they in a conſpira-
cie together, foz a moze miſchieuous purpoſe. Here now ſayd they is the heire:
cum let vs kill hym, and by this meanes the whole herytage ſhall be ours.
Then layde they handes on him, & caſt him out of the vineyard, and ſlew him.

And agayn he ſent an other. &c.

And ſo whē he had yet but one be-loued ſōne. &c,

But ỹ huſ-bandmen ſayd amōg them ſel-ues. &c,

¶ What ſhal therfoze the Lozde of the vyneyard do? He ſhall cumme and deſtroye the huſbandmen and let out the vyneyarde vnto other. Haue ye not red this ſcripture? The ſtone whiche the buylders dyd refuſe, is become the chief ſtone of the cozner. This is the lozdes doing, and it is maruaylous in our iyes. They went about alſo to take hym, and feared the people, foz they knew that he had ſpoken the parable agaynſt them. And they lefte hym, and went theyz waye.

The texte.

When the lozde had made an ende of this parable, he aſked the pzieſtes, and ſcrybes: What ſhal therfoze the lozde of the vyneyarde do vnto ſuche huſbād-
men? They not markyng where vnto the parable oz ſimilitude tended, ſo an-
ſwered the lozd that they gaue ſentence directly agaynſt them ſelfes. He ſhall
cum, ſaye they, and punyſche the huſbandmen, and ſet out the vineyard vnto o-
ther moze faythfull and truſtie perſōs. When Jeſus had alowed this anſwer,
he added a teſtimony out of the pſalme, ſekyng foz an interpzetacyon of them
whoe pzofeſſed the knowledge of the lawe. Haue ye not read, ſaythe he, thys
ſcrypture folowyng? The ſame ſtone whiche the builders refuſed, is made the
head ſtone of the cozner. This was the lozdes doing, and it is meruailous in
our iyes. Here awakened they and perceyued howe theyz miſchieuous purpo-
ſes were not vnknowē vnto Jeſus: and vnderſtood alſo that theyz vncurable
malyce was playnly deſcribed by this darke parable. God committed vnto
them his people, as a vineyarde diligently fournilhed with al thynges belon-
ging to the diſcipline of godlynes, to be well huſbanded. Then he, as thoughe
he had bene in a ſtraunge countrey, ſuffered them to doe therewith what them
liked. But they huſbanded it to theyz owne pzofyt and commodytie, and no-
thyng foz the lozdes behoſe, whoe ought of ryght to haue receiued the fruite
therof. When they were ſlacke and negligent in doing of theyz duetie, he war-
ned them thereof by diuerſe pzophetes: but foz all that they waxed euery daye
wozſe and wozſe, and at the length were redy to expulſe Jeſus his onely ſonne
out of Jeruſalem, and put him to deathe: perſwadyng them ſelfes that he be-
ing once ſlayne, they ſhoulde be the onely lozdes and pzopzietaries of the vy-
neyard. But contrarye wyſe it was then to cum to paſſe, that by the mooſt iuſte

vengeaunce and punishment of God (whome they had so many tymes and ofte despised) the temple, and soueraignte of religion shoulde be taken quite from them, and geuen to the apostles. For afterwarde Jesus (who was by the as a naughty stone, cast out of the building of ỹ Synagoge) was contrary to theyr expectacyon chosen by the wyll of God, to be the head corner stone, in the building of the churche, that shoulde be builded bothe of the Jewes, and Gētyles: to thentent that he being the middle, and vnmoueable stone, should hold together those two peoples, as it were bothe the walles of the same churche, in one euangelike and chrysten faythe.

They went about also to take him

They vnderstoode the Parable, they knewe the Prophecye, and yet blinded with obstynate malyce woulde not tourne from theyr wickednesse, but for feare of the people that stode rounde aboute them, went theyr waye from Jesu, entendyng to bryng aboute by pryuye traynes, & subtyltie, what they could not openly doe. Surely there is none so mischeuous a kynde of manslaughter, as that whiche is cloked with a coloure of iustice and holynesse.

The texte. ¶ And they sent vnto hym certayne of the Pharyseis, and Herodes seruauntes to take hym in his wordes. And assone as they were cumme, they sayd vnto hym: Mayster, we knowe that thou art true, and caresi for no man, for thou consyderest not the outwarde apparaunce of men, but teachest the waye of God truely. Is it lawfull to pay trybute to Cesar or not? ought we to geue, or ought we not to geue? But he vnderstode theyr symulacyon, and sayd vnto them: why tempte ye me? Bryng me a peny that I maye see it. And they brought it. And he sayth vnto them: whose is this Image, and superscripcion? And they sayd vnto hym: Cesars: And Jes⁹ answered, and sayd vnto them: Geue to Cesar the thynges that belong to Cesar: and to God the thynges whiche pertaine to God: And they maruayled at him.

Wherfore making as thoughe them selfes had bene quiet, and no medlers, they set a worke certayne notable wicked personnes of the Pharyseis, and the Herodyans, whiche dissented in doctryne among them selfes, but in hatyng of Jesus agreed all in on. Oh folysh wysdome of this worlde. They that haue bene so oftymes put to the worse, dooe ofte tymes cumme agayn, and assayle hym, to thentent it may appeare that they are at all sayes vanquished, and in conclusion departe theyr waye, as vnequal matches to cope or encounter with Goddes wysdoome. For nowe was it tyme that Satan (whoe of late assayled the Lorde, but went awaie with losse of victorie) should by his garde, and mynysters bryng forth all his artyllarye and engins agaynst him.

Therfore they that are set vp to playe this parte, goe vnto Jesus, and propoune vnto him a capcyous question, bycause to seke some occasyon of his wordes, and answeres there vnto, whereby they maye haue hym condempned before themperours deputie. They begyn with a very flatteryng proheme, as thoughe he could be decepued with fayre wordes, who so ofte times declareth, howe there is nothyng that he knoweth not. Mayster, say they, we knowe ryght well that thou arte a teller of trouthe, and feareſt no man, but frankely speakest the truthe without regarde of person. Neyther arte thou any whyt moued with the dignitie, or highe auctorite of any manne (as many other be, that flatter and coury fauoure with potentates and great menne) but (menne contempned) thou truely teachest what god hathe commaunded. Therefore tell vs also we praye the: Is it lawfull for vs to paye tribute vnto themperour? or is it not lawfull? The phariseis helde stiffly that the Jewes, being a people dedicated vnto god, ought not to be tributories vnto Heathen Emperours, and worshyppers of Idolles.

For thou considerest not, &c.

On the other side, the herodians defended themperours ryght. This deceitfull proheme tended hereunto, that yf he had geuen sentence for the pharyseis, then shoulde he haue bene accused of the Herodians for an authour of rebellyon, or insurrection agaynst themperour. Jesus, vnto whome th[illegible]akt

and wylinesse was not vnknowen, beyng not contented with them, for that they came not to learne, but to tempte hym, answered: Why doe you tempte me? bryng me forthe a peny that I maye see it. And byanby it was brought hym. Theyr scrupce was not to seke in makyng of the trayne, whiche came purposely to take hym in a tryppe. Then loked he on ỳ peny, and sayd: whose is this Image, and superscripcion? They answered: themperours. What is this? knewe not Jesus (vnto whome nothyng is vnknowen) the Image, or title of themperoure: and did the Pharisees and Herodians knowe it? Yes verily he knewe it well inoughe, and that before he loked theron. But he sought an occasion to make a conuenyent answere, vnto theyr deceytfull questyon. Here was an ensample geuen to declare howe they ought to knowe nothyng of prynces affayres, whose duetye it is, forasmuch as they professe themselfes to be Chrystes vicars in earthe, to preache, and teache heauenly matters. Now heare an answer worthy to come out of Christes mouthe. Yelde ye, saith he, those thynges that pertayne to themperour, to themperour: and those thynges that belong to god, vnto god. He disalloweth not, if suche as are dedicated vnto god, geue vnto themperour, be he neuer so vngodly and wicked a prince, that, whiche is due vnto hym for gouernyng of the common weale, or what he otherwyse violently exacteth (because that losse of money doth not make mẽ vngodly) but he monysheth vs, occasyon seruyng him, of a thyng whiche is more to the purpose, that is, howe all ought to be yelden to god, that is due vnto god. A vyle piece of coyne had grauen in it a title, and ymage of themperoure. If thou knowest thys tytle, and art content to geue vnto hym his duetie, howe muche more then oughtest thou to yelde vnto almighty god (whose Image euery manne beareth) what he ought of duetie to haue. When thou receyuedst Baptysme, Goddes image was printed and grauen in thy soule. Why doest thou then geue it vnto the deuell? Thou gloryest in the name, and tytle of a Chrystian manne: why yeldest thou not vnto Chryste, that thou owest hym by reason of thy profession? All that were there present maruayled at this discrete and wyse aunswere. Two sectes of the Jewes were nowe putte to sylence with one saying.

But he vnderstode their simulacyon.

And Jesus answered, and sayd vnto them.

¶ There came also vnto hym the Saduceis, whiche saye that there is no resurrection. And they asked him, saying: Maister, Moyses wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynde hym, and leaue no chyldren, that his brother should take his wyfe, and rayse vp seede to his brother. There were seuen brethren, and the fyrste toke a wyfe, and whẽ he dyed, lefte no seede behynd hym. And the second toke her, & dyed, neyther lefte he any seede. And the thyrde in lykewyse. And seuen had her, and lefte no seede behynd them: Laste of al the wyfe dyed also. In ỳ resurrection therefore, when they shal ryse agayne, whose wyfe shall she be of thẽ? for seuen had her to wyfe. And Jesus answered, and sayde vnto them: Doe ye not therfore erre because ye vnderstande not the Scriptures, neyther the power of God? For whẽ they shal ryse agayne from deathe, they neyther marye, nor are maryed, but are as the aungelles whiche are in heauen. As touchyng the deade, ỳ they ryse agayne haue ye not redde in the booke of Moyses, how in the bushe God spake vnto him, saying: I am the god of Abraham, & the God of Jsaac, & the God of Jacob, he is no god of ỳ dead, but the god of liuing. Ye are therfore greatly deceyued.

The texte.

Then came the secte of Saduceis, who denied the resurrection of bodyes, auouchyng manne wholy to perysshe after deathe. Neyther beleued they that there was any spirite or Aungell, wherein they dissented in oppynyon from the Pharyseis. These grosse felowes had also a capcyous questyon wherewith to tempte goddes wysdome. Jesus dyd then take vpon hym the person of an vnlearned and ignorante person: but that thyng whiche in hym was lowest, was hygher, and of more excellencye then that whiche in menne is hyghest. They assayled hym on this wise: Maister, Moyses in the boke entitled deuteronomium, hath lefte vs this lawe, that yf any maried manne dye without

issue, his nexte brother in age, should mary the wydow, and of her beget chyldrē to beare the dead mans name. And yf he deceasse without chyldren to, then the nexte vnto hym should succede in his place or roume

They were seuen brethren.

It chaunced that of seuen brethren the eldest maryed a wyfe: he dyed without issue: Then came the nexte brother in age, accordyng to the prescripcyon of the lawe, and maryed the wydowe: and he beyng lykewyse departed without children, the thyrde brother succeded: and after hym all the other by course, vnto the seuenthe, and last manne. Eche of them one after a nother, maryed her, and eche of them deceassed without issue. At the length the woman also dyed herselfe. Therefore when the tyme of resurrection shall cumme, and the seuen brethren, and the woman shall reliue, whiche of them all shall chalenge her for his wyfe: for in her lyfe tyme she was likewyse maryed vnto them all seuen.

The Saduceis thought they woulde by thynconuenience that they inferred of this case, make the resurrection of the dead to apeare a very fonde thyng, and disagreable to reason: specyally yf there should then ryse strife and debate among the brethren for the wyfe, whiche was common vnto them all.

Iesus grutched not to teache those grosse felowes, saying: Doethe not thys questyon playnly declare that you be in a wrong belefe, and altogether out of the waye, forasmuche as ye neyther vnderstande the Scryptures, nor yet perceyue the power of almyghty God? The scrypture is spirituall: and God who made manne of naught, canne rayse hym agayne at his pleasure, from death to lyfe. He wyll not onely make the deade aliue agayne, but also rewarde them with lyfe euerlastyng.

Nowe wedlocke was inuented among menne, for this purpose, because the thyng (I meane mankynde) whiche of it selfe, and owne proper nature contyneweth not for euer, myght by procreacyon and encreasyng of the worlde, be multyplyed, preserued, and contynued. But whereas menne neyther dye, nor be borne after the common course of the worlde, what nedeth there any matrymonye?

For when they shal aryse agayn.

For after the resurrection of the dead, neyther shall any manne mary, nor any manne geue his daughter in maryage to an other: but as the angels of god in heauen, bycause there is among them no mortalytie, knowe not the vse of matrimony: so shall they that shall be relyued in the generall resurrection, be made lyke vnto the aungells, theyr bodies beyng all spyrytuall and immortall. Furthermore why do you thynke it disagreable to reason to beleue that the dead shall aryse agayne? Haue ye not redde in holy scrypture (the auctorytye wherof is counted among you holy, and inuiolable) what god sayde when he spake vnto Moyses out of the bushe? I am sayde he, the god of Abraham, the god of Isaac, and the god of Jacob, they were then dead, and yet doth he call hymselfe theyr god. Therfore euen the dead do verily lyue bicause theyr soules remayne styll aliue.

And if it be so that theyr soules remayne, what great maystrye is it then for God to call them agayne into theyr old bodyes, wherein they dwelte before? But yf the dead be vtterly perysshed, so that neyther body nor soule remayneth aliue, then standeth it not with reason, that he is called the God of the deade.

Ye are therfore greatly deceiued.

As no man glorieth that he is a kyng of those that are not: so is God the god of the liuyng, and not of the deade. Wherefore you Saduceis are farre deceyued, imagynyng that there shalbe nothyng in the lyfe to cum, otherwise then you see in this present life. Those thynges no doubt haue a more true and blessed being whiche are not vnder mans corporall sight, then those whiche are seene with bodely eyes. Ther is nothyng that more truely is, then god, and yet he is not seene, but felte or perceyued.

The texte. ¶ And when there came one of the Scribes, and hearde them disputyng together, and perceyued that he had answered them well, he asked him: whiche is the fyrst of all the commaundementes? Iesus answered hym. The fyrste of all the commaundementes is:

Heare

Heare O Israell : The Lorde our God is lorde onely, and thou shalt loue the lorde thy God, with all thy harte, and with all thy soule, and with all thy mynde, & with all thy strength. This is the fyrste commaundemēt. And the seconde is like vnto this: Thou shalt loue thy neybour as thy selfe. There is none other commaundement greater then these. And the Scrybe sayd vnto hym: well Mayster, thou hast sayd the trueth, for there is one God, and there is none but he. And to loue hym with all the hart, and with all the minde and with all the soule, and with all the strength, and to loue a mānes neyghbour as hym selfe, is a greater thyng, then all burnte offrynges, and sacrifices. And whē Jesus sawe that he answered discretely, he sayde vnto hym: Thou arte not farre from the kingdome of God. And no man after that durst aske him any question.

Yet for all this these wicked felowes made not an ende to tēpte Chryst. After the Saduceis came the Pharyseis, and the Scrybes, who were encouraged to take him in hand, bycause he hit the Saduceis in the teethe with ignorauce of the lawe. For the Scrybes and the Phariseis auaunt them selfes more thē other, for the great knowledge they pretend to haue in the same: and dissentig in opinion from the Saduceis, do beleue there are angels, and spirites: and that mens soules remayne aliue after the bodyes be dead: and fynally that the deade shall ryse agayne. These felowes beyng right glad that the Saduceis were put to a foyle and blancked, and that Jesus had answered to theyr myndes, dyd lyke learned men, propoune and put forthe vnto hym by one of the scribes, set vp for the nones to playe this parte, a notable question out of ŷ most inward misteries of the law. They asked hym what was the chiefe, and greatest commaundement in the whole lawe? Jesus straight wayes answered them out of the boke entytled Deuteronomium, where as it is written on this wyse: Heare O Israel, ŷ lord thy God is one god, and ŷ shalt loue the lord thy god with all thy harte, & with all thy soule, and with al thy mynd, and with all thy strength. This is the chiefe and the greatest commaundement: next vnto this, is that ŷ foloweth: Thou shalt loue thy neyboure none otherwise thē thy selfe. There is no other commaundement greater then these two, because they comprehende the summe and effect of the whole law. When the Scrybe heard hym saye so, he sayde agayne: Thou hast well and truly answered howe there is one god, and none other but he, and that to loue hym with all the harte, and with all thunderstandyng, and with all the soule, and with all the strength, is a thyng whiche passeth all burnt offrynges, and other sacrifices. Jesus perceyuyng that he had rycht discretly aunswered, sayde vnto hym: Thou arte not far from the kyngdom of god. For the euangelyke godlynes standeth not in sacrifices of beastes, but in cleannes of spirit. He is not farre from this meanyng, whoso preferreth ŷ commaundemēt which is spirytual simple or plaine, before all other preceptes, which be rather figures & tokens of true godlines, then the thyng self. But ŷ common sorte of ŷ Jewes beleue verely ŷ the chiefest parte of vertue & godly liuyng, standeth in visible thinges, as in washinges, in keping of the sabboth day, in choyce of meates, in offred giftes, in sacrifyces, in holy dayes, in fastinges, and in long prayers. Whoso with all his harte loueth god, for gods selfe (the whiche can neuer be loued inoughe) and his neybour for goddes sake: the same hath made sufficient sacrifice.

He asked him, which is ŷ first.

And no mā after that durst aske him any question.

After that Jesu had thus with his wisdome euery where confounded & ouercome them, than ceassed they to tempt hym, leaste they shoulde haue departed with greater shame, if they had ben still reproued in the presence of the people. They counted Jesus for an ignorant person, and auaunted and set out themselfes among the simple and vnlearned people, what with theyr magnifike & hye tytles, and what with theyr tragicall and maskyng apparell, as thoughe they had bene almost god almightyes peeres. Howbeit theuangelike and godly wysdō, standeth not in the multitude of sciences, but in pureneſſe of spirite.

As Jesus was reputed among the Scribes, Phariseis, prycstes, and head

men of the people, so afterwarde were the apostles taken for rude and ignoraunt persons among the Phylosophers, rulers, and prynces.

The texte. ¶ And Jesus answered, and sayde, teachyng in the temple: Howe saye the Scribes that Chryst is the sonne of Dauid? For Dauid himselfe inspired with the holy ghost, sayd: The lord sayde to my lord, syt on my ryght hande, till I make thyne enemyes thy fote stoole. Dauid hymselfe calleth hym lord, and how is he then his sonne? and muche people heard hym gladly.

But althoughe the Scrybes and Pharisees ceased to tempte Jesus, yet ceased not he to teache them. For when he had propouned vnto them being assembled altogether, a question, and asked whose sonne was Messias whome they wayted for, and they had answered agayne out of the Prophetes, the sone of Dauid: he moued a doubte that none of them all could assoyle, saying: how standeth it that Messias is the sonne of Dauid, since Dauid him selfe inspired with the holy ghost, speaketh in the Psalme as foloweth: The lord sayde vnto my lord, sytte on my ryght hand, till I make thyne enemyes thy footestole. Sith thauctorytie of the progenitoures is greater then is thauctorytie of the offspryng and neuewes, by what reason then dothe Dauid call hym, who shall be borne of his seede, his lord? It is a lyke thyng as thoughe the father would call the sonne Lord. The Scrybes, and The Pharyseis, who had in them the spirite of the flesche, as yet vnderstode not this mistery. Dauid inspired with ỹ holy ghost, sawe in Chryst, whoe was not then borne, a thyng farre aboue the nature of manne, where as himselfe was nothyng els but a man. Nowe when the Scrybes, and Pharyseis helde theyr peace, and coulde make no answer hereunto, the moste parte of the people fauoured Jesu, and had a great delite to heare hym dispute and reason the matter.

How say ỹ Scribes ỹ Chryst. &c.

The texte. ¶ And he sayde vnto them in his doctryne: beware of the Scrybes whiche loue to goe in long clothyng, and loue salutacyons in the market place, & the chief seates in the congregacyons, and the vppermost rowmes at feastes, which deuour wydowes houses, and vnder a pretence, make long prayers. These shall receyue greater dampnacyon.

Wherefore Jesus perceiuing them to be curable: and knowing also how the prynces, Scribes and Pharisees of a purpensed malyce, perseuered in theyr vngracyous purpose, began openly to disclose theyr naughtynes in thaudyence of the people: not because to backbyte and slaūder them, but he toke from them the visure of counterfaicte vertue & holynes, leste they shoulde frō thence forthe any more deceiue the people. For now the time required that he should so do. Therefore puttyng forthe and preaching vnto them his owne doctryne, that is to say, a franke doctrine, and such a one as flattereth & coureth fauour with no man, he sayed: beware leaste the royall shewe of the Scrybes, & Pharisees deceyue you. They study not your soule healthe, but theyr owne glorye. For they couet to go in long roabes doune to the ancle, to thentent they maye appeare to be men of great perfectiō: and they seke after salutacyōs in ỹ market place, and the preferment of the chiefe seate in assembles: and in al feastes, and bankets the fyrst place or vppermoste roume of the table. They vse also long prayers, bycause they maye seeme holyer then other. And by reason of couche coloured holynesse they crepe into the fauour of blessed and godlye wydowes, but symple withall: whiche for diuers causes are apte to be deceyued eyther bycause of the weaknes of theyr sexe and kynde, or for that they be wydowes, and lacke husbandes to defende them, or els bicause they be ryche and wealthy. To thē cum they of theyr owne swynge, vnder pretēce to be their patrones, and defendours, and with theyr counterfayte holynesse deuour vp theyr houses. But so litle shall this theyr Hipocrysy profite them, that they shalbe more greuously dampned of god, for so muche as they couered their naughtynes with a coloure of holy and vertuous lyuyng. Therefore take ye good hede of those, leaste ye be deceyued.

And he said vnto them.

Whiche deuour wydowes houses. ℟.

These shall receiue greater dampnacyon.

¶ And

¶ And when Jesus sate ouer against the treasury, he beheldē howe the people put money into the treasury, and many that were riche, cast in muche. And there came a certayn poore wydowe, and she threwe in two mites, whiche make a farthyng. And he called vnto him his disciples, and sayeth vnto them: Verily I say vnto you, that this poore widow hath caste more in, then all they which haue cast in to the treasurye: for they all dyd caste in of their superfluitie, but she of her pouertie dyd cast in all that euer she hadde, euen all her lyuyng.

The texte.

Theſe thinges done, Jeſus went into that parte of the temple where the treaſury was, wherin the offered gyftes were kepte, and ſitting directlye againſt it, beheldē thoſe that made their oblacion, and caſte in gifres. And many riche folkes caſt in great gifres. whom the prieſtes woulde therfore ſhould be counted as it were more holier then other meaſuring their godlines, after the rate and meaſure of the gifte that they offered.

And manye that were riche caſt in muche.

In the meane ſeaſon there came alſo a certayne poore wydowe, and threwe in two little pieces of coyne, whiche made a farthyng. There was none among them all that preferred not thoſe ryche folkes before thys poore woman. But Jeſus iudgement farre differeth frō the iudgement of the Scribes, and Phariſeis, the whiche thyng he woulde not haue his diſciples ignorante of. I tell you, ſayeth he, for a certayntie, thys wydowe, be ſhe neuer ſo poore, hathe geuen more to the treaſury, then all the other, whiche ſeeme to haue geuen moſt lauiſhely. For the other gaue of their abundaunt ſuperfluitie. They gaue muche, howbeit they reſerued more to them ſelfes. But this woman of her lyttle poore ſubſtance, hath geuen all togethet, reſeruing nothyng vnto her ſelfe. For God doeth not eſteme the gyfte after the meaſure and value of the thyng that is geuen, but after thaffection and mynde of the geuer. Jeſus is pleaſed with ſuche a widowe, and dayneth to be her ſpouſe and conforter. The Synagoge like a proude houſewyfe boaſteth & craketh vpon the riches of her righteouſnes: ſhe boaſteth vpon her riche ornamentes of good workes: She glorieth in her huſbād Moyſes, vnto whom ſhe was neuer obedient: She auaunteth her ſelfe, becauſe the prophetes were her ſonnes whome ſhe eyther ſlewe with wicked murther, or at the leaſt wyſe perſecuted. She hath euer in her mouth, the Lordes temple, the lawe of God, the Patriarkes Abraham, Iſaac, Jacob, and Iſraell. She goeth wyth her garde of prieſtes Scribes, and Phariſeys. But the churche like a poore wydowe hath nothyng to boaſt vpon. She knowledgeth lacke of good workes: and yet ỹ litle that ſhe hath, ſhe wholy dedicateth and offereth vnto God. Nowe what can be poorer then ſuche a wydowe, as leaueth herſelfe nothyng at all? She knowledgeth not Moyſes to be her huſband, becauſe ſhe knoweth not circumciſion: becauſe ſhe abhorreth the ſacrifices of beaſtes, beeyng contented wholely to haue offered vp her ſelfe vnto almyghtye God. The Lorde her ſpouſe, inaſmuch as he hath forſaken the yearth, & is returned into heauen, ſemeth to haue forſaken his wydowe: whiche nowe, lyke a woman deſtitute of al ſuccour, is ſpoyled, baniſhed, impriſoned, afflicted, & oppreſſed bothe of the Jewes and Gentyles. She heareth dayly: where is thy ſpouſe? It ſemeth that ſhe wyll ſtarue for hunger, whiche hauing ſo ſmall ſubſtance, hath cleane forgone that lyttle ſhe had, and left herſelfe nothyng. It ſemeth ſhe wyll dye ſhortly wō reproche of baraines, which hath loſt her houſband. But this widow whiche after ỹ iudgement of the world is paſt al healpe, & vtterly vndone, the prophete Eſaye comforteth on this wyſe: Be ỹ glad thou barayne ỹ bryngeſt furth no fruit: breake furth and cry ỹ that trauaileſt not: for the deſolate hath many mo chyldren thē ſhe that hath an huſband. Do not we ſe that this prophecy is fulfylled? The ſynagoge is hongry, & dyeth. The churche is encreaced, & ſpred abrode, triumphing in Martyrs, florifhing in virgins, and reioyſyng in ſo many thouſandes of Confeſſours. She hath

not

not one farthyng of her owne proper riches: but for her ſpouſes riches, ſhe hath tried golde, fine, and pure: ſhe hath precious ſtones ineſtimable. For throughe ſincere and pure fayth towardes her riche ſpouſe, whatſoeuer he hath, ſhe hath theſame. The ſynagoge, albeit ſhe ſemed to geue muche vnto God, yet dyd ſhe reſerue more vnto her ſelfe then was ſufficient.

Wylt thou ſee the Synagoge geuyng her giftes: heare the Phariſey praying: I thanke the Lord, ſaith he, that I am not ſuch a one as other men be. Nowe marke me how muche he reſerueth vnto himſelfe when he ſayth: I faſte twyſe in the weke. I geue the tenth part of all my goodes vnto poore people. On the other ſyde, marke me the faſhion of the wydow. She knocketh her breſt, ſhe dareth not once lifte vp her iyes to heauē warde, ſhe doth nothing but cry: God be mercifull vnto me a ſinner. The Synagoge, whiles ſhe craketh vpon her owne iuſtice, hath neyther any of her owne, nor yet gods iuſtice. The churche whiles ſhe renounceth and putteth awaye from her all glory of righteouſnes, & knowledgeth her owne vnrighteouſnes, is enriched with the iuſtice & righteouſnes of her ſpouſe.

¶ The .xiii. Chapiter.

The texte. ¶ And as he went out of the temple, one of the diſciples ſayed vnto him: Mayſter, ſee what ſtones, and what buildinges are here. And Jeſus anſwered, and ſayed vnto hym: Seeſt thou theſe great buildinges? There ſhall not be lefte one ſtone vpon an other, that ſhall not be throwen downe. And as he ſate on mounte Olyuete ouer againſt the temple, Peter, and James, and John, and Andrewe, aſked him ſecretly: tell vs, when ſhall theſe thynges be? And what is the ſigne when all theſe thynges ſhalbe fulfylled? And Jeſus anſwered them, and began to ſaye: take hede leſt any man deceyue you. For manye ſhall cumme in my name, ſaying: I am Chriſt: and ſhall deceyue many.

THere was nothyng in the temple ẏ pleaſed Jeſus, ſaue the poore wydowe onely, in the which tẽple there was nothyng els, but counterfayte deuocion, and fayned holines. Let vs alſo who profeſſe our ſelues to be the diſciples of Jeſu, departe out of the Jewiſhe temple. Let vs ſet aſyde al truſt of carnall workes, and embrace the righteouſnes of the euangelike and chriſtian fayth.

Therfore our ſauiour departed thence to builde an other temple, whiche ſhould be holy and ſpirituall in dede: and of buyldyng ſo ſubſtãcial, ſure, & ſtrong, that the very gates of hell ſhould neuer be able to preuayle againſt it. When he was gone out, one of his diſciples ſayed vnto hym: Mayſter, beholde howe great and houge are the ſtones of this temple, and what a ſtronge buylding is here: couertly meaning that it was a ſtronger piece of worke, then that it coulde by proceſſe of tyme fall in decay or ruyne. Oh Jewiſhe iyes. They outwardly maruayled at ſtones couched and heaped together by mans hande, as thoughe Jeſus had been delited with ſuche a buylding. Jeſus anſwered againe: Seeſt thou this greate and curious edifice? There ſhall a tyme cum when there ſhall not one ſtone remayne vpon another vnthrowen downe: muche leſſe then ſhall the ſame buyldyng contynue for euer. Nowe Jeſus lotheth, and contemneth all that euer is ſeen with bodily iyes, for the great deſyre he hath of his ghoſtly and ſpyritual temple. As he ſat in that parte of mount Olyuete (where he choſe his lodging for that night) from whence the temple of Jeruſalem myght bee ſene, the diſciples called agayne to theyr remembraunce his wordes, wherby he had tolde before howe it ſhoulde cumme to paſſe, that the ſayd temple ſhould be deſtroyed bothe ſtycke and ſtone, euen from the very foundacion. For they ſuppoſed that the kingdome of God, whereon they ceaſed not as yet to dreame, ſhould cum immediatly after the diſtruction therof.

One of his diſcyples ſayed vnto him.

And as he ſat on mount Oliuete.

Therfore fower of theim, that is to wete, Peter, James, John, and

Andrewe

And zewe went p̄tuply vnto hym as he there sate, to the entent ẏ lyke as he had shewed vnto a fewe persons apart, the mysterie of his transfiguracō, so should he lykewise disclose vnto them, beeyng but a fewe, all the secretes concerning the tyme when his kingdome should cumme and begyn: whiche thyng he would not perhappes open vnto all the other. And for this cause they sayd vnto hym: Tell vs when these thynges shall cum to passe, and by what token we maye knowe when the same tyme is already cum & present. The Lorde who had already weded out of his disciples al carefulnes for sustenaunce, delyre of reuengement and prouidence of lyfe, or forecastyng howe to lyue, would also wede out of theyr myndes al such curiositie as maketh a man ouer busy & inquisitiue, to knowe suche thynges, as nothyng appartayne vnto his saluacion. Therfore he so tẽpreth his wordes, that by the same he signyfyeth not onelye that the citie of Ierusalem shall one day be destroyed, but also that after his departure, greuous stormes of persecution shall rise agaynst the preachers of the gospell: and fynally that the ende of the world, or domes day shall cumme. But as it is expedient for all men to knowe howe they shall one day make an ende of this present lyfe, to thentent they maye euer make them selues redy against the same, so his will and pleasure was to haue his disciples fullye persuaded that a tyme should lykewise cumme, when he would returne into the world agayne, a iudge both of the quicke and dead: but when ẏ time should cum, because it was not expedient, he would in no wyse haue it knowen. Therfore he began to speake of these matters, in suche wyse as here ensueth.

Take hede leste any mā deceiue you

Beware, sayeth he, lest any man deceyue you. For there shall manye cum who wyll chalenge and take vpon them my name, and euery of theim wyll fayne hymselfe to be Chryste, and by his craftie delusyon, deceyue manye vncircumspect persons.

The texte.

When ye shall heare of warres, & tidynges of warres, be ye not troubled. For suche thinges must nedes be, but the ende is not yet, For there shall nacion ryse agaynst nacion, and kyngdome against kingdome. And there shalbe yearthquakes in all quarters, & famishment shall there be and troubles. These are the beginning of sorowes. But take ye hede to your selues, for they shall bryng you vp to the cousayles, & into the Synagoges, & ye shalbe beaten, yea, and shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them. And the gospel must first be published among all nations.

The great busynes & rufflyng of the world, wil shew that my cūming approcheth, & the world is nigh at an ende. But you must not strayghtwayes when warres are moued, or when there is any terrible bruite or tumoure of warres to be moued, be so dismayed therewith, as though the same tyme were already present. For these thinges shall cum, and yet shal not thende of the world furthwith ensue. They shall onely be preludes of the ende that is to cumme, euen as in an olde mans bodye, diseases ofttymes chaunceing, are foretokens that his body shall shortely decay and perysshe. The temperature of the qualities, is the thyng whiche preserueth bodely health.

But when by reason the same qualyties do stryue one agaynst another, the whole bodye is distempered, then is it an argumente that the distruction thereof approcheth. There shall nacyon ryse agaynst nacyon, realme a- For there shall nacion arise against nacion.
gaynst realme, and one of them go about with great powers, and hostes of men, to destroye an other. Moreouer the yearth it selfe, as thoughe it were not content to norishe so wycked and vngodlye people, shalbe shaken wyth yearthquakes, and so shall there be in sondry places of the worlde, greate dearthe and fampyne, because it shall deny men theyr natural foode & sustenaunce. Furthermore the ayre, as thoughe it were angrye with the same vngodly folkes, vnworthy of lyfe, & breathe shalbe noysome, and deadlye. When ye see many of these signes & tokens, yet loke ye not byanby for domes daye. For these euils shalbe onely the begynning of the calamitie to cum.

cum. Neyther shall your selues be free frō such euils & troubles. And therfore loke well about ye, lest ye be clapt in the neckes ere ye beware. For men shall accuse you, and bryng you before counsels, & synagoges: and ye shalbe presented before kynges and rulers, to answere in causes of lyfe, & death: not for any offence, or euyl dede done on your behalfe, but onely for the profession of my name: & this shall they do, because all the worlde maye knowe, howe they were worthely cast out of the kyngdome of God, sithens they so persecuted the preachers of thesame. But lette not these thynges muche trouble your myndes. The cruelnes of wycked persons, shall bring nothyng to passe agaynst the proceding of the gospell. Neyther can anye man slea you before your tyme. For domes daye shall not cum, before the gospell be preached throughout all the worlde.

The texte. ¶ But when they leade you, and present you, take ye no thought, neyther ymagine afore hande what ye shall saye, but whatsoeuer is geuen you in the same houre, that speake. For it is not ye that speake, but the holy gost. The brother shall delyuer vp the brother to death, and the father the sonne, and the chyldren shall ryse agaynste theyr fathers & mothers, and shall put them to death. And ye shalbe hated of al men for my names sake. But whoso endureth vnto the ende, thesame shalbe safe.

you nede not therfore to prepare you any worldly succours against the violence & tiranny of persecutours, or take thought how to escape their iudgementes. When there is any accion cōmensed agaynst you, loke ye go, & appeare, lest ye seme to dispise ꝑ publike authoritie. For this thing also shall make muche for the enlarging & spreding abrode of the gospell. But when ye are goyng to appeare, be you not carefull, studying wt your selfes what answere to make, & how to tell your tale, for that ye are not sene in ꝑ lawe, but men ignoraunt in ciuill plees: as the common sort of people are wonte to be carefull in suche case, who make Oratours & Rhethoricions theyr atturneys, and proctours in pleding of matters. But whatsoeuer cummeth vnto our myndes, that speake you. For yourselues shall not be authours of suche wordes as you shall speake, but instrumentes onely. The holy ghost shall speake by you, suche thynges as shalbe expediente for the busynes of the gospell. But suche persecucions must ye not onely looke for of alyantes, and enemyes, but also of your frendes, and kynnesfolkes. For one brother shall take the lawe of an other, & accuse hym of death worthye crymes, all naturall loue & affeccion cast aside. And the father shall likewyse accuse the sonne, contrary to naturall loue and kyndnes. Furthermore the chyldren shall also rise against theyr parentes, & cause them to suffre death. And where as ye hurte no body, but bryng the tydinges of saluacion to al men: yet shall ye be hated of all them that loue this world, onely for the dyspleasure & malyce they beare to my name, whiche you shall preache. But in all these euils it shalbe nedefull for you to be armed with perseueraunce & constancie of minde. For who so continueth in his good beginninges to the ende, shalbe safe, because no calamitie is able to destroy him, that with cōstant heart and mynde beleueth the gospell.

For it is not ye ꝑ speake.

The brother shal deliuer vp the brother. &c.

The texte ¶ Moreouer, when ye see the abhominacyon of desolacion (wherof is spoken by Daniell the prophet) stand where it ought not, let him that readeth, vnderstand. Then let thē that be in Jewry, flie to the mountaynes, & let him that is on the house top not go downe into ꝑ house, neyther enter therin to fetche any thing out of his house. And let him that is in the fielde, not turne backe agayne vnto the thynges whiche he left behynde hym, for to take his clothes with him. Wo shalbe thē to them that are with chylde, and to them that geue suche in those dayes. But praye ye that your flyght be not in the winter. For there shalbe in those dayes suche tribulacion, as was not from the beginnyng of creatures, (whyche God created) vnto this tyme, neyther shalbe. And except that the Lord should shorte those dayes, no flesche should be saued. But for the electes sake whome he hath chosen, he hathe shortened those dayes.

If ye requyre a signe to geue you knowledge when this extreme calamitie hangeth ouer your heades: when ye shal see the abhominacion ꝑ maketh desolacion stãding in ꝑ place where it is not beseming it should stand, then let him whiche readeth Daniels prophecy, vnderstand it. For then it shalbe hyghe tyme for euery mã, al other thinges omitted and left vndone to shyfte for hymselfe by flyeng awaye, and to saue his lyfe, not by worldlye aydes, but by swyftnesse of flight. Then let al that be in Jewry, the flourishingest, and mooste famous parte of the countrey, flye vnto the desert and wylde Mountaynes. If this calamitie take any man on the house top lette hym not go downe into the house, nor enter into his parloure, or chãbre to fetche out any thyng from thence: but as he is found: so let him gette hym awaye, and be gone. And if at that season anye manne be labouryng in the fieldes naked, and without clothes, let hym not rũne home againe to fetche awaye his cloke, or mantel, but flye strayght way sum whither els: so swift shal ꝑ cloud of ꝑ miserie & calamitie be, whiche shal ouerflow this coũtreye. Therfore in wofull case shall they be which are great w̃ chylde, & they also ꝑ haue children sucking on thier brestes, because nature wil not let suche as are w̃ childe to cast away their burthẽ: nor natural kindnesse suffer ꝑ other to flye away from their children. And the onely way to saue ꝑ lyfe shalbe to flye without any tarying. Therfore desyre you of god, that this calamytye chaunce not in the wynter season, nor vpon the Sabboth day. For ye must not onely flye away as fast as your legges will beare you, but also a great way of. But wynter seasõ because the daye is than shorte, is an yll tyme to flye far in. And the law forbedeth to trauayle far vpon the Sabboth daye.

Let him readeth vnderstand.

Wo shalbe then to thẽ that are w̃ chylde.

All that the lorde hath hitherto sayed, is spoken in suche wyse, that it semeth partly to pertayne to the distruction of the citie of Hierusalem: partlye to the tymes of persecutions whiche were mooste sharpe, and vehement at what season Stephan was stoned to death: and partly to the laste ende of the worlde or domes daye. Yet is there included in the same wordes, a morall sence, whiche teacheth vs, how that beyng delyuered from al worldlye impedimentes, and encumbraunces, we ought alwayes to wayte for the cummyng of that day, when we shalbe presented before almyghty god to receyue our dome and iudgemente. He can neuer be prepared agaynste that day, who eyther for loue of temporal thinges, or els thorow thenforcement of carnall affections, that is to saye, for his parentes, wyfe, or chyldrens sake, is called backe agayne to the daunger of the losyng of euerlastyng saluacion. He is laden with a vessell, whoe beeyng ouercharged and letted with worldly ryches, ceaseth to do those thinges whiche pertayne to eternall health. He is burthened w̃ a mantell, whoe for taking hede vnto ꝑ body, regardeth not the soule. He is slow of foote by cartyng of an infaunt, who by reason of naturall affections, refrayneth not from those thynges whiche he knoweth ryght wel are by al manour of meanes to be eschewed: ne hasteth to thattayning of those, whiche he knoweth ought (al lettes and impedimẽtes set aside) greatly to be desyred. Wynter taketh theim flying, who for the lytle lyght that theyr weake fayth geueth, and because charitie is colde and faynt in them, do not fynishe their iourney, and manfullye goe thorowe whither they began to go.

But praye that youre flyght.

Moreouer the superstitious obseruacion of the Sabboth bryngeth those persones into daunger, who by reason of an vnryght and aukeward iudgement, tremble and quake for feare, where there is no cause of feare: & where they ought chiefly to feare in dede, are feareles: as when a manne is bolde to transgresse the commaundemente of God, for feare least he breake mannes constitucions. For the Lorde himselfe taught openly ꝑ the Jewes Sabboth was well contemned, & broken, for mans health & perseruacion.

Further-

For there shall be in those dayes

Furthermore the woordes that ensue, seme rather to pertayne to the last daye of the worlde, before the whiche daye, great busynes, and hurly burly shall vniuersally happen for the cummyng of Antichryst. Those dayes. sayeth he, shall be so full of miseries on euery syde, that there hath not been lyke tribulacion and affliction from the creacion of the worlde vnto thys daye, nor hereafter shalbe. If this affliction shoulde long whyle continue, as it shalbe fell, and cruel for the season, there should not one mā be saued. But God of his infinite mercye and goodnes hath prouided ỹ this storme shall short whyle endure, for their sakes, whom he hath chosen to lyfe euerlastyng For of these will he suffre none to perysh, what storme of euyls soeuer shall arise. Wherfore there is no cause why any man should feare him selfe, so that he perseuer and abyde still in the euangelike & christian fayth, as nighe vnto the shoteanker or surest refuge. No puissaunce shall caste them downe, whiche haue a constant beliefe in me.

The texte. ¶ And then, if any man say to you, lo, here is Christe: lo, he is there, beleue not. For false Christes and false prophetes shall ryse. and shal shew miracles, and wonders to deceiue, if it were possible, euen the electe. But take ye hede, beholde, I haue shewed you all thynges before.

Onely take heede that in stede of me, you embrace not another Chryste. There shalbee more ieoperdy of deceyuers, then of persecutours. For there shall aryse in those dayes false Christes, who shal vntruly chalenge, & take vpon them my name, and person. There shall aryse also false Prophetes, whiche vnder a cloke and coloured shewe of holynes, shal fayne themselfes to be Prophetes, and in working of magicall wonders, & miracles cloked by the craftie illusions of deuels, folow the prophetes, and me: so that euen the very elect (if any power coulde preuayle agaynst God) may be deceyued by suche ligierdemayne, and iuglyng castes: Therfore if any man shal saye vnto you: Loe, here is Chryst, beleue him not: or if any call you backe to another place, & say: loe, here he is: what place, what apperaunce of thinges, or what maner of honour or seruing of god soeuer he shew you, beleue him not. For after that Christ hath once forsaken the worlde, he cannot be shewed nor pointed to with fyngers, but wyl lye hid in mens soules, and this shalbe the signe and token to know where he is: when any doth with his lyfe, & conuersacion expresse his doctryne, & put it in execucion. Howbeit he wyll not cumme at domes daye, so as he nowe cummeth, but wyll sodainly and vnloked for shewe himselfe frō an hygh after the maner of a flashe of lyghtening, dreadfull to the wicked, who shall be cast into euerlastyng fyre: and agayne amyable & louely to godlye persons, whiche shalbe called to the felowshyp of the heauenly kyngdom. Therfore if you chaunce to liue in these dayes, beware ye embrace not in stede of me sum counterfayte Chryste. Loe, I haue tolde you all thinges before hande. There remayneth behynd, that you retayne and kepe my woordes in memory.

Lo, here is Christ. &c.

The texte. ¶ Moreouer in those dayes after that tribulacion, the Sunne shal wexe darke, and the Moone shall not geue her lyght, and the starres of heauen shal fall, and the powers whiche are in heauen shall moue. And then shall they see the sonne of man cumming in the cloudes with great power and glory. And then shal he sende his aungels, and shal gather together his elect from the fower wyndes, from the endes of the yearth, to the vttermost parte of heauen.

Nowe after these foresayed calamities, warres, persecucions, famyne, pestilēce, and earthquakes be paste, there shal also ensue many other wonderful signes and tokens out of heauē, al the elementes beyng, as it were, yrefully set to take vengeaunce vpon the wicked people. For the Sūne, the fountayne of lyght, shal wex darke, therby as it were embrayding ỹ vngodly with theyr blyndnes, because they would not see the euerlastyng Sūne and lanterne of the worlde. Neyther shall the Moone, whiche is wonte to

shine

shine in ỹ night, & put awaye ỹ darkenesse therof, geue her light ỹ she bringeth of the Sũne. Furthermore men shal see the starres fal downe from the firmament to the earth, which haue bene so many hũdred yeares there fastened for mans behoue & commoditie. And besides this, the powers of the heauen (by vertue whereof those merueylous bodies haue cõtinued, euen frõ the creatiõ of the world, their courses and offices appoynted thẽ of god) shalbe moued: so great shall the feare be of the dreadfull day of dome approchyng. These thinges done, all that be then aliue, shal sodaynly, and with the twynkelyng of an eye, see the sonne of manne (who is now taken for an vnderlyng, and not regarded) appeare in the hyghest cloudes with greate puyssãce, and in the glory of the father, and with him innumerable multitudes of Aungels. Then will he sende out his Aungels, who wyll let none of his chosen be away, but will assemble thẽ altogether frõ euery quarter, whether they be quyck, or els dead, but must sodainly be reliued again: he wyll send them out, I say, to gather all the membres of the mistical bodie vnto their head, to thentẽt that thei which haue bene partakers of afflictions & persecutiõs for the gospelles sake, maye lykewyse be companions and partakers with hym, of euerlastyng ioye and blyssfulnesse. It skylleth not whither that good mẽnes soules haue gone, neyther into what place their karkases haue bene throwen: Aungels shall fynde them oute, and gather them together from the fower quarters of the world: and againe from the hyghest pole of heauen, to the lowmoste. Euery soule shalbe ioyned vnto his owne proper bodie, and all the electe and chosen people shall lykewise be contoyned vnto theyr head.

And then shall they see ỹ sonne of man. &c.

¶ Learne a similitude of the fygge tree, when his braunche is yet tender, and hath brought forth leaues, ye knowe that summer is neare. So in lyke maner when ye se these thinges cum to passe, vnderstand that he is nye, euen at the dores. Verely, I saye vnto you that this generation shall not passe, tyll these thinges be done. Heauen and earthe shall passe, but my wordes shall not passe. But of the daye & tyme, knoweth no man, no not the Aungels which are in heauen: neither the sõne himself, saue the father only.

The texte.

Now least this day cum sodaynly vpon you, when ye are nothyng at all prepared, you maye gesse by certayne foresygnes and coniectures when it is nere hande, euen as ye maye coniecture and gather by the fygge tree that summer will shortly cum. For whẽ the braunches of this tree begin once to waxe softe and tender, beyng about to bryng forth theyr fyrst fruite called großi: & when the leaues be alreadye budded oute, ye knowe that sũmer is not farre of. But it is muche certayner that that day shal cum, then it is certayne, that summer foloweth after wynter. This thyng do I auouche vnto you: This age shall not passe tyl all these thynges shall happen. Among corporal thinges there is nothing more stable & sure then heauen: nothing more vnmouable then is the earth: but yet both heauen, and earth shall sooner alter and chaũge their nature, then my wordes be vayne, & of none effect. Be ye not carefull to knowe certaynely when that same last day shall cum, forasmuche as it is not geuen vnto the Angels to know it: no nor yet to the sõne himselfe. For ỹ father hathe reserued this secrete knowledge to himself alone, because he perceiued it was expedient for your soule helth he should so do. Be you most certaynly assured that it shall cum: but aske ye not when, lest by this meanes ye becum careles.

¶ Take hede, watche, and pray, for ye know not when the tyme is. As a man which is gone into a straunge countrey, and hath left his house, and geuen his substãce to his seruauntes, and to euery man his worke, & cõmaunded ỹ porter to watche. Watche ye therfore, ye know not when the mayster of the house will cum, at euen or at midnight, whether at the cocke crowyng, or in the dawnyng: lest if he cum sodaynlye, he fynde you sleepyng: and that I say vnto you, I saye vnto all, watche.

The texte.

Beware alwayes & take good hede: watche & pray continually, since you are vncertayne when that dreadfull day shal cum vpon you. You shall take good hede, if you wil not trust vnto worldly aydes, neyther put confidence in any

worldly creature: but wholy hang vpō me, & my cōmaundementes. You shal watche, if by refrayning frō superfluitie, & al bodely pleasures, you wil wholy bend youre selfes to holynes of spirite, & vertuous liuyng. You shal pray, if you wil most feruētly desire those thinges, which are promised vnto thē that stil persеuer & cōtinue in the profession of the gospel. Satā hath his craftes to deceyue, euen wise, & circūspect persons. Against these craftes you must vse the wysedom, & policy of the serpēte. The world, & the flesh haue their entisinges, wherwith they so delite the myndes of reches folkes, that (as I maye cal it) slepe, securitie, & forgetfulnes of thinges eternall, crepeth vpon thē ere they be ware. Of these thinges springeth eyther contēpt, or els desperāce of the kyngdom of heauē. God wil not cleane forsake his chosen, but he loueth wakefull & heedefull persons: yet wil he that when they haue done what may be done by mans endeuoyre & diligence, they neuertheles cease not to pray, fully persuadyng thēselfes how it is God ỹ geueth the beginnyng, procedyng, & consūmacion of euerlastyng blisfulnes. So watche you, as though God will forsake you for a tyme: so praye you, as though whatsoeuer ye go about, shall cum to none effecte, without he put to his helpyng hand. And because the Lord Jesꝰ would the depelier fasten this doctrine in the myndes of his disciples, he added a similitude very fit for the purpose. When I shall forsake you, sayeth he, so demeane your selues, as faithfull and wyse seruauntes woulde do, vnto whom the Lord beyng about to make a voyage into a straunge coūtrey, hath geuen authoritie to ordre & guide his house: & hath assigned to eche of theym his worke, & office. Furthermore he hath cōmaunded the porter to watch for feare of night theues. These seruauntes, because they be vncertayne of theyr Lordes returnyng home, do still endeuoyre thē selues to do theyr office and duety, that whensoeuer it shall chaunce him to cum home agayn, he may finde them watchyng. It is more certayne that I shal cum agayne to you, thē that theyr lord shall eftsones returne vnto them. There maye sum chaunce befall, that he misrary whiles he is frō home in the strange countrey. But as sure as God is in heauen, I wyll cum agayn, albeit the daye when, be to you vncertayne. Therfore do you as good & thriftie seruauntes are wont to do. Euer watche & loke after my retournyng. You cannot tel when the Lord wil cum, at euen, or at mydnyght: whether at the Cocke crowyng, or in the dawnyng of the daye, least yf he cum sodaynlye (as he will cum in verye dede) he fynde you sleapyng, and slacke, or negligent in doyng of your duetie.

As a man whiche is gone in to a straunge coūtrey, &c.

That I speake to you, I speake by you, to all that shalbe borne vntyll the worlde be at an ende: watche you. Euerye man muste watche that wyll be saued: Euery man must do the worke that the lord hath cōmytted vnto hym, but especially and aboue all other, it behoueth the porter to watch, who watcheth for the safegarde of the whole familie. And although the people doe sūtymes take a nappe, yet hath the shepehearde no leasure to slepe. Nowe is all this present lyfe (wherin is no certayne difference betwene good thynges and bad, and wherin is excedyng muche ignorannce or blyndnesse, and verye litle lyghte) all this lyfe, I saye, is in comparison of the life to cum, nothyng els but nyght. And albeit that in the ende of the worlde the Lorde wyll cum once for all, to all men generally, yet cummeth he also to euery man seuerally at the houre of death. Therfore euery man particularly ought to watche against this his cummyng, because it is euen as vncertayne as the other. For he cummeth vnto sum late in the euenyng, as in growyng age: to sum at mydnyghte, as when they are in their flowers, and beste lykyng: to other sum at the Cockecrowing, that is to wete, in olde age. Ye muste neyther truste to your strength, nor to your age. The tyme and houre of death is lyke vncertayne to all menne.

And that I saye vnto you, &c.

The

¶ The. xiiii. Chapter.

¶ After two dayes was Easter, and the dayes of swete breade: And the hie priestes and the Scribes sought how they might take hym by craft, and put him to death: But they sayde: not in the feast daye, least any busines arise amonges the people. The texte.

NOwe that moste holye, and solemme feaste of Easter drue nyghe, that is to say, of Phase, whiche worde signifieth in the Hebrue tongue, a passingouer, on the which day ỹ holy bloud of the vnspotted lambe shoulde delyuer vs from the vengeaunce of the sleying swerde, and beynge brought out of Egipt through the red sea, & wildernesse of this worlde, bring vs vnto the heauenlye Hierusalem, into a countrey flowing with milke and honye. For the Jewes passeouer, whiche they yearelye celebrate and kepe moste highe and holye, was nothyng els but a fygure and shadow of this sacrifice, like as was this ceremony, that they did on these dayes forbeare leauened breade: exhortyng vs hereby, to suche puritie & cleanesse of lyfe, as becummeth a professour of the gospell. After two dayes expired, the daye that they called the preparyng daye should be. But as the chiefe priestes and Scribes, deuoutly prepared and made themselues readie to celebrate thys corporall passouer, so dyd they lyke vnwyse felowes, wickedly make haste to offer vp that same true lambe, whiche that solemne sacrifice had so manye hundred yeares figured. For nowe were they at a full poynt to slea Jesus: but because they durste not openly do it, for feare of the people, they thought good to laye handes vpon hym, and put him to death by gyle & treason. And for this their purpose, that daye of all other, was most conueniente: to thentente the thyng of the new testament, should agree with the fygure of the olde. They themselues, dyd not chose this day, but it was forappoynted vnto this sacrifice by the eternall decre and ordinaunce of the father. For they counseylyng together howe to slea Jesus, sayed: Not on the feaste day, least there arise any busines and hurly burly among the people. Doubtlesse it is a Jewyshe feare, to stande in awe of menne, and all thys whyle nothynge to dreade god at all. Jesus knowyng the tyme was cum, in the which it was the fathers will to haue that same euerlasting sacrifice to be made, departed not from Jerusalē, least he should haue semed to haue fayled at the place forapoynted vnto this businesse. But they say: not in ỹ feast daye. &c.

¶ And when he was at Bethania in the house of Symon the leper, euen as he sate at meate there came a woman hauyng an alabaster bore of oyntment, called Narde, that was pure & costly: and she brake the bore, and powred it on his head. And there were sum that were not contented within themselues, and sayed: what nede thys waste of oyntment? For it myght haue bene solde for more then thre hundred pence, and haue bene geuen vnto the poore, and they grudged agaynst her. The texte.

When he therfore feasted at Bethany with his frendes, in the house of Symon, surnamed the leper, one of the geastes that feasted with hym was Lazarus. This house presenteth vnto vs, the agreyng, and frendely felowshyp of the churche: the whiche beyng vncleane, he washed & purified with his precious bloude: and beyng dead through sinne, and vnrighteousnesse, he made aliue agayne by his death and passion. With suche persones, Jesus loueth to syt at table, rather then wt the priestes, & pharisees, who thought themselues cleane, and aliue, notwithstandyng they were suche in soule, as Symon, and Lazarus were in bodye. As they thus feasted, ther came in a certayne womā hauyng an alabaster bore, full of pure, good, and precious oyntment, called the oyntment of right Narde: which brake her bore: and powred al the oyntment vpon the Lordes heade, as he sate there at the table. Jesus who was neuer delited with the pleasures and delicacies of this worlde, loueth to be anoynted with suche manoure of oyntment, after the spirituall meanyng.

The churche is lauishe and prodigall in bestowing this oyntmente vpon her dere and welbeloued spouse. What precious thing soeuer she hath, the same reserueth she not to her self, but powreth it vpon Jesus heade, vnto whom all honour and glory is due. The house of ỹ churche is in most ample wyse enlarged & spred abrode throughout all the whole world: but the swete sauour, & fragraũt smel of this ointment hath filled euery corner and part therof. This swete sauoure allureth & causeth many a one to desyre that they maye be admitted into ỹ same house, wherin Jesus sitteth at meate with his frendes.

But ther be sum which of spite & enuye, speake agaynst the delicacies of Jesu: as the Jewes, who rather seke theyr own profit, glory, & cõmoditie, then the glory & honour of Jesu Christ. For so dyd certayn of his disciples ỹ yet sauoured of the flesh, but specially Judas Iscarioth: who being not cõtented in his minde, & muttryng with himself against this womannes facte, sayed on this wyse: what neded it to wast or cast away this so pure good oyntment? For it myght haue bene solde for thre hundred pence, and with that money many a poore body haue bene relieued. And the losse of this oyntment greued them so muche, that they made a great murmuring agaynst the godly prodigalitie of the woman. That thing is well lost, which is employed vpõ Christes glorie: Yea, to saye the truth, ther is nothing that lesse perisheth. The synagoge is sparing to Christeward, and wastefull or prodigall to her owne person. Contrarilye, the churche regardeth not the price and valew of that she hath receiued of Christe, but breaketh the vessell, and rashlye powreth oute all that euer she hath, vpon her spouses heade. The poore wydowe whiche cast a farthing into the treasurie, pleased Christ hyghly. So doth this woman content hym also, which for his loue and sake, hath loste her precious oyntment. The widowe knowleagyng her pouertie, broughte forth all the poore substaunce she had, and caste it into the treasurye: and the other beyng now riche & wealthie through the lordes liberalitie, did not onely geue him all that euer she had, but also sustayned the losse of her vessell. The one gaue her goodes & lyuyng: the other gaue euen bodye and soule, yt that canne perishe whiche is geuẽ vnto Jesu. Where be they now that grudge and murmoure agaynste this prodigalitie, whiche is so pleasaunte and acceptable to the authoure of grace?

What nede this waste of ointemente. &c.

Christ geueth of his owne plentifully, to thentent that the good sauour of his liberalitie, maye the more be spred abrode. He requyreth no rewarde for any thyng he geueth: but here onely he is ambicious or desirous of honoure. He willeth that we knowleage his well doyng & benefites, not because he hath any nede of suche prayse and commendation, but it hath pleased hym by thys meane to geue vs his gyftes and riches.

The texte. ¶ And Jesus sayed: let her alone, why trouble ye her? She hath done a good worke on me. For ye haue poore with you alwayes, and whensoeuer ye will, ye maye do thẽ good, but me haue ye not alwayes. She hath done that she could, she came aforehand to anoynt my body to the burying. Verely I say vnto you: whereseoeuer this Gospell shalbe preached throwe out the whole world, this also that she hath done shalbe rehersed, in remẽbraunce of her.

The Lord (of whom alone it is sufficient to be alowed) defendeth the godly diligence of the woman agaynst his disciples muttryng and murmuryng against her. Why, saith he, make you this businesse with this womã? Suffer her to take her pleasure. She hath done me a good turne. For whereas you cloke your couetousnesse with a pretence to socour the poore, know ye ỹ what soeuer is geuen to me, the same is geuen to a pore body. These commune pore folkes, and beggers, you shall euer haue wt you whõ you maye do good vnto, and helpe as oft as ye wyll: but ye shall not alwayes haue me present, to wyn my fauour by such corporall benefites. I haue ben but once in my lyfe tyme thus honoured: and the thing that is done, is not done to thentent that many should take ensãple therby, to vse such manour of bodily refreshinges: but be-

For ye haue poore. &c.

cause al

cause all men should after the spirituall sence & meaning, do the like. This
womã wotteth not what she doth, & yet wt a godly endeuoyre and diligence
doeth she as muche as lyeth in her to do. My death is nere hande, then wil
she desyre to anoynte my body ꝓ must be buried. And because she shall not
then haue tyme so to do, she preuenteth the tyme: & yeldeth me that honoure
whiles I am alyue, which she can not geue me whē I am dead. But so true
is it ꝓ her godly endeuoyre (which you speake & murmour against) shal not
lacke it condigne & worthy praise, ꝓ when my death shal by preaching of ꝓ
ghospell, be renoumed & spoken of throughout all the whole world, she shal
lykewyse be remembred and spoken of, because she honoured it with suche
a gyft and present before I dyed.

She hath done ꝓ she coulde.

The texte.

And Iudas Iscarioth one of the twelue, went awaye vnto the hie priestes to betraye him vnto them. When they heard that, they were glad, and promysed that they woulde geue him monye. And he sought howe he might conueniently betraye him.

With these wordes ꝓ Lord caused his disciples to cease their muttryng. But Iudas Iscarioth one of the twelue (who vntruely dispensed ꝓ cõmon money geuen for the relefe of the poore) coulde in nowyse suffer the losse of this oyntment, but went streightwayes vnto ꝓ high priestes, to betraye Iesus vnto thē. For it was not vnknowen vnto him, how they studied to take him by deceyte & treasõ. After the high priestes heard de this, they were right glad. It pleased thē very wel that one of houselhold wt Iesu, shoulde be the chief worker of this mischief. They agreed of the sum of money that Iudas should haue for his labour. And there was mutual faith foũde in ꝓ wycked counsel, & conspiracie, whiche is sealdome kept in honest & leakfull couenaũtes. Iudas beleued the bare promise of the priestes, wout eyther wrytyng, witnesses, or sureties. He ymagined with himself whiche way he might betraye Iesu vnto the priestes, & Scribes after suche a sorte, as they desyred: that is to saye, in time, & place conuenient, least any busynesse or insurrectiõ should ryse hereof. For this condicion was expressed in the couenaunt. In the meane tyme, whyles Iudas, & the hye pryestes coũsayled togethet how for to destroye him, Iesu went about the busynesse of mannes saluacion.

When they heard that, they were glad.

The texte.

And the fyrst daye of swete bread (when they offred Passeouer) his disciples sayed vnto him: wher wilt thou that we go and prepare that thou mayest eat the passeouer? And he sendeth forth two of his disciples, and sayth vnto them: Go ye into the Citie, & there shall mete you a man bearyng a pitcher of water, folowe him: and whithersoeuer he goeth in, saye ye to the good man of the house, the mayster sayth: where is the geste chamber where I shall eate passeouer with my disciples? And he wyll shewe you a greate parloure paued and prepared. There make ready for vs. And his disciples wente forth & came into the citie, and founde as he had sayed vnto them, and they made ready the passeouer.

Now was ꝓ fyrst day of the feast of swete breade cum, on the whiche daye the Iewes wer wont to offer vp theyr easter lambe. Therfore Iesv disciples said vnto him. Whither wilt thou ꝓ we go, & prepare thee thy easter souper. Iesv sent out two of them to make prouisiõ therfore saying vnto thē: Go ye into the Citie, & allone as ye be entred in, there shall mete you a mã carying a pitcher of water: him folow ye, & into what house soeuer he entreth in, saye these wordes to ꝓ good mã of ꝓ house in my name. The maister saith, where is ꝓ souppyng chãber where I may eate my easter lambe wt my disciples? & he shal straight wayes shew you a large souping chãber, paued, & al readie prepared for ꝓ feast that shalbe made therin. There prepare you for vs our Easter souper. Here marke me the simple obedięce of ꝓ Apostles, suche an obedience as they also shewed before, whē they wer sẽt out to fetche ꝓ Asses foale. Marke also this, that there is nothing hyd & vnknowen vnto ꝓ lord: so that it is manifest and playne hereby, that he both foreknewe, and wyllingly suffred whatsoeuer he suffered for our cause. Further, marke his authoritie. At the namyng of this worde (Lorde, or Mayster) the Asse was by and by let go. Agayne at the naming of the same worde, the souping cham-

bye was furthwith shewed them, so that it appeareth hereby, that it was in his power to do whatsoeuer he would: he could with a becke haue restrayned the priestes, and phariseis, whoe went about cruellye to murther him. The disciples wente theyr waye and came into the citie, and founde one carying a water pitcher: whom they folowed, and entred into the house where he wente in, and declared vnto the goodman of the house, theyr maysters commaundement. He without any tarying shewed them a soupyng chambre, wherin the disciples prepared theyr easter lambe, that is to say, the last and mysticall souper, whiche shoulde both represente the figure of the olde lawe, and also sacramentally present and exhibite vnto them, the sacrifyce of the newe lawe, and gospell.

The texte. ¶ And when it was nowe euentyde, he came with the twelue, and as they sate at borde, and dyd eate, Jesus sayed: Verely I saye vnto you, one of you (that eateth with me) shall betraye me. And they began to be sory, & to say to him one by one, is it I? And an other sayd, is it I? He answered and sayed vnto them: it is one of the twelue, euen he that dippeth w̄ me in the platter. The sone of man truly goeth as it is writtē of him, but woe to ꝑ mā by whom ꝑ sone of mā is betrayed. Good wer it for ꝑ man, if he had neuer been borne.

In the euentyde Jesus folowed with his twelue disciples, whom only as chosen felowes his pleasure was should be witnesses of all that should be done in this moste holye feaste or maundye. When they were all set at the table, and taking theyr repast, Jesus sayed vnto theim: I assure you ꝑ one of you that eateth w̄ me, shall betraye me. As he had so sayd, eleuen of thē wer stryken with great sorowe & pensiuenesse. For there was none of them al that knew himself fautie, saue Judas only. But yet durst they not truste to the weakenesse & frailtie of mans nature. Therfore eche of them desyrous to be delyuered of this pensiue carefulnesse by the lordes discryng of the traytoure, sayed vnto him: Is it I? Neyther was Judas, who knewe hym selfe culpable, ashamed to saye with the rest: Mayster am I he? Jesus to shewe vnto his disciples a perfeite ensample of lenitie & mekenesse, thought it better to suffre theim a while to be troubled with heauinesse, then to bewraye the traytour: vsyng all the wayes & meanes he coulde to cause hym to retourne from his wicked and mischieuous purpose. Therfore he sayd:

It is one of ꝑ twelue, &c

It shall be one of the twelue who is so familiare with me, that he dippeth in the same platter ꝑ I doe. And this is the rewarde whiche he wil geue me for my gentle and familiar entertaynment. Nowe Judas perceyued that it was not vnknowen vnto the lorde where aboutes he went: & he sawe also suche mekenesse in him, as the lyke had not been heard of before. Jesus would not discrye hym (of whom he shoulde anone after be moste falsly betrayed vnto death) vnto the residewe of his disciples, because they woulde peraduenture if the treason had been opened, haue cruelly handled him for theyr maysters sake. But oh vncurable malice. What stone, what diamond would not so great gentlenesse make to relent: specially of hym who could hurt and displease with a becke? But the same gentlenesse more encouraged the wretch to doe thys wycked and mischieuous dede.

Then went Jesus forth w̄ his tale in this wyse: howbeit as cōcerning me, nothing shall be doen otherwyse thē I will my self: but as the Prophetes haue sayed and prophecied of the sonne of man, so shal it be. It is expedient for a great many ꝑ he be delyuered & betrayed to death. But yet wo be to him through whose malyce & wickednesse, he shalbe betraied. He procureth a thing which shal be soule health to other, & to himself vtter confusiō.

But woe to that man. It had ben better for him that he had neuer been borne. How be it this wicked mynde, & purpose of Judas, was neuer a whit reformed, neither with so great mekenesse of the lord, nor yet for dreade of ꝑ great horrible punishmēt whiche he threatened him withall: so great a mischief is couetousnesse.

And

¶ And as they did eate, Jesus toke bread, and when he had geue thankes, he brake it, and gaue it to them, and sayd: Take, eate, this is my body. And he toke the cup, and whē he had geuen thankes he toke it to them, & they all dranke of it, and he sayde vnto thē: This is my bloude of the new testamēt which is shed for many. Verely I say vnto you: I wyl drinke no more of the frute of the vyne vntil that day, that I drynke it new in the kingdom of God. And when they had said grace, they went out to mount Olyuete. And Jesus sayth vnto thē: All ye shall be offended because of me this night. For it is written I wil smyte the Shepherd, and the shepe shall be scattered. But after that I am ryssen agayn, I will go into Galile before you. Peter sayd vnto him: And though all men be offended, yet wyll not I. And Jesus sayth vnto him. Verely I saye vnto the, that this daye, euen in this night before the Cocke crowe twyse, thou shalt deny me three tymes. But he spake more vehemently, no, if I should dye with the, I will not denye the. Likewise also saide they all. The texte

Furthermore in this souper, Jesus commended vnto his disciples that most holy sacrament or signe of his deathe, and of the perpetuall couenaūt made wt those that would contynew in the euāgelike & christiā faith: for this cause he toke breade, and after thankes geuen to God the father, brake it, and gaue it to eche of them, saying: Take, eate, this is my body. Also he toke the cuppe, & after thankes geuē, gaue it them, & they all dranke therof. Then he sayd vnto thē. This is my bloud of the new testament which shal be shed for manye. Be you well assured of this that I shall tell you: frō henceforth I will drinke no more of the fruit of the vine tyll that day that I drinke it new in the kyngdome of God. When the souper was done, and grace sayde in the laude and prayse of god, accoarding to their manoure & custome, the same night they departed from Jerusalē vnto mount Oliuete. We must euer thanke, and prayse God bothe in weale and woo. There Jesus knowing the frayltye and weakenesse of his disciples, prepared and strēgthned theyr myndes, that they might be able to suffre the storme of persecution which hāged ouer their heades. All ye, saith he, shal be troubled this night for my cause. And this thing dyd Esay also prophecie of before. I wyll smyte, sayth he, the shepherd, and the shepe shall be scattred abrode. But dispaire ye not. As my death shal trouble you, and cause you to disperse & scattre abrode, so shal my resurrectiō recōfort you, & gather you together agayn. For I wil relyue, as I said, on the thyrde day, & being relyued, wil goe before you into Galile. After ye haue there sene me, you shal putte away all sorow & heynesse. Whē Peter, who as yet knew not his own weakenesse, hearde him say so, he answered agayn very mankully, but yet rashely with al, saying: Although all the residew be offended with thy death, yet truly will I not be troubled therwith a whit. Jesus desirous cleane to wede & plucke out of our mindes al truste of our selfes, saith vnto him: O Peter, thou denyest that that thing shall be done, which both the prophetes, and I my selfe (whome it had bene thy parte to beleue, & in no wise to gaynesaye or cōtrary me with wordes) haue tolde before shall cūme to passe. O thou rash promiser: Yea, the strōger thou thynkest thy selfe to be, the more notably shalt thou be troubled aboue al other. This thing I assure the of: before the cocke crow twise this same very night, thou shalt thryse deny me. Yet is ỹ presūptiō of Peter nothyng abated herewith, in so muche ỹ he maketh a more stoute, & greater promyse of him selfe, then he dyd before, saying: Yea: if there be no remedy, but I must nedes euen dye with the, yet I wil neuer denye the. As Peter sayd, so said the rest of the disciples, to thentent that they erryng together, should be all reformed together of theyr erroure, & knowe howe vnable they were to doe any thyng by their owne strength & power: and fynally perceyue howe it was not possible for any thing to be vayne or vntrue, which came out of Christes mouth. A litle before, they all agreed together in confessing truly whoe Christ was, & the commune opinion of them al was praysed in Peter. Here they agree al together in a rashe confidence & trust of them selfes: and in Peter alone the rashenesse of them al is rebuked. Only Peter denied Jesu, & the rest would haue done the lyke, if occasyon had ben geuen them so to doe. All ye shall be offended. &c. Before the Cocke crow twyse. &c.

For they would haue denied hym, if they had not fled awaye. The bolde stomacke of Peter, the whiche was more constãt in him then in ỳ other, brought him into this daunger. None of all these thynges chaũced vnto the disciples of any set malice, as it happened to Judas, but onely through mans imbecillitie & weakenesse. And therfore Jesus vsed the obstinate wickednesse of Judas, to our saluation: & would haue the weakenes and fraitie of his apostles dyuersely declared, because to teache all other by them, howe no man shoulde warrand him selfe ought of his owne strength, but whensoeuer the storme of yuels & aduersities aryseth, wholely to hang vpõ ỳ heauenly ayde & socoure: which so much ỳ more presẽtly helpeth mã, as he distrusteth his own strẽgthe & power. The apostles could not yet be reproued by word: but the time would cũ whẽ ỳ experiẽce of ỳ matter should at ỳ lẽgth, make thẽ to know thẽ selfes.

The texte. ¶ And they came into a place whiche was named Gethsemany. And he sayeth to hys disciples: Sit ye here while I go aside, and pray. And he taketh with him Peter, & James, and John, and begã to waxe abashed, and to be in an agony, and sayeth vnto them: My soule is heuy, euen vnto the death, tary ye here and watche. And he went forth a lytle, & fel downe flat on the ground, and prayed that yf it wer possible, the houre myght passe from him. And he sayd: Abba father, all thynges are possible vnto the, take awaye this cup frõ me: Neuertheles not that I will, but that thou wilt, be done.

Therfore they came into a place called Gethsemany. This Gethsemany is a valley lyng at the foote of moũt Oliuete. No man can mount vp to the crosse of Jesu, vnlesse he first cum downe vnto this valley: vnlesse he hũble & abase himselfe by renoũcing of al the aydes and socours of mans pride & loftynesse. Here commaunded he the other eight to tarrie, and taking vnto him three, that is to saye, Peter, James, and John, gate him away not farre of, because he woulde geue him selfe to prayer and contemplacion. Beholde here the engynes, and artilerye of the gospell against the violẽce of persecucions. There were two thynges in Jesu moste contrarye: that is to wete, his diuine maiestie, then which there was nothing higher, or of more excellencie: and his humayn weakenesse, thẽ which there was nothyng more vile, or of lesse reputacion. Because vnto these three disciples he had geuen before sõme taste of hys hyghnesse & diuine maiestye, it was his wyll and pleasure they shoulde nowe be wytnesses of his greatest abasyng of hym selfe, and humilitie: to thentent that in the same Christ, they should learne, bothe what they ought to counterfaycte & ensue, & also what to hope after. Here no where appeared his face all shyning, and glistering like the Sunne: no where his apparayle whyter then the snow: nowhere Moyses and Hely communyng with him: and to be shorte, no where was hearde the fathers voyce as it was before, but as a mã vtterly forsaken and destitute of all helpe and socoure, he began to be sore troubled with feare, and dismayed with great anguishe and agony of mynd: for he was a very naturall man, and notablye expressed in hym selfe, what is wont to chaunce vnto those persones, who are nothing els but men, whensoeuer any suche storme hangeth ouer theyr heades. Neyther dyd he cloke & dissemble the thyng among his frendes. I thorowly, sayde he, feele in my mynd sorowe and heuinesse lykest vnto death. He sought for comfort euery where, & found none at all. But yet is it a certayne kynde of solace and comfort, to complayne vnto our frẽdes of our calamitie, though they wil not helpe vs. Therfore he commaunded also these three to tarry here, and watche. That done, he went forth a litle, and as one cleane destitute of all worldly comforte, and vtterly forlorne and past helpe (as touchyng mans helpe) fled vnto ỳ father for socoure: of whom yet he should not byandby be eased of his griefe. Wherfore he fell downe flatte on the grounde: and lying groueling, prayed the father, that (if it were possible) the tyme of this battayll might passe awaye. The nature of his bodye feared the tourment, and death that was nye hand.

My soule is heuy, cuẽ vnto the death, &c.

Abba father (sayd he) Thou canst doe all thynges: take away this cuppe frõ me, that

me that I drynke not therof. Neuertheles let that be done that thy will hath decreed, whyche wylleth nothing but what is moste expedient and best: and not as the weakenesse of this body desireth.

¶ And he came and founde them slepyng, & saith to Peter: Symon, slepest thou? Couldest not thou watche one houre? watche ye, and praye, lest ye entre into temptacion. The spirite truly is ready. But the flesh is weake. And agayne he went aside, and prayed, and spake the same wordes. And he returned, and found thē a slepe agayn. For their ies were heauy. Neyther wyst they what to answere him. And he came the thyrde tyme, & sayde vnto them slepe henceforth, & take your ease, it is ynough. The houre is cumme, behold the sonne of mā is betrayed into the handes of sinners, ryse ye vp, let vs goe. Loe, he that betrayeth me, is at hand. And immediatly, while he yet spake, cummeth Judas (which was one of the twelue) and with him a great numbre of people, with swerdes and staues, from the hie priestes, and scribes, and elders. And he that betrayed him, had geuē thē a generall token, saying: Whosoeuer I do kisse that same is he, take him, and leade hym away warely. And as sone as he was cum, he goeth streight waye to him, and saieth vnto hym. Mayster, mayster, & kyssed hym. And they layed their handes on him, and toke him. And one of them that stode by, drue out a swerde, and smote a seruaunt of the hie priestes, and cut of his eare. The texte.

When he had thus prayed, he returned vnto his three disciples whome he lefte behynd hym & founde them now slepyng. And then called he Peter, who a lytle before had made so stoute a promise, saying: Simō, slepest thou? Couldest thou not watche as muche as one hour with me? This tyme admitteth no sluggyshnesse. For he slepeth not that goeth about to destroye vs. Watche, and praye, lest ye entre into temptacyon, because ye shall be in ieoperdie to be ouercommen therwith, if it cum vpon you when ye are nothyng prepared. The perill is like commune vnto vs all. I watch and praye for your healths & saftie: Do you likewyse watche, & praye as I doe, that you maye ouercūme with me. The spirite is ready, and wyllyng, but the flesche is weake. The spirite must be stayed and stablyshed with watching, and prayer, leste the flesche haue the vpper hande. When Jesus had thus spoken, he went eftsones to the place frō whēce he came, & made his prayers vnto the father, with like tenour of wordes as he dyd before: desiryng hym, that he might not drynke of ỹ cuppe which was at hand: and anone he returned to his disciples, and founde them agayne slepyng. They napped in the beholding of his maiestie, in so muche ỹ Peter wist not what he said. In like manour doe they here slepe in the beholding of his infirmitie and weakenesse, and know not well what answere to make him rebukyng them. Jesus returned the third time from prayer vnto his sayde disciples: and the third tyme he founde them a slepe. Bothe they & we had perished, vnles Jesus had watched, and prayed for vs all. Therfore after they were wakened, he rebuked them because he would by them styrre vp and awaken all slewthfull persones. Slepe ye, sayde he, from henceforth, and take your reast. You haue slepte ynoughe. The thyng selfe will nowe waken you whether you will or no. The very poynt, and moment of the time is already cumme. Loe, the sonne of manne shall anon be betrayed, & deliuered into theyr handes that are all set on mischiefe. Ryse vp, & let vs goe mete them. For nowe ỹ Lord Jesus had by prayer made him selfe strong in minde against the storme of afflictions that was at hand. Neyther shewed he any tyme afterward any token of feare, or werines: but gaue vs an ensample of most constaunt & stedfast patience vnto the last houre. He had no sooner spoken these wordes, but Judas Iscarioth one of the nūbre of ỹ twelue chosen disciples, and amonges them taken for the chiefe, was cum, and with him a great bende of souldiers fensed w̄ swerdes & staues agaynst Jesus beyng without armour, & weaponlesse. Neyther lacked there here authoritye. The hye priestes, scribes, and headmen of the people, sēt this power. Here marke me (good reader) the notable conflict of the euangelike and christian godlynesse against fayned & counterfayte holynesse. Thus is ỹ truthe of the gospel dayly assaulted: thus doeth it alwayes ouercum and get the victorie. And agayn he went aside. &c. And immediatlye while he yet spake. &c.

There

There is none meter to betray it thē he, who professing himselfe to be a preacher & teacher of the same, teacheth those thynges that are of the flesche. There is muche more ieoperdye of falle doctrine, then of the swerdes, and staues of souldiours that are notorious and open misdoers. Yet dyd not Judas well trust to his owne strength and policie, when he should betraye the lorde. He toyned vnto him a great bend of souldiers wel weaponed, & besydes them, the authoritie of bothe the states, that is to saye, both of the spiritualtie, and temporaltie. And al these thynges dyd they in the nyght, hauyng awayted as wel opportunitie of place, as of tyme. There must neades be moste horrible darkenesse, where Jesus is bound, and taken. This was the power of darkenesse: and Satan was suffered awhyle to seme to haue vanquished and ouercum Chryst. What greater blyndnesse could there be then to go about by mannes policie to betray him, vnto whom nothing is vnknowē: then with swerdes, and staues to assault hym, who with a becke canne doe what him luste? Judas dyd not openly shewe him selfe to be the capitayn of this vngracious cōpaygnie, but gaue them first a token, saying: whom soeuer I kysse, the same is Jesus: Lay ye handes vpon him, & leade him charely, lest he scape frō you. The priestes were well ware of this, that the money should not be disbursed vnlesse Jesus were in theyr handes and custodie. Then began Judas to goe a prety waye before the souldiers, as though he had gonne about sum what els: but yet he went so before them, that he was euer in their syght. And anon as he was cumme vnto Jesus, he saluted and kysled him, according vnto his accustomed manoure. Neither dyd Jesus here abate any parte of his gentylnesse towardes the traytour. He onely nipped hym by the conscience, saying: My frende for what entent are thou cumme? He knewe right well howe he would neuer tourne from his wickednesse, and yet vsed he all the meanes that myght be, to reforme hym: teachyng vs hereby to vse al the gentlenesse, and fayre meanes we can possible towardes synners, because we be vncertayne whether they wyll one daye tourne and cum to amendment. If they amend, thē haue we wun the soule health of our euen christen: yf they amende not, yet shall not oure gentle demenure be vnrewarded. A kysse is a sygne of mutuall loue & charitie. Charitie declareth vs to be the disciples of Jesu. Wherfore there is no greater poynt of enmitie, then a fayned kysse. Certes suche a kysse do false prophetes, euen in these dayes, gyue vnto Jesu, whiche vnder pretence of christian godlynesse, serue theyr belies, and seke after the prayse of the world: and in stede of the spirituall fredome, teache a verye Jewish religion. At the token of this venimous kysse, the souldiours layde handes on hym, and bound hym. The disciples when they sawe this ruffling and busynesse, waxed fumishe and angry. And nowe Peter cleane forgetting what ỳ Lorde had tolde hym before, thought the tyme was cum wherin it should be his part to doe summe worthy feate, according as he had right couragiously and lyke a bold man promysed to doe. He drewe out his swerd, and strake the highe byshops seruaunt called Malchus, because he more fierse then the rest, first hasted to laye handes on Jesus. Howbeit the Lorde so ordred the stroke of his ryght hande, that he dyd Malchus no other harme, saue alonely cut of his right eare: the whiche the same most gracious lord anone as he had rebuked his disciple, restored agayne, and so made him amendes for the hurt of this small and daungerles wounde. So beneficiall was Jesus to all men, that we ought to be ashamed to haue, so muche as a wyll or an entent to be reuenged vpon any man: I wyll not say to hurte suche, as hath not deserued our displeasure.

And he that betrayed hym had geuen them &c.

And one of them that stode by. &c.

The texte. ¶ And Jesus answered, and sayde vnto them: ye be cum out as vnto a theke, with swerdes and with staues for to take me: I was dailye with you in the temple teachyng,

and

& ye toke me not. But these thynges cum to passe, that the scriptures should be fulfylled. And they all forsoke hym, and ranne awaye. And there folowed him a certayne yongmã clothed in lynnen vpon the bare, and the younge menne caught him, and he left his linen garment, and fledde from thence naked. And they led Jesus awaye to the hye priest of all, and wyth him came all the hye prestes, and the elders, and the Scribes. And Peter folowed him a great waye of (euen tyll he was cumme into the palace of the hye prieste) and he sate with the seruauntes, and warmed himself at the fyre. The texte

Further, as Jesus will not be defended with any other aydes, then with the swerd of the gospel, ỹ which pearceth to the innermost partes of mens hartes: so was it his will that this armed companye of souldiers shoulde knowe, that he could not haue been apprehended by any puissaunce or power of man, vnlesse he had both willingly and wittingly put hymselfe into their handes to be taken. Therfore he turned him vnto thẽ, and sayed: sirs what ayleth you to cum out hyther to me at midnight, with sweardes, and staues, as vnto a theefe that would stand at his defence with lyke weapon? I was dayly at Jerusalem, not priuily, but openly where euery bodye myght see me: in the place where most haunt & resort of people is, I meane in the temple: healing sicke folkes, & teaching the truthe. I was euer weaponlesse, & accompanied but wt a small number of disciples, who were likewise without armour and weapon. Why dyd ye not there take me? Surely you might haue done it then with lesse businesse, if it had been so decreed. I was dayly with you in ỹ temple.

But this is your tyme: in so muche that you may by goddes sufferaunce, do nowe to me what ye luste. And that it shoulde so be, the scriptures, whiche cannot lye, haue foreshewed many yeres sithens. When he had sayd so, there was but who myght first lay handes on hym: and anon the disciples fearing themselfes, forsoke their Lorde, and ranne away, sum to one place, and sum to an other. It is lawfull for weake persons to flye, who are not as yet mete & able to suffre persecucion. Albeit there chaunceth a tyme, whẽ that to flye, is nothing els, but to deny Christe. There must we not flye, but euen of our owne accorde hasten to dye. When that by thy death the Gospell taketh more profite, then commoditie, then flye awaye, and hyde thy selfe. But when that by the same, the ghospell hath muche profytte, and contrarily great disprofite and hinderaunce, if thou auoyde the daũger therof, then sticke not to go and mete the hangman. There was among the twelue, a certayne young stryppyng that loued Jesus more then the rest, & folowed hym beeyng ledde with his armes bounde like a captiue or pryso ner: whose bare bodye was clothed with one fine lynnen garmente onelye. Hym they knewe, & toke. But he caste of his lynnen vesture, and so escaped out of theyr handes, sauing his lyfe by the losse of his garment. He that so flyeth after the spirituall sence, flyeth happely. For what els is this bodye but the vesture & garment of the soule? As oft as Satan layeth hande vpon the soule, passe not vpon the linnen garmente, and so saue thy selfe, and scape out of his daunger. Nowe beholde howe theuangelike veritie is hãdeled after it is betrayed of a wicked disciple. The cruell garison of souldiers leadeth it bounde to the chiefe menne of bothe the states, who are in a conspiracie to destroy it. Fyrste it is brought vnto the hyghest priest. Ther is no more mortall an enemy vnto Jesu, then is a wicked Byshop. Nowe bicause the matter should seme to be done wt more auctoritie, thither assembled al the prestes, Scribes & elders. This is the authoritie of this world, whiche is in a conspiracie agaynst poore, simple, and playne veritie, but yet inuincible wha. All this while Peters hart fayled him not. Howbeit he folowed Jesus aloofe, & was nowe a cloked disciple: & no meruayle, sithe the time drew nere, whẽ he would deny him. For mans bolde stomacke is good for nothing els of it self, but to make ỹ sinner more oultragiously to offẽd. Therfore he preased into the palace of the hyghest prieste, and there sate amidmong the lewde and vngracious companye of seruauntes, and warmed And there folowed hi certayne yong man.

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med himself by the fier, as one that would be rather a beholder of the Lordes passion, then a folower.

The texte. ¶ And the hye priestes, and all the councel, sought for witnesse agayust Jesu, to put him to death: and found none, for many bare false witnesse against him, but their witnes agreed not together. And there arose certain, and brought false witnesse against him, saying: We heard hym say. I will destroy this temple that is made with handes, & within thre dayes, I wyll builde another, made without handes. But yet their witnesses agreed not together.

In the meane season suche of the priestes as were chiefe in dignitie (amõg whom as euery one was highest in auctoritie: so was the same more wicked then the other) and with thẽ the residue of the councell, least they should haue semed to be rather murtherers, then auengers of heresy, and vngodlinesse, sought for sum witnesse against Jesus, wherby they might put him to death. They desired nothyng els, but his death and destruction, who freely offered al men like euerlastyng. Yet could there no mete witnesse be foũd. Jesus onely was he, against whom mans craftines coulde fynde no conuenient witnesse. For nowe there came in many before the Judges, who deposed against him, but their witnesse was so simple & slender, that it appeared not to those moost vniuste felowes them selfes, sufficient to condempne him, whom they had in very dede condempned already among thẽ selfes, before he was brought vnto his arraignement. At the lengthe there rose vp certain persõs who gaue fore euidence agaynst him, saying: we will denounce vnto you, suche thinges as we knowe certaynly to be true. For we heard him saye (with these eares) I will destroye this temple made by mannes handes, and after thre dayes expired, I will builde an other, that shall not be made with the handes of mã. They woulde that this sayinge should appeare to be a blasphemye spoken against the Lordes temple. Yet dyd not their witnesse (albeit to aggrauate the haynoulnes of the crime, it conteyned sum truthe) seme lawful, and sufficient. A man would haue sayed, that the iudges had taken conscięce in the matter, and fauoured the defendaunte: howbeit this diligence of the priestes was for nothyng els, but bicause Jesus should not by any meanes be quit and escape this iudgement.

For many bare false witnesse.

But yet their witnesses.

The texte. ¶ And the hye priest stode vp amongest them, and asked Jesus, saying: answerest thou nothing? How is it that these beare witnesse against the? But he held his peace & answered nothyng. Agayne the highest priest asked him, and said vnto hym: Arte thou Christ, the sonne of the blessed? And Jesus said: I am.

Yet all this whyle is there nothyng done against him. There nedeth the helpe of the highest priest or bishop of all, to destroye Jesu. He therfore perceyuing ỹ the matter went but easily forward, rose vp in the middes of the councel, and began to speake vnto Jesus seking sum occasion of his wordes, wherby he might condempne hym. Hearest thou, saith he, what crimes are layed vnto thy charge? Haste thou no answere to make hereunto? Jesus held his peace, and gaue him not a word to answere. For, for what purpose should he haue answered to those thinges, which them selues iudged but light matters, and of no waight? Therfore the highest Bysshoppe styll sought occasion, and questioned with him, saying: Art thou that selfe same Christ the sõne of God, who is euer to be praised? Jesus confessed, he was. For it was not his part to denye that thyng, whiche it behoued all men to knowe.

The texte. ¶ And ye shall see the sonne of man sittyng on the ryght hande of power, and commyng in the cloudes of heauen. Then the hye priest rent his clothes, and said: what nede we of any further witnesses? ye haue heard a blasphemy, what thynke ye? And they al condẽpned him to be worthy of death, & sum began to spyt at hym, & to couer his face, and to beate him with fistes, and to saye vnto hym: Areade. And the seruauntes buffetted hym on the face.

And because he knewe they would not beleue in hym, or at the least wise would contemne him, by reason of the weakenesse of his bodye: he added an other sentence to feare them withall. You shall see (ỹ he) the sonne of manne sitting on the right hande of the diuine maiestie, & cummyng on hygh in the

cloudes

cloudes of heauen, with great glory, and many aungels wayting vpon hym. He meante of his seconde cummyng: when he wyll retourne, not likewyse lowe as he was then, but in diuine maiestie a iudge both of the quicke, & dead. The wicked priestes wer ignoraunt in the lawe: yet might they haue learned of the Pharisees, that both the cummynges of Messias, were prophecied of by the prophetes: the one not regarded and passed on, the other royall, and dreadfull. But they had no leysure to compare Jesus dedes, with the prophecies, and foresayinges of the Prophetes. All that euer they wente aboute was nothyng els, but to bryng him to destruccion. Here the highest priest clo-
kyng his wyckednesse with a vysure of Godlynesse, rent and tare his clothes, Then the hye priest ꝛet his clo-
therby to make the blasphemy to appeare more haynous and detestable. thes.

What nedeth there, sayth he, any further witnes? your selues haue heard an open blasphemy. The wicked Bishop desyrous to set forth his owne glorye, coulde not abide to heare Christes glorye aduaunced: supposing that what glory and prayse soeuer had bene geuen vnto Christ, shoulde haue bene to the great derogacion and minishyng of his maiestie. Woodnesse caused hym a litle before to rise out of his place: and yet in so doyng, he gaue reuerence vnto the sonne of god. Nowe dothe he rente his clothes, prophecyng hereby, howe it shall come to passe, that the true byshop raigning, the carnall and figurattue bishophode shalbe cleane abolished and set aside. The glorious synagoge was rent, but Christes coat remayneth still hole. What is farther from blasphemye, then to set forth the glory of the sonne of God: then to testifie that al shal come to passe, whatsoeuer the Prophetes haue prophecied to cum: And yet the vngracious bishop iudgeth this to be suche a blasphemye, as nedeth no witnesses. What, saith he, thynke you herein? Al they with one cõsent gaue iudgemẽt ỹ this saying was an offẽce worthy of death. Forsothe a mete & a worthy What this
counsell for suche a priest. Nowe is it to be considered how theuangelike ye.er
ritte is entreated in suche councels, where as a wicked priest, who faine would be taken for a god, cannot abide to haue the glorye of the sonne of god auaunced: where the Scribes do not vtter what they haue learned of the prophetes: where the head men, and elders of the people, be in a conspiracie with ỹ chief prelates of the temple: where suche waged seruauntes, and hyred souldiers beare a stroke, as are of their owne naughtie disposicion enclined to all mischief. For now some of them begãne to spitte at Jesus, as thoughe he had bene lawfully condempned: and other some couered his face with a vayle, & after they had buffeted him, sayed: Prophecie, and reade who hath stricken the. Thus they reprochefully scorned hym, because he suffred the people to take hym for a prophete. Furthermore the priestes seruauntes dyd lykewyse beat and buffet hym. These thynges were more fell, and cruell then death: but this ensample was ordeyned for our enstruccion. In suffering of reproche and vylany none passed Jesus: but in worksyng of miracles there were some, that went beyond hym.

¶ And as Peter was benethe in the palace, there came one of the wenches of the hieste priest, and when she sawe Peter warming hymselfe, she loketh on hym, and sayth: wast not thou also with Jesus of Nazareth? And he denyed, saying: I know hym not, neyther wot I what thou sayest. And he went out into the porche, and the Cocke crew. And a damosell (whã she sawe hym) began agayn to saye to them that stoode by: this is one of them. And he denyed it agayne. And anone after they that stode by, sayde agayne to Peter: surely thou art one of them, for thou art of Galile, and thy speache agreeth therto. But he began to curse, and to sweare, saying. I knowe not this man of whome ye speake. And agayne the cocke crewe, and Peter remembred the worde that Jesus sayed vnto hym. Before the cocke crow twise thou shalt denye me thre tymes. And he began to wepe. The texte.

While all these thynges were done vnto Jesu, Peter beyng a fearful beholder, sat in the neither parte of the palace among the wicked bishoppes seruaũtes. For there was a conuenient place for hym, sithe he woulde denye Jesus.

Hither came a certayne wenche of ỹ highest prieſt, which, after ſhe had eſpyed hym warmyng himſelfe with other by the fier, and had iyed hym diligentlye, began to knowe his ſhape and phiſnamye, and ſayed vnto hym: Yea thou too waſt with Jeſus of Nazareth. Peter frayed with theſe wordes denied it ſaying: I knowe not the man, nor wote what thou meaneſt. It was cõuenient that this ſtoute promiſer, bycauſe he might the better knowe his owne frayltie, ſhoulde be made afearde of a wenche, to thentent that he afterwarde boldly profeſſing the name of Jeſu before rulers, and prynces, ſhould knowe that his boldneſſe and conſtant courage of minde, came not of mannes ſtrength, but of the holy ghoſte. He therfore beyng nowe a fearde, and halfe miſtruſtyng that place, gate him out of the hall. Yet departed he not out of the byſchops palace. Whyles he abode here, the cocke crewe. Peter heard that, and yet remembred not what Jeſus had tolde hym: ſo greatly was he afrayed. Then a certayne damoſell (when ſhe ſawe him) began to detect him agayn to them that ſtode about her, ſaying: This is one of theyr number. Peter eftſones auoyded her ſaying with a lye, denying flat that he was any of thapoſtles. And anon after when the ſeruauntes whiche ſtoode by whyles the damoſell knewe and diſcryed hym, had themſelues wel bewed his fauour and apparayle, they lykewyſe began to knowe hym, and ſayed: Verilye thou arte one of them. For thou arte of Galile. The firſte that detected hym was a woman. Oh what a perill it is for Chriſtes diſciple to be knowen in biſhops, and prynces courtes: Unleſſe he vtterly denye hymſelfe to be Chriſtes diſciple, he ſtandeth in ieopardie to loſe his life. Peter is alſo in ieopardie, by reaſon of his mother tõgue and countrey language. Suche manour of courtes can abyde no ſincere and pure veritie. Nowe ſhall Peter at the length, be made a right courtier vp and downe. For he begynneth to ſweare depely, and to curſe withall, that he neuer in al his lyfe tyme knewe this Jeſu, whom they ſpake of. And as he had ſpoken the worde, the cocke crewe agayne. Peter came not to himſelfe agayn, before Jeſus loked vpon hym. Therfore at the length callyng to his remembraunce the wordes that Jeſus had ſpoken vnto hym, when he ſayed: before the cocke crowe twyſe, thou ſhalt thryſe denye me: he wente forthe of Cayphas houſe, and braſte out a wepyng. Yet went he not to hange himſelfe, as Judas did, bicauſe he fell not of obſtinate iuelneſſe, but by mannes frailtie & weakeneſſe, and that by the ſufferaunce of God, bicauſe his fall ſhould be our inſtruccion. But this ſhowre of teares whiche braſte out of his iyes, quẽched the lightnyng of Goddes wrathe and anger. He wept not before he was gone out of Cayphas palace. For there the more naughtie packe that euerye one is the more he eſtemeth and fauoureth hymſelfe.

Peter remembred the worde.

¶ The.xv. Chapter.

The texte. ¶ And anon in the dawnyng, the hie prieſtes helde a counſayle with thelders and the Scribes and the whole congregacion, and bounde Jeſus, and led hym awaye and deliuered hym to Pylate. And Pylate aſked him: Arte thou the kyng of the Jewes? And he anſwered and ſayde vnto hym: thou ſayeſt it. And the hye prieſtes accuſed him of many thinges. So Pylate aſked hym agayne, ſaying: Anſwereſt thou nothyng? Beholde howe manye thinges they laye vnto thy charge. Jeſus yet aunſwered nothyng, ſo that Pylate mernayled.

ALl that nyght was ſpent in Cayphas houſe, in deſtroying, mocking, and ſkornyng of Jeſu. In the mornyng earlye after they had coũſatled together a freſhe, the hye prieſtes, with the elders, Scribes, and all the whole aſſemblie, led him awaye with his armes bound, & deliuered hym vnto Pylate to be iudged: whõ they had with theyr fore iudgement already condemned. Nowe are they of iudges becum accuſars. Pylate, their accuſacions and complaynes heard, called Jeſu, and aſked him: Arte thou that ſame kyng of ỹ Jewes?

Jeſus

Jesus answered: Thou sayest: couertly knowledgyng and confessyng that he was the selfesame. Yet was Pylate not a whit moued with this answer, bycause there appeared nothing in hym wherby he semed desirous of any worldly kyngdom. Furthermore the hye prystes, lest he should by any meanes haue been quit, gathered together diuerse criminal artycles against hym, to thētent that amongest many matters, there should at ỹ least wyse be sum thyng in fine which would moue any iudge not being to vniust, and partyall, to geue sentence agaynst hym. Pylate perceyuing howe all was done of priuate displeasure & malice, sought occasiō to discharge him of suche matters as he was arrayned for. Therfore whē he cam again vnto Jesus, & Jesus would geue him neuer a word to answere, then sayd he vnto him: Makest thou no answere, sith thou art in so great daunger to lose thy lyfe? Se howe many artycles these felowes laye against the. Jesus from thencefoorthe made no answere, who desyred not to escape this iudgement, lest the vtilitie of his death, should haue bene let or hyndered thereby, and also bicause he knewe right well ỹ the malyce of the prystes woulde not yet haue ceased, although they had not this way preuayled agaynst him. For this cause his will and pleasure was so to dye, that it myght appeare that he dyed wyllyngly. The Emperours deputie, albeit he were a paynim, yet dyd he abhorre the murthery ng of a man, whome he iudged to be an innocent and gyltlesse person: and therefore vsed he all the wayes and meanes he coulde possible, to deliuer hym. For he sawe well there was no healpe to be had on his behalfe, whereby he myght so doe.

And Pilate asked him agayn.

¶ At that feaste Pylate dyd delyuer vnto them a prysoner, whome soeuer they woulde desyre. And there was one that was named Barrabas, whiche laye bounde with them that made insurrection: he had committed murther. And the people called vnto hym, and began to desyre hym that he would do, accordyng as he had euer done vnto them. Pylate answered them, saying: wyll ye that J let lease vnto you the kyng of the Jewes: For he knew that the hye prieستes had delyuered hym of enuye. But the hye prystes moued the people that he should rather delyuer Barrabas vnto them.

The texte.

There was a custome amonge the Jewes that at the feaste of Easter, one of them shoulde be lewsed whiche laye in pryson for any deathewoorthy offence: whome soeuer the Jewes desyred to be geuen. At that season there was in duraunce a certayne notable felon, muche spoken of for his vngracyous dedes, named Barrabas, whoe had bene a stirrer vp of sedicion in the citie, and in the busines, and hurly burly that he made, had committed manslaughter. Pylate determined with himselfe to vse this occasion to saue Jesu. Therfore when ỹ people were cummen together, accordyng to theyr auncyent custome, to desire to haue some felon pardoned, in token of theyr sake delyueraunce and scapyng out of Egypte, Pylate answered in this wyse: J haue two prysoners, Barrabas whome ye knowe, and Jesus whome men call the kyng of the Jewes. Wyll ye therefore that J lewse vnto you Jesus? Pylate perceyuing that he coulde haue no ayde and helpe of the prystes, went vnto the people bicause to haue had some ayde and assistence of them, trusting that by theyr fauoure, Jesus shoulde haue been delyuered. And so had he been without fayle, if the malycyous byshops (neuer weary to worke mischief) had not moued them rather to desyre to haue Barrabas pardoned, then Jesus.

The texte.

Pilate answered agayne, and sayd vnto them, what wyll ye then that J do vnto him whome ye call the kyng of the Jewes? And they cryed agayne: crucyfy hym. Pilate sayd vnto them what cuyll hath he done? and they cryed the more feruently: Crucify him. And so Pylate wyllyng to content the people, let lose Barrabas vnto them, and deliuered vp Jesus (when he had scourged hym) for to be crucyfyed.

When this thyng had so chaunced, contrary to the deputyes expectacyon (for he heard say that Chryst was highly in grace and fauour with the people) yet ceassed not he to helpe hym, as muche as in hym laye. What then, sayd he, will ye that J doe with the kyng of the Jewes? loking to haue heard of them a

more fauourable and gentler ſentence. But here the wyly Biſchoppes wer very circumſpect, who had before hande infected the myndes of the comminalty with their wickednesse. Neyther is the auctorytie of ſuche Biſchoppes good for any thyng els, but to moue Prynces, and the people agaynſt the truthe of the goſpel. The people therfore cryed agayn: crucifie him. The byſchops had alſo beate into their heades, that the shamefullest kynde of death of al, ſhould be choſen out for hym: bycauſe his name ſhoulde hereby be counted deteſtable and curſed among all the Jewes.

For the lawe pronounced hym curſed, who ſo hanged in wood. So ſtudied they not onely to bereaue hym of his life, but alſo vtterly to extinct & abolyſhe his good name, which was a facte muche crueller then death. They could not abide that any mans name ſhould be counted holy, ſaue theyrs. Neyther did Pylate here yelde vnto theyr furye, but ſpake harde agaynſt them, ſaying: I am the Emperours deputie. It is not lawful for me to put any man to death, vnleſſe he be duely conuicted. What offence hath he done wherfore he oughte to be crucified? Here the deputie nothyng preuayled. For they cryed oute more furiouſly: Crucify hym. Yet for all that Pylate ſhranke not in Chriſtes cauſe, tyl they layd vnto his charge treaſon agaynſt the Emperour. It was not conuenient that Jeſu ſhoulde be done to death, excepte the Emperours authoritie had ſerued the furye of the byſchops. Pylate perceyuyng what daunger hanged ouer his heade, on the one ſyde, of the Emperour, on the other, of the clamourous people, albeit he knewe ryght wel that Jeſus was an innocent and harmeles perſon, yet willyng to yelde and conforme hymſelfe to the mortall hatred of the byſchops, Scrybes, elders, and people, gaue ſentence of deathe agaynſt hym: but with the ſame ſentence he both cleared the innocent of all crimes, and alſo condemned the prieſtes, and people. For he pronounced hym to be innocent and giltles, whome he let them haue to crucifye.

Pylate ſaid vnto them.

Suche maner of Pylates ſhal the truthe of the goſpel euermore haue: and would to God there dyd not aryſe among vs ſome byſchops, whiche are farre beyond thoſe byſchops in all michiefe and vngracioulsnes. When therfore Jeſus was condemned to death, he was fyrſt beaten with ſcourges. But whē the Jewes were not herewith ſatisfied, Pylate deliuered hym to the garſon of ỹ ſouldiours to be crucified. So it pleaſed the high wyſdome of God that Jeſu the foũtayne of al glory, ſhould be put to al kindes of vilany, by al ſortes of people: to the entent we ſhould not be diſmaide w any maner of worldly euils or aduerſities. Judas betrayed hym: the biſchops, Scribes, and headmen of the people counſayled together: the ſeruaũtes toke him: Cayphas the higheſt prieſt, chiefe worker of all this miſchief condempned hym: the Councell, and theyr ſeruauntes ſcorned him as a condempned perſon: the people cryed oute agaynſt him like mad folkes: the Emperours name maketh the iudge afraid: Herode diſpiſeth: the Emperours deputie geueth ſentence: and in all theſe is Cayphas, and in hym the deuyl.

the texte. And the ſouldiours led hym away into the common hall, & called together the whole multitude, & they clothed him with purple, & they platted a croſſe of thornes, & croſſed hym with all, and began to ſalute him: hayle kyng of the Jewes. And they ſmote him on the heade with a reed, and dyd ſpit vpon hym, and bowed theyr knees, and worſchypped hym.

Nowe remayneth there behynde, that the wycked garſon of ſouldiers do lykewyſe playe theyr partes, and amõg thē alſo was Cayphas. Al the ſhame and vilany that Jeſus was put vnto, al his diſtruccion (if it maye be ſaid ỹ he was deſtroyed) came of Caiphas, who vnwares wrought a thing moſte bleſſed and holy. For he made this ſacrifyce, without whiche no man coulde haue attayned ſaluacion. When therfore Jeſus was caſte and iudged to dye, Pylates ſeruauntes led him into the hall of the palace. For the Jewes, who were deſyrous to ſeme holy, durſt not entre into ỹ palace of a Panim, becauſe they would come pure and cleane to celebrate theyr Paſſeouer.

And

And yet was theyr myndes in the myddes of the Palace, and in the very handes of the souldiers, whome beyng of theyr owne enclynacion readye to do all mischiefe, they prouoked and incensed therunto. After Pylate had once deliuered his handes of Jesus, he thought it made no great force how he were done to death. So dyd Herode fauour the vertue, and goodnes of John, that at the requeste of a peuishe wenche he caused his head to be striken of. Howbeit the fauour of Pylate was more constant then so, but yet in conclusion he deliuered hym to be crucified. And this was done least any that professeth the trueth of the gospell, shoulde truste vpon any worldly ayde and succour. Then the souldiours, because they woulde the more take theyr pleasure on hym in puttyng hym to shame and villany, called together the whole garison of theyr cõpanions: and in mockage, clothed him with a garmẽt of purple, as it had bene with a kinges robe: thẽ put they on his head a croune platted of thornes, in ỹ stede of a diademe, and being thus disguised, they began with one voyce to salute hym, saying: Hayle kynge of the Jewes. Furthermore they strake his head with a rede, whiche they gaue hym in his hande in the stede of a scepter: & dyd also spyt vpon hym, and bowyng theyr knees, worshypped hym. Jesus all this whyle helde his peace, and pacientlỹ yelded to all theyr dispitefull doynges, transportyng vnto his owne persone that shame and villanye, whiche was due vnto our offences, because to aduaunce vs vnto his glorye.

¶ And when they had mocked hym, they toke the purple of hym, and put his owne clothes on hym, and led hym out to crucifie hym. And they compelled one that passed by called Symon of Cyrene (the father of Alexander and Rufus) which came out of the felde, to beare his crosse. And they brought hym to a place named Golgatha, whiche is (if a man interprete it) the place of dead mennes sculles. And they gaue hym to drynke wyne myngled with myrre, but he receyued it not. The texte.

These thynges done, they toke agayne the purple garment, and put on his owne clothes, to thentent ỹ carying his crosse among misdoers, he might be discerned, and knowen of euery body. And this the malicious priestes caused to be done, because they would the more alienate and withdraw all mẽnes myndes from him. As they were going to the place of execucion, they met a certayne felowe called Symon of Cyren (the father of Alexãder, and Rufus) cũmyng from his ferme: whom makyng refusall to beare Christes crosse, the souldiers (notwithstanding he was a ryche man and of theyr acquayntaunce) did of a souldiourly malapertnes compel maugre on his heade to beare it: not because to fauour or ease Jesus, but for the spedier finishyng of the execucion. Some men necessitie constrayneth to embrace the crosse of Jesu: But this is a blessed necessitie that dryueth a man to saluacion. The Apostles enforced no man to go to Christ: but the souldiers vsed compulsion. Howbeit the byolẽce of these naughtie packes hath bene many a mannes saluacion. They brought hym into a place slaunderous & reprochefull, by reason that suche as trespaced the lawe there suffred execucton: called in the Syrian tong, Golgatha, and in Latyn Caluaria, the which worde implieth in Englyshe a place of deade mẽs sculles. There gaue they him wyne mingled with myrre, to drynke. For wyne is customablie geuen to men, when they be a passing. Howbeit that wyne, for so muche as it was corrupted with the bytternes of the Jewes, Jesus receyued not whan it was offred hym. For a lytle before he dranke with his disciples, and would not drynke againe of the fruit of the vine, tyl he should drinke it newe in the kyngdom of God. He hated the bitter wyne which the vyne of the Jewyshe synagoge brought hym furth, that was become bitter vnto her lorde, and tiller: and in stede of rype grapes, pelded the fruite of the wylde vine. He hated the vyne of wycked persõs, and thyrsted for another kynde of wyne. That was the newe wyne of the spirite of the Gospell, the which spirite after his ascendyng vp into heauen, he moste plenteoully powred vpõ his disciples. And they brought hi to a place named Golgatha, &c

The texte. And when they had crucified hym, they parted his garmentes, castyng lottes vpon them what euery man shoulde take: and it was aboute the third houre. And they crucified hym. And the title of his cause was wrytte: the kyng of the Jewes. And they crucified with him two theues, the one on the right hād, and the other on his left. And the scripture was fulfilled whiche sayth: he was counted among the wicked.

When Jesu was lyfted vp on the crosse, those that crucified him, parted his clothes among them: and for his coate (which was wrought in suche wyse ỹ it coulde not be deuided) they caste lottes, whose fortune it should be to haue the whole. Nowe consydre the pouertie of Jesus, who hadde nothyng left hym in yearth. He hangeth in the middes betwene heauen and yearth. So must he be naked: so must he be lyghted of al burthens: so must he be high, that wyl encountre with the enemy of mānes saluacion. When Dauid should fight with Goliad, he caste awaye all the armour and weapon of Saule, whiche did rather burthen hym, then do hym any stede. It was the thyrd houre of the daye when they nayled hym on the crosse. There was set vpon the crosse the tytle of the cause wherfore he suffred, which was this: The kyng of the Jewes: written in thre languages, that is to saye, in Hebrue, Greke, and Latine. And with hym they crucified two theues, in suche wyse that one of them hong on his ryght syde, and the other on his lefte, on eyther syde enuyroning him hanging in the myddes. And this was done by the procuremēt of the wycked priestes, because to make his name shamefull. The prophete Esai prophecied it should so be, saying: He was reckened among the vniust and wicked.

The texte. And they that went by, rayled on hym, wagging theyr heades, and saying: A wretche thou that destroyest the temple, and buyldest it in three dayes, saue thy selfe, and cum down from the crosse. Lykewyse also mocked hym the hyghe priestes among themselues, with the Scribes, and sayde: He saued other men, hymself he cannot saue. Let Christ the kyng of Israel descende now from the crosse, that we maye see and beleue. And they that were crucified with hym checked hym also.

Neyther could the malicious bishops, and Scribes yet be satisfied with these so great euyls and manyfold displeasures. For fyrste the Jewes passyng by the crosse, rayled on hym as he hong theron: and as it were vpbraydyng hym now ouercum, sayde vnto hym in derision and mockage wagging their heades withall: A wretche, thou that destroyest Gods temple, and buildeste it agayne within three dayes: Nowe shewe what thou canst do: Put furthe this might and power wherupon thou braggest: saue thy selfe if thou be able, and cum down from the crosse. Neyther dyd the hyghe bishops or priestes vse any gentler language vnto hym, who with the Scribes skorned hym among themselues, saying: He hath saued other, but himselfe he is not able to saue: He hath made his vaunt how he was Christ: he bragged that he was the kyng of Israell. If his promyses be true, let vs see hym nowe cum downe frō the crosse, & then wyl we beleue on him. The priestes entended by these reprochefull wordes cleane to withdrawe al men from the beleefe of Jesu. So are the Martyrs euen at this daye ofte tymes skorned, & with like reprochefull wordes rayled on in theyr martyrdome, and corporall tourmentes: so is the veritie of the gospel berated, and laughed to skorne of the miscreantes, whiche is many tymes so hardly handled, that it semeth to be vtterly oppressed. Yet ceased not this outragious rayling agaynst Jesus. The two theues that wer crucified with hym, rebuked the innocent as they hong on the crosse. But here also dyd Jesus accordyng vnto his name. For he saued one of them.

The texte. And when the sixt houre was cum, darknes arose ouer all the earth, vntyl the ninthe houre. And at the nynthe houre, Jesus cryed with a loude voyce, saying: Eloi, Eloi, Lamazabathany, whiche is (if one interprete it) my God, my God, why haste thou forsaken me? And sum of them that stode by, when they hearde that, said: beholde he calleth for Helias. And one ranne and fylled a sponge full of vineger, and put it on a rede, and gaue hym to drincke, saying: let hym alone. Let vs see whether Helias wyll cumme, and take hym downe.

At

At the sixt houre there arose a darknes, whiche couered al that lande: and endured tyl the nynth. Then Jesus destitute of al mannes helpe, cryed vnto the father with a loude voyce, recityng out of the psalme the prophecy whiche was spoken of hym before: Heloi, Heloi, Lamazabathany, the which wordes interpreted, are as muche to saye in Englishe: as my God, my God, why hast thou forsaken me? When some of them that stode by heard hym speake these wordes, and vnderstode not wel the Hebrue tong, thei saide: He calleth vpon Hely. There be many suche false Prophetes, and interpreters of scripture, euē in oure tyme, and euer shalbe till the worldes ende, whiche expound the wordes of Jesu, no better then those scorners did. Then when he cryed agayne: I am a thyrste: there ranne one vnto him, and raught hym a sponge ful of vineger, fastened to a rede, saying: Let hym alone: let vs see whither Hely wyll cum, and take him down from the crosse. Whē he had eftsones tasted the vineger, he woulde not drinke therof. He thyrsted another wyne, whiche they woulde not geue hym, that refused to beleue the gospell.

But Jesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the temple did rent in two pieces, from the toppe to the bottome. And whē the Centurion (whiche stode before him) sawe that he so cryed, and gaue vp the ghost, he sayd: truly this manne was the sonne of God. There were also women a good waye of beholdyng hym, among whom was Mari Magdalene, and Mari the mother of James the lytle, and of Joses, and Mari Salome (whiche also when he was in Galile, had folowed hym, and ministred vnto hym) and many other women whiche came vp with hym vnto Jerusalem. The texte.

Jesus (all thynges fulfylled) gaue a great shryke, and therwith yelded vp the ghost. And byanby the vayle of the temple which disseuered those thinges that the Jewes counted moste holy from the sight of the multitude or cōmon people, was rent from the vppermoste parte to the lowest. Shadowes cease, and banishe away, assone as veritie cummeth once to light. Neyther should it be any more nedefull for any priest to entre into the sanctuary, after that sacrifice was once offred vp, and made: whiche alone was sufficient to pourge the synnes of the whole worlde. Nowe whē the capitaine that stode right against Jesus, as a minister, and witnes of his death, who had sene manye a one before put to execucion, sawe howe that contrarye to the manoure of other, he yelded vp the ghoste and dyed immediatly as he had geuen this great shrike, he sayd: Truely this was the sonne of God.

See here the first fruites of the gentiles, confessyng the vertue, and power of Christ. He that confesseth hym to be a man, and the soone of god: confesseth him to be both God, and manne. Albeit the captayne as yet vnderstode by the sonne of God, a man notably beloued of god. Marke this also, how our sauiour is euerye where a sauiour. When he was a dying on the crosse, he saued one of the theues. And anon as he was deade, he drewe the captayne vnto the profession of Christen faith. There were also women that stode a good waye of, and beheld al that was done: among whome was Mary Magdalene, & Mary the mother of James the lesse, and of Joses: and Mary Salome, the whiche all the while that Jesus continued & taught in Galile, folowed hym, and ministred vnto hym of their substaunce: and besides these, diuerse other, whiche likewise folowed hym in his voyage to Jerusalem.

And nowe when the euen was come (because it was the daye of prepatyng, that goeth before the Sabboth) Joseph of the citie of Aramathia, a noble counsailour, whiche also loked for the kyngdom of god, came and went in boldely vnto Pilate, and begged of hym the body of Jesu. And Pilate meruayled if he were already dead, and called vnto him the Centurion, and asked of hym whether he had bene aught whyle deade. And when he knewe the trueth of the Centurion, he gaue the body to Joseph. And he bought a lynnen clothe, and toke hym downe, and wrapped hym in the lynnen clothe, and layed hym in a sepulchre that was hewen out of the rocke, and rolled a stone before the doore of the sepulchre. And Mari Magdalene and Mari Joses, beheld where he was layed. The texte.

When the euentyde drewe nye, forasmuche as it was the preparyng daye, so called, because it was the euē of the great Sabboth: ther came one Joseph of the citie of Aramathia, a noble, and a right worthy senatoure, who lykewise hoped after the kyngdome of God. This man because he had a good opinion of Jesu, was bolde throughe affiaunce of his nobilitie, to go vnto Pilate, and desyre of hym the body of Jesu. Pilate meruayled yt Jesus beyng but a yōg man, were already deade: because manye had bene wonte to liue two or three dayes after theyr legges were broken.

Therfore he called vnto hym the Capitayne, who stode by the crosse, and demaunded of him whether he were allready dead, or no. And when by his information he was well ascertayned that he was dead in very dede, he gaue ỹ body to Joseph. For Jesus as long as he lyued, suffred hymselfe to be beaten and spit vpon of wicked persons. But anone as he was deade, he claymed his dignitie, and would not be handled but of godly persons, no not somuche as be sene but of his disciples, who were apoynted to lyke euerlastyng: teachyng therby, that no man should chalenge his dignitie in this world. Let a man by honour, and dishonour, by glory, and reproche, onlye endeuour hymselfe to finishe the businesse of the gospell. For dignitie begynneth neuer to flourysshe tyl after death. Joseph beyng right ioyefull that he hadde obteyned so precious a gifte, bought a piece of fine linnen clothe, and therin wrapped the bodye, and layed it in a newe sepulchre hewed out of free stone: and then rolled a greate stone to the dore or entry of the sepulchre, that no man should lightly conueye awaye the body by stealth.

But of the women whiche beheld the lord when he dyed, two folowed hym vnto the sepulchre: that is to wete, Mary Magdalene, & Mary Joseph, markyng where the body was layde, to thentent that they might at tyme conueniēt thyther repayre, and honorably perfourme the solemnities, & ceremonies belongyng vnto burials, accordyng to the manour and vsage of that nation.

¶ The.xvi.Chapter.

The texte. And when the Sabboth was paste, Mary Magdalene, and Mary Jacob, and Salome bought swete odoures, that they might cum, and anoint hym. And early in the morning, the first date of the Sabboth, they came vnto the sepulchre when the Sunne was risen. and they sayde among themselues: who shall rolle vs awaye the stone from the dore of the sepulchre? And when they loked, they sawe how that the stone was rolled awaye. For it was a very great one. And they went into the sepulchre, and sawe a yong man sitting on the right side, clothed in a long garment, and they were afrayde.

Because that on the preparing daye (on the whiche daye the lord was buried a litle before the euentide, immediatly after the Sunne setting) it was not lawfull to do any worke for the reuerence, and highe solemnitie of the Sabboth: these women ceased for that tyme to make further prouision for spices, as they begā to do, awaytyng for the ende of the next daye folowyng. And anone as the Sunne was gone to glade, and the time come agayne when men might lawfully retourne to theyr businesse, then came Mary Magdalene, Mary of James, and Salome with spices readie prepared, to enoynte Jesus. And early in the morning vpon the fyrste daye of the sabbothes (the whiche folowed nexte after the sabboth was ended, & was the thyrd day frō ỹ preparing day) these well disposed wemē cāe to the sepulchre, what tyme the element waxed now fayre and bryght aboute

the

the Sunne rising, and sayd one of them to another: Who shall rolle vs away the stone, frō the doore of the sepulchre? The stone was great, & houge: and it passed womans strength to remoue it. And they loked aboute yf they coulde get any body to helpe them: & in the meane whyle that they thus loked backe, they sawe the stone already remoued to theyr handes. Then anone as they were entred into the doore of the sepulchre, they sawe a yong manne sitting on the ryght syde of it, clothed with a long white garment. With this sighte, thoughe it were a ryght ioyfull syght, and a token of good lucke, yet because it appeared sodaynly, and at vnwares, they were amased.

The texte. And he sayeth vnto them: be not afrayed, ye seke Jesus of Nazareth whiche was crucified. He is rysen, he is not here. Behold the place wher thei had put him. But go youre waye, and tel his disciples, and Peter, he goeth before you into Galile, ther shal ye see him, as he sayed vnto you. And they went out quickly, and fled frō the sepulchre. For they trēbled, & wer amased, neyther sayed they any thyng to any man for they wer afrayed.

But byanby an Aungell recomforted them with swete and pleasaunt wordes, saying: you haue no nede to be afrayed. You seke Jesus of Nazareth, who was nayled on the crosse. He is risen: he is not here. Beholde the voyde place where they had put his body. Therefore all this that you haue prepared to honour and reuerence hym with all, is superfluous.

Get you hence rather, to shewe vnto his disciples, being greatly dismayed with theyr lordes death: but especially vnto Peter (whoe because he denyed hym thryse, is twyse as sory as the rest) Get you hence, I saye, to shewe them howe Jesus wyll go before them into Galyle. Thither let them folowe.

There shall you see him alyue, whome ye nowe bewayle as dead. But these wemen, what for great ioye and gladnes, and what for the feare they were in by reason of this straunge syght, fled out of the Sepulchre, and spake not one worde as long as the were there: so greatly were they afearde.

The texte. ¶ When Jesus was rysen early the fyrste day after the Sabbothe, he appeared fyrste to Mary Magdalene, out of whom he had caste seuen dyuels. And she went and tolde them that wer with him as they mourned, and wept. And they, when they heard that he was alyue, and had appeared vnto her, beleued it not. After that, appeared he vnto two of them in a straūge figure as they walked, and went into the countrey. And they went, and tolde it to the remnaunt. And they beleued not these also.

As yet Jesus had not appeared to any bodye: but after he was rysen, he appeared fyrste of all to Mary Magdalene, out of whome he had caste seuen deuels: & this appearing was the fyrst day after the great Sabboth early.

She incontinent shewed the disciples (whoe wept and mourned for theyr lordes death,) what she had sene. But when they heard her tell howe he was alyue, and that her selfe had sene him, and hearde him speake, they gaue no credence vnto her wordes. So cleane out of memory was the thyng whiche he had so ofttimes promysed, that is to saye, howe he would ryse agayne on the thyrd day. The same daye that he appeared vnto Mary Magdalene, he appeared also vnto two disciples in the likenesse of a straunger and wayfaryng man as they went from Hierusalem into the countrey. But they knowing at the length that it was the Lorde, retourned to Hierusalem, and shewed vnto the residew of the disciples, what they had sene. Neyther was suche thynges as they tolde, beleued of the moste parte.

The texte. Afterward he appeared vnto the eleuen as they sat at meate, and caste in theyr teeth theyr vnbelefe, and hardnesse of hart, because they beleued not them whiche had sene yl he was rysen agayne frō death. And he sayed vnto them: Go ye into al the world, and preache the gospell to al creatures, he that beleueth, and is baptised shalbe saued. But he that beleueth not shal be damned.

Laste of all when he was readye to departe hence, and returned into heauen, he appeared vnto ỹ eleuē Apostles as they sate at meate (for Judas was then dead) & hit them in ỹ teeth wt theyr vnbelefe, & hardenesse of hart, because they would not beleue those persones, who had sene that he was rysen agayne

from

from death. For it was not requisite that all should se his death, and resurrection, but sufficient for the faythe and certaintie of the gospell, that the thyng was once proued by mete and conuenient witnesses: Els howe shall the heathen geue credence to those thinges that were done, yf they woulde lykewyse discredite the apostles reporte, as Thomas, and some other of them dyd at the begynnyng. And Jesus sayed vnto them. After all these thynges are now at the length proued, and ryght well knowen of you by sure argumentes and proues: go your waye into al the worlde, and preache this gospel to all the nacions therof. For I dyed for all men, and lykewyse for all men haue I rysen agayne. It is not nowe nedefull to kepe the ceremonies of the olde lawe. It is not nedefull to vse any mo sacrifices, and burnt offrynges to pourge synnes. Who so beleueth the gospell (whiche thorowe my death offreth to all that beleue in me, free remission of all synnes) and beyng washed with water, receyueth a signe or token of this grace, the same shall be saued. Who so beleueth not the gospell (ther is not why he shoulde truste to the obseruacion of Moyses lawe, or heathen learning and philosophye,) the same shalbe dampned. This waye is open for euerye manne to go to saluacion by: but it is but one waye only.

He that beleueth and is baptysed

The texte. ¶ And these tokens shall folowe them that beleue. In my name they shall caste out deuels: they shall speake with newe toungues, they shall dryue awaye serpentes, and if they drynke any deadly thyng, it shal not hurt them. They shal laye theyr handes vpon the sicke, and they shall recouer.

And least your preachyng should not be beleued, there shalbe ioyned thervnto a power to worke myracles: so that there lacke not in you an Euangelike faith: and so that the thyng selfe do requyre myracles. The chiefe power and vertue of the Euangelike grace, lyeth hyd in mennes soules: but yet whē for the aduauncyng of the gospell there shall nede anye myracles, the same shall not lacke for the weakes sake. They that will beleue in me, shall cast out deuels, not in theyr owne name, but in mynes they shall further speake with newe tongues, and dryue awaye serpentes: and yf they drynke anye deadlye thyng or poyson, it shall not anoy them. They shall laye theyr handes vpon ỹ sicke, and they shalbe whole. When these thynges are wroughte and done in mēnes soules, then is there a muche greater miracle wrought, but the same is hid, and not sene. Couetousnesse, pleasure of the body, ambicion, hatred, wrath and enuy, be very poysons & deadly diseases of the soule. These diseases shall they cure and put awaye in my name, and that cōtinually. But for the weakes sake, and suche as are harde of beliefe, the other miracles shal also be ofttymes wrought, to thentent the grosse sorte of people maye perceyue, that in my disciples is a spirite more puissaunte, then all mannes strength and power.

In my name shall they caste out deuels.

The texte. ¶ So then, when the lorde had spoken vnto them, he was receyued into heauen, and is on the right hande of god. And they went foorth, and preached euery where, the lorde worckyng with them, and confyrmyng the worde with myracles folowyng.

When the Lorde Jesus had spoken these, and other mo wordes to his disciples, he ascended vp into heauen, where he sitteth on the righte hande of god the father. The disciples after they had receiued the holy ghost, preached as they were commaunded, not only in Jewrye, but also in al other regions and countreyes: and the matter went forwarde, notwithstandyng the worlde resisted, & was bent agaynst them: the Lord Jesus puttyng furth his mightie power by his holy spirite, and theyr ministery: and euery where confyrming with ready miracles, whatsoeuer they promised to do with wordes.

Finis.

John: 20: 17: Jesus saith unto her touch me not: for I am not yet
ascended to my father: but goe to my Brethern: and say unto them:
ascend unto my father and your father: and to my God and your
God: ——— In this Chapture we have a Narratine of the Resurrection
of our Lord Jesus Christ from the Dead: and of the evidences there
which are first: The emptines of the Grave wherein he was laid
And also his personall appearance: And manifestation of himself to
his Disciples after his Resurrection: here are but 3 appearances of his
in this Chapture: and I shall take notice of no more: though
there are more:

To the moste vertuous ladie / & moste gracious Quene Katerine, wife vnto the moste victorious and moste noble Prince Henry the eight, kyng of Englande, Fraunce, and Irelande. &c. Nicolas Udall wisheth prosperous health, & long continuaunce, with grace, peace, and all ghostely coumforte in our Lorde Jesus Christe.

Lyke as our Maister Christe in the ghospell, moste gracious Quene Katerine, whan the womā that had liued wickedly, beeyng now by his grace called frō hir sinnefull lyfe to perfect repentaunce and emendemēte, came vnto hym sittyng at his repaste in the house of Simō the lepre, and washed his fete with the teres of hir iyes, wyped the same with ꝑ heare of hir head, poured foorth vpon his head a precious swete oynctemente, and also enoynted his fete therewith, did so well allow hir true deuocion, hir earneste zele, and hir tendre compassion whiche she had to coūforte hym, that he did not onely emong all the coumpaignie declare hir present coumforte in forgeuyng hir euen there all hir offenses and wickednesse afore past, but also promised that she should not lese the condigne rewarde of renoume for hir tendre ientilnesse to hym shewed, in so muche that afore all the presence he openly protested that wheresoeuer throughout all the worlde the ghospell wer afterward preached, there should she in suche wise at all occasions bee had in mynde that the remembraunce of hir good herte and thankefulnesse towardes hym should neuer dye nor bee forgotten: So Luke the Euāgeliste, and Paule with the other Apostles of Christe did in their holy writynges, not onely make mencion of suche mē and preachers as wer feithful worckers or ministres in Christes vyneyarde, but also by whatsoeuer good matrones and deuout weomen thei sawe and found either that God was glorifyed and his honour auaūced, or the ghospell preferred, the woorde of God ferthered, the preachers of the same maintained, the younglynges in the feith cherished, the true Christians in their pouertee refreshed, the nede of the feithfull relieued, or the vnfeigned beleuers in aduersities coumforted and succoured: to suche godly weomen thei did not forgeatte ne leat passe to geue laude, praise, and commendacion, aswell for the due rewarde of the parties selfes, as also for the good ensaumple and encourageyng of others to dooe the lyke. For this cause dooeth Luke in his ghospell more then once make mencion of Marie Magdalene, of Johanna the wyfe of Chusa, of Susanna, and Marie the mother of James. And in the actes he neither forgeatteth ne omitteth to commende Priscilla, Tabitha, Lydia, Damaris. For this consideracion Paule commendeth vnto the Romaines, Phoebe, Marie, Tryphena, Tryphosa, Persis & others. For this respecte did Hierome wryte a wholle traictise entitled of noble and famous weomen, whose nobilitie and also renoume he estemeth and measureth by none other thyng, but by their godlynesse, deuocion, zele, and endeuour to sette foorth Christes holy ghospell, and by their godly cōuersacion ioyned with moste studious diligence in readyng the scriptures. Wherefore moste gracious Ladie, although here now to renewe the memorie & praise of the manyfolde moste excellent vertues, and ardent zele of your highnesse towardes the promotyng of the knowelage of Goddes holy woorde and ghospell, bee a thyng more due to your moste woorthie desertes, then easie for my rude penne to expresse theim, and more appertaineth to my duetie, then it stādeth with myne habilitie

and power accordyngly to sette theim foorth: yet so to doo at this presente I haue thought partely a thyng nedelesse: because your excellencie dooeth so ferre surmounte & passe al praises whiche my slendre vttreaunce is hable to geue you, that I should therin seme to doe a muche lyke thing, as if I would bring foorth a smouldreyng smokie fyer brande in a bright sunnie daie, of purpose to help augmente the clerenesse of the sunne: and partely superfluous, bicause ỹ on the one syde al men dooe alreadie knowe your incõparable vertues, & doe with one accorde magnifie the same, and on the other syde, for that your highnesse dooeth so muche tendre and seke goddes glorie ỹ ye euidẽtly declare your self nothyng lesse to mynde or to desire then the vain praises or commendacion of this worlde. Yet lyke as the shadowe dooeth remedilesse folowe & accompaignie the bodye in the sunne lyght, so glorie and renoume dooeth ineuitably folowe & associate excellent vertue. And where the deserues of true vertue are so great and so iust, it cannot bee chosen but that glorie and renoume must arise, & so muche the more, because your highnesse, (as much as in you lyeth,) dooeth flee it. For glorie (saieth the philosophical poisee,) is of the nature of a Crocodile, whiche beyng a beaste in the floud of Nilus in Egypte, hath thys propretie, that if one pursue him to suppresse him, he fleeth and will not abide: and if ye flee, than will the Crocodile folowe and ouertake you. And forasmuche as glorie is by the philosophiers diffined to be a constaunt and perpetuall praise geuen to any partie by a common consente of good people for the excellencie of vertue euidently shewyng it self in the same partie, (as in dede vertue cannot bee hidden but will appere) how can it bee possible that your renoume should dye, whose manyfold excellente vertues dooe from daie to daie more and more encreace? How can your praise decai, whose actes and monumentes are consecrated to immortalitie, as thinges not builded vpon the sande of ambicious seking, nor (like bubles in ỹ rainie water) puffed vp with an vncertain blast of worldly vanitie: but foũded vpon the sure rocke of goddes woorde, from whens issueth the liuely and the same euerlastyng foũtaine of true glorie in dede? Neither maie your highnesse i this case refuse any mãnes woordes of praise and commendacion, forasmuche as it is a matier as laudable to acknowelage the good thynges whiche in dede are in vs praise woorthie, as it is vncõmendable through vain arrogancie to take vpõ vs ỹ we haue not. And though your grace is so ferre from all ambiciõ and also affecciõ of this worldes reward, that ye haue no iye to any mortal mannes recõpẽse, yet cannot good folkes but extolle and magnifie the inestimable noumbre of diuine giftes of grace so plenteously heaped & couched in so noble a Princesse. Though ye would haue your well dooynges hidden and vnspoken of, yet cãnot the gratitude of ỹ people hold ỹ peace, or passe it with silence. Though your gracious benignitie require no thãkes, yet cãnot the honeste hertes of ỹ people forbeare or refrein by open protestacion to acknowlage by whom they daily receyue incõparable benefites. Though your modestie nothyng lesse seketh then the fame of your good actes to bee blowen abrode: yet cannot our dueties but brast out into woordes of testifiyng how muche we thynke our selfes bound vnto your highnesse: so ỹ although the great and manifold benefites whiche I haue priuately receiued at your graces handes dyd not nowe moue me, yet could I not in this moste iust occasiõ of the publike gratulacion holde my peace. For your vertuous liuyng euẽ frõ your tendre yeres enbraced, followed, & stil continued, your pregnaũt wittinesse ioyned with ryght woondrefull grace of eloquence, your studious diligence in acquiryng knowelage aswel of other humain disciplines, as also of holy scriptures, not only to your owen edifiyng, but also to ỹ moste godly ensaũple & enstrucciõ of others, your incõparable chastitie whiche as a moste precious Jewel ye haue by auoiding

all occasions

all occasions of idlenesse and by cõtemnyng prouocacions of all vain pastẽps kepte not onely from all spotte, but also from all suspicion of stainyng, your singular modestie coupled with passyng great integritie and innocencie of all your behaueour, your other manyfold vnestimable giftes of grace, and emong theim moste principally your studious sekyng to promote the glorie of God & of his moste holy ghospell, haue been the thynges that haue moued the moste noble, the moste renoumed, and the moste godly Prince of ỹ vniuersall worlde our moste gracious soueraigne Lorde kyng Henry the eight, to iudge & esteme your grace a mete spouse for his maiestie, and emong so many weomen of nobilitee, of honour, & of muche high price and woorthinesse you alone to pieke out to bee his moste dere beloued and moste lawfull wyfe. Neither dooe we doubte moste gracious Ladie, but that as the prouidence of God hath fourmed and aptised your grace to bee a woorthie & mete spouse for suche an housebande, so hath it by a speciall election deputed and preserued thesame to some high and notable benefite of the common weale, and to bee an instrumente of his glorie. The towardenesse and lykelyhood wherof lyke as in mennes opinions vndoubted, so dooeth it alreadie begynne to shewe it self in a noumbre of thynges whiche otherwyse wer not to bee looked for to procede frõ any woman: muche lesse from a woman of nobilitee brought vp in the Courte of a kyng, where Fortune commonly nourceth, cockereth, and pampereth hir derlinges, suche as by hir wyll she myndeth and laboureth to corrupt with wealth, idlenesse and vanitee, and leste of all from a Quene beeyng sette in place, where if she would become fortunes wanton, she might without coumptrollemente swymme in the delices of all suche prosperitee as might occasion hir to dote on worldely felicitee, and to forgeat God. But the psalmes and contemplatif meditacions, on whiche your highnesse in the lieu and place of vain courtely pastemps and gamyng dooeth bestowe your night and daies studie, and whiche ye haue setfoorth as well to the incomparable good exaumple of all noble weomen, as also to the ghostely consolacion & edifiyng of as many as reade theim, dooe well declare not onely the thyng to bee true whiche Socrates affirmed, that is to wete, that weomen, if thei dooe so applye their myndes, are no lesse apte, no lesse wittie, no lesse hable, no lesse industrious, no lesse actiue, no lesse fruictefull and pithythie in the acquiryng or handleyng of all kyndes of disciplines then men are: but also how godly ye bestowe your tyme, how litell ye sette by the worlde, how muche ye thirst righteousnesse, how carefully ye seke the kyngdome of God in the middes of a thousande occasions, whiche otherwyse might withdrawe your high estate therefrom. And because ye so muche tẽdre the glorie of God, that accordyng to the lesson of Christe ye dooe first of all other thynges and principally seke the kyngdome of heauen: therefore hath he accordyng to his promisse in thesame place cõteined, and dooeth, and still will of his owne prouision encreace vnto you all kyndes of necessarie coumforte and consolacion, in muche better wyse then your grace could deuise, in muche larger manier then your owne self would wishe, and in ferre other sorte thẽ ye could imagin to looke for. These blissinges hath his eternall trueth and vnfallible promisse perfourmed vnto your highnesse, because ye seke hym more then the worlde, because ye more myndе godly contemplacion then courtely solaces, because ye more tendre his glorie then any temporall commoditees, because ye esteme the knowelage of his woorde more precious then perle, golde, or any treasoures subiect to corrupcion, because ye preferre the auaunceyng of his holy woorde before and aboue all other thynges, because ye ceasse not with all your power, with all your diligence, and with all your industrie to sette foorth to all mennes knowelage his holy ghospell and testamente, the onely foode and counforte of our soules. And not onely dooeth your grace

with moste earneste zele from the firſt houre of the daie to the twelfth, labour in the vineyarde of Chriſte, ſuſteinyng the burden of all the wholle daie, and the parchyng heate of the ſmouldzeyng nooneтyde in your owne perſone: but alſo at your excedyng great coſte and charges dooe hire other weozkemen to labour in the ſame vyneyarde of Chriſtes ghoſpels, to the ende theſame maie fructifie and ſo plenteouſly bzyng fooꝛth, that al Engliſhe people maie to their health and ghoſtelye conſolacion bee aboundauntely repleniſhed with the fruicte therof. And as a good captaine partely to the encourageyng of his fozeward ſouldyers, and partely to the ſhamyng of daſtardes oꝛ falſeherted loytreers, ledeth and guideth his armie and goeth hymſelfe befoꝛe theim: ſo your grace, ferre otherwyſe then in the weake veſſels of woman ſexe is to bee looked foꝛ, dooeſhewe vnto men a notable exaumple of foꝛwardeneſſe in ſettyng penne to the booke, partely to the great coumfoꝛtyng of ſuche as fain woulde dooe good if they durſt, and partely to the ſhame and contumelie of ſluggardes, who hauyng good talentes dooe kepe theim faſt lapped vp in their napkyns, and liue idlely. And by this meanes dooeth your highneſſe ryght wel declare that al your delite, al your ſtudie, and al your endeuour is by al poſſible meanes enploied to the publique cõmoditie of al good Engliſhe people the kynges moſte louyng and obediente ſubiectes to bee nouzleed and trained in the readyng of Goddes woozde, and in the meditacion of his moſte holy ghoſpel. ¶ Foꝛ this ghoſpel is theſame treaſoure hidden vnder the cloddie hard grounde in the fielde of the lettre, whiche your grace after ye had found, did foꝛ ioye ſelle al that ye had to bye that ſame fielde withal. And wel maie ſuche perſones bee ſaied to haue ſolde al that they had, who ſette leſſe by al the woꝛlde then by the ghoſpel, and aſwel foꝛ the obteinyng of the knowelage to theim ſelfes as alſo of deſire to helpe make the ſame common to others, dooeth not ſpare to ſpende out the treaſoures of their golde and ſubſtaunce. Thys is that ſame pzecious margarite that Chriſte ſpeaketh of, whiche your grace ſekyng foꝛ with great deſire, (whan ye had once found) ſolde al that ye had to bye, and thought your treaſoures wel beſtowed if it myght ſo foꝛtune that ye myght fynde meanes to make al Engliſhe men whiche would reade oꝛ heare it, to bee partakers of theſame. This is the graine of muſtardſede which whã it was ſo fine and ſo littel that the vnlearned ſoꝛte of engliſhe men could ſcarce poſſibly fele oꝛ ſee it, ye of your excedyng charitie and zele towardes your coun-trey folkes did in ſuche wyſe helpe to ſowe in the fielde of Englande, and did ſo cheriſhe with the fatte batleyng yearth of the paraphzaſe, that where befoꝛe it was in the iyes of the vnlettred the leſte of al ſedes, it is now ſhot vp & growẽ muche larger in bzedth, then any other herbe of ỹ fielde, ſo ỹ it now ſpzedeth the bzaunches in ſuche a coumpace, ỹ al Engliſhe readers maie therin finde many places where to light, & to builde theim neſtes, in whiche their ſoules & cõſciences maie to their ghoſtely coumfoꝛte quietely repoſe theimſelfes. This is the ſpiritual leauen whiche your grace beeyng a ghoſtely houſewyfe foꝛ the behouf of al the wholle royalme of Englande & other the kynges maieſties dominiõs, hath in ſuche wyſe hidden in al the wholle fower peckes of engliſhe meale, Eſt, weſt, Noꝛth & South: ỹ by the benefite & meane of this paraphzaſe it is now al made ſauourie & of a pleaſant relice to al engliſhe peoples taſte. Where the texte of the goſpel afoꝛe was in ſome partes (though alwaies ſpecial good and holſeſome foode & verai reſtoꝛatiue to ſuche as were hable to bzooke it,) yet to the cõplexiõ of groſſe, rude & grene ſtomaked engliſhmẽ diſagreyng and hard of digeſtiõ, yet ye by pzocuryng the wholle paraphzaſe of Eraſmus to be diligẽtely trãſlated into engliſhe, haue minced it, and made it euerie engliſhe mãnes meate, though his ſtomake be neuer ſo weake oꝛ tẽdze. Where afoꝛe i ſome partes again it ſemed to be ſo light meate, ỹ ỹ groſſe ſto-

makes

makes did no lesse lothe it, then the chyldren of Israell did Mãna in deserte, whã they saied: Our soule is qualmishe ouer this meate beeyng toto light, & is readie to cast it vp again: your godly cure i cõseruyng it with ỹ paraphrase of Erasmus in Englishe, hath made so sound & substaũcial meate for all cõplexiõs of people, ỹ it maie bee to euerye bodie lyke ỹ aboũdance of quailles raining down in wildernesse frõ heauẽ, such as best stood with euerie bodies stomake, appetite, & moste desire to bee plẽteously fedde withall. Where of it selfe it is a meate moste pure & simple and therefore to some deintie mouthes vsed to none but fine termes, to ỹ peinted colours & exornaciõs of rhetorike: it semeth drye and vnpleasaunt: it is now by the eagre doulce sauce of ỹ paraphrase made more liquide to renne pleasauntly in the mouth of any man whiche is not to muche infected with indurate blyndnesse of herte, with malicious cancardnesse, & with toto muche peruerse a iudgemẽte. For Erasmus lyke as he dooeth in al his weorkes excelle & passe the moste parte of all other wryters: so in this weorke of the paraphrase vpon the newe testamente he passeth hymselfe. Therfore moste gracious Ladye although your demerites are so ferre aboue al prayses of mã, that how ferre so euer I wade in magnifiyng your vertuous disposicion, your deuout studie & endeuour to dooe good thynges, I shal bee sure not to encurre any suspicion of flaterie: yet dooe I at this present omittyng all other thynges, onely in Englãdes behalf make one emong the rest in rendreyng publique thankes to your highnesse, aswell for your other godly trauail in ferthering the knowelage of goddes woorde, as also moste specially in settyng men in weorke to translate the paraphrase of Erasmus vpon al ỹ newe Testament, wherin ye dooe bothe to the young & to the old, aswel to the high as to the lowe, and no lesse to the ryche then to the poore, shewe muche more bounteous liberalitie in delyng about and in makyng cõmon vnto all good Englishe people the heauenly iewels of Chrystes doctrine, then if ye should open all kynges cofers of worldely treasoures, & dele to euerie one suche aboundaunce as might make theim al welthie & ryche for euer in this worlde. And as ye haue herin dooen a dede woorthie such thãkes & rewardes as lyeth in none but onely god to repay, & a dede to vs your moste louing & obediẽt subiectes so beneficiall as no herte can esteme, (muche lesse any tounge or penne expresse:) so doubte I not but that ye haue dooen a thyng to your moste regal spouse ỹ kynges Maiestie so acceptable, ỹ he wyll not suffer it to lye buryed i silence, but wil one daie, whã his godly wysedome shal so thynke expediente, cause thesame paraphrase to bee published & sette abrode in prĩt to thesame vse ỹ your highnesse hath mẽt it, ỹ is to saie, to ỹ publique cõmoditie & benefite of good englishe people now a long tyme sore thirstyng & houngreyng the syncere & plain knowelage of goddes woorde. For his moste excellẽt Maiestie beeyng a mã after ỹ hert of the lord, beeing a right Dauid chosen to destruie Goliah the huge & coũbreous enemie of Israel without any armour, & with none other weapõ but the stone of goddes woorde cast out of the slyng of the diuine spirite weorking in him and his lawes made here in Englãde, & beeyng ỹ elected instrumẽt of god to plucke down the Idolle of ỹ Romishe Antichryste, who folowyng ỹ steppes of his father Lucifer hath not onely vsurped a kinde of supremitie & tyrãnie ouer all princes on earth, aswel christen as Heathẽ, but also hath ensourged against heauen, and hath lifte vp and exalted himselfe aboue al thing ỹ is called god, makyng void the plain cõmaundementes for the aduaunsing of his owne more then Pharisaical tradiciõs, peruertyng ỹ true sense of ỹ holy scriptures and wrestyng thẽ to the mainteinaũce of his abominacions beeyng bothe afore god and mã detestable: his highnesse being our Ezechias by the prouidẽce of god deputed & sẽt to be the destruier not onely of al coũtrefaict religious (who swarmed emõg

vs lyke disguised maskers and not mummers, but mumlers, who vnder the cloke of holynesse seduced the people, & deuoured the houses of riche wedowes, and wer mainteiners of all superstition, idolatrie & rebellion) but also to roote vp all idolatrie dooen to dead images of stone and tymber as vnto God, & cõmitted to other creatures in stede of the creatour, directely against the expresse woordes of the precepte: Thou shalt haue no mo goddes but me, his moste excellent maiestie (I saie) from the first daie that he woore the Emperiall croune of this Royalme, foresawe that to the executyng of the premisses it was necessarie, that his people should bee reduced to the sinceritie of Christes religion by knowyng of Goddes woorde: he cõsidered that requisite it was his subiectes wer nouzled in Christe by readyng the scriptures, whose knowelage should easily induce theim to ỹ clere espiyng of all the sleightes of ỹ Romishe iugleyng. And therfore as soone as might bee, his highnesse by moste holsome and godly lawes prouided that it mighte bee lefull for all his moste feithful louyng subiectes to reade the woorde of God, and the rules of Christes discipline, whiche thei professed: he prouided that the holy Bible should bee setfoorth in our owne vulgare language, to the ende that England might the better atteigne to the synceritee of Christes doctrine whiche thei might drawe out of the clere fountaine and spryng of the ghospell rennyng euermore clere without any mote or mudde, rather then out of the muddie lakes & puddles purposely infected with the filthie dregges of our Philistines ỹ Papistes, who had stopped our sprynges to driue vs to their poisoned muddie gutters and furrowes. By this his maiesties most godly prouision it hath come to passe, that the people whiche long tyme had been led in errour and blyndenesse by blynde guydes, mounkes, fryers, chanons, & papisticall preachers, dooe now so plainly see the clere light, that thei dooe willingly abhorre idolatrie & superstition: thei dooe now knowe their duetie towardes God and their Prince: thei dooe now embrace the veritee for verities sake: thei see where and howe the leauen of the papistes hath by cõtinuaunce of tyme and for defaulte of scripture soured all the wholle batche of christes doctrine: thei see how beeyng led by blynd guydes and pastours in the derkenesse of ignorauunce, thei fel daily in the diepe pitte of manifold errours with the same guydes, thei see that lyke as the olde Pharisees in the tyme of christes beeyng vpon yearth had corrupted ỹ syncere doctrine of Gods woord, and the pure vnderstãdyng of the lawe, teachyng the people to leaue their poore fathers and mothers destitute contrarie to the plain commaundement, rather thẽ to leat their treasourie to be not enriched, whiche kynd of offreyng thẽselfes of mere couetise hẽ inuented, and did apply the same to the mainteinaunce of thẽselfes in gluttonie and sensualitie: so now had the wicked papistrie deuised a meane to pieke the ryche folkes purses, & the poore vulgare people clene to deuour vnder the coulour of goyng on pilgremage to this or that stocke of mãs handie makyng, & vnder pretense of sekyng healthy of the solle & remissiõ of synnes, at the handes of Petur, James, John, & Marie whiche could not geue it, but whã suche thynges wer asked thẽ, blushed to heare God the onely autour & geuer of all good thynges to be so blasphemed. Thei see now that lyke as the couetous Pharisees passed lesse at the violaciõ or breakyng of gods preceptes, thẽ of their tradicions, & put more iustice in washyng the outsyde of their dishe or their cuppe, thẽ in the innocẽcie of lyfe and puritie of the conscience within, in offreyng of myntes & rue for their lucre, thẽ in performyng the office of charitie to the neighbour, soner to wynke at their owne blasphemies against God, thẽ to remit a small trespace cõmitted by their weake brother against the fond ceremonies whiche thei and the lawiers had deuised and added besides ỹ lawe: so the beaste of romishe abominacion to had clene subuerted the true interpretacion of Christes ghospel, and by his mere tyrannie ioyned with most craftie

delusion,

delusion, to had inuected into Christes churche and holy congregacion, al thynges that wer contrarie to Christe, that is to wete, in stede of pure feith suche as Christe requireth, a feith lapped in a patched cloke of beggerly weorkes and ceremonies of his owne deuising, and settyng foorth in stede of religion, supersticion: offreynges in stede of charitie: buildyng of chauntreys in place of relieuyng and mainteinyng the liuely temple and image of God in the poore: encensyng of images in stede of the pure sacrifice of an innocent lyfe: in stede of trustyng in gods mercies, trusting in trētals & masses of scala celi: in stede of heauē, a purgatorie cōsistyng of materiall fyer, and the same to bee redemed with money geuen to hym: in stede of declaryng our free redempcion in Christe and by Christe sealed with his moste precious bloud, the Antichriste of Rome seduced the simple people to putte their affiaunce for remissiō of synnes and obteinyng the ioyes of heauen, by his pardones conteined in a piece of parchement or paper with a lumpe of lead hāgyng at it, and to bee bought of hym or of his generacion the mounkes and fryers for money: in stede of the holy Bible, legenda Sanctorum, the miracles of our ladie, and martiloges, whiche themselfes deuised, and neuer durst sette foorth vntill the partie of whom thei wer made, had been an hundred yeres dead, for feare of beeyng taken in a lye: in stede of obeiyng our liege Lord and soueraigne, to be subiect to forein potentates: vō other abuses so innumerable, that no tyme or wordes maie suffise to declare or rekon theim vp. And in this blyndenesse had England still continued, had not God of his infinite goodnesse & botomelesse mercie reised vp vnto vs a newe Ezechias to confound all idolles, to destruie all hille altares of supersticion, to roote vp all countrefaicte religiōs, and to restore (as muche as in so litell tyme maie bee) the true religion & wurship of God, the syncere preachyng of Goddes woorde, and the booke of the lawe, that is to saie, of Christes holy Testamente to bee read of the people in their vulgare toungue. That if in so litteli tyme hauyng no more help but the mere texte of the Bible, the people thorough ỹ goodnesse of God and the instincte of his holy spirite haue had the iyes of their herte and solle so opened, that thei haue not onely espyed the abuses afore mencioned, and thousandes mo in whiche the Romishe Babylon hath certain hūdred of yeres holden all christendome captiue and thrall: but also haue so conformed theimselfe to the syncere doctrine of christe, that thei dooe with moste glad willie, with moste earneste zele, and with moste studious diligēce enbrace the truth, abhorre the errours wherin thei wer afore drouned, detest the superstitions wherwith thei wer afore delited, houngre & thirst the syncere knowelage of goddes woord by the goodnesse of God and the gracious prouision of our moste noble Ezechias kyng Henry the eight, now daily ministred vnto theim: how is it lykely that thei would profite in godly knowelage if thei had some other godly exposicion or declaracion of some good syncere wryter vpon the newe Testamente for their ferther edifiyng. Of whiche sorte truely there cannot any one man bee picked out more apte and mete thē Erasmus, especially in this his paraphrase, which your highnesse of a most godly zele hath thus procured to bee turned into Englishe: whose doctrine as it is not in any poynete (after my poore iudgemēt) corrupt, so dooeth it without violēce or extremitie of wordes vttre ỹ doctrine, edifie the conscience, declare many abuses, detectyng the enemies of Goddes woorde and supplanters of his ghospell, by suche true and liuely markes that thei maie be easily known, so that it cannot be doubted, but it should bee vncredible furtheraūce towardes the ripyng of ỹ knowelage of Goddes woord, if it might or shal so stand with the pleasure of our said moste gracious soueraine Lorde, beeyng next and immediately vnder God our supreme hed. Which thyng verily I would wishe and praie to God might so frame for two considerations, the one, because that the people hauyng the paraphrase of Erasmus,

shall haue the pith of all the doctours and good wryters that haue any thyng
settefoorth for the declaracio of ỹ Ghospels, ỹ Actes, and the Epistles, so that
Erasmus maie stand one alone in as good stede as a great noumber of other
expositours settefoorth together: and the other, because my herte dooeth wishe
that the settyng foorth of goddes glorie, the destruiyng of idolles, the cofoun-
dyng and defacyng of all popishe trumperie, the publishyng of the Bible, and
ghospell of Christe, so godly by his highnesse entended, so stoutely entreed, and
so luckily begoon, mighte by thesame our moofte gracious foueraigne bee in
fuche wyfe profecuted and brought to effecte, that whan heauen no loger will-
lyng to spare hym to the worlde, but that he muft geue place to nature, fhall
calle hym to receiue a croune of immortalitie, and he for desire therof fhall will-
lingly furrendre and geue vp this emperiall croune of worldely dignitie, to the
moste regal Impe his soonne our noble Prince Edwarde, he maie deliuer to
thesame a people so well framed, and trained to his hande, that thesame maie
with all ease and prosperous successe, and without any lette of stublyng blocc-
kes to bee laied in his waie by papistrie, continue the Godly trade now at this
daie well begoonne and (thakes to God) luckily procedyng. I would wyshe
(as in dede I hope no lesse,) that he might not nede to bee putte to any ferther
trauaill or cure, but well to conserue and kepe thinges in thesame staigh & ordre
that his moste noble father myndeth to leaue all vnto him. Our Dauid Henry
the eight hath alreadie so substauncially cast the foundacion, and reised ỹ buil-
dyng of the Temple, that I truste it shalbe no burden for our young Salomo
to cosummate and finishe thesame whan his tyme shall come. But now I per-
ceiue myself, whyle I entre into openyng the desire and praier of my herte, to
haue entreed into suche a large fielde of talke, whiche the experiẽce of kyng Hẽ-
ryes exaumple concernyng the trade of religion, & the hope of Prince Edward
to bee a right folower of so right a ledyng father, dooeth ministre vnto me, ỹ
excepte I here soodainly breake of, I am drawen to wade so ferre in their prai-
ses, that I wer not hable in long tyme to fynde any waie out again. Omittyng
therefore at this present the moste woorthie and most iustely deserued praises
of theim bothe, I shall turne my style somewhat to treacte of Luke whom it
pleased your highnesse to committe vnto me to bee translated. Whiche com-
maundement whan it came first vnto me in your graces name, although I
knewe how litel it was that I could do in this kinde, yet was I glad that your
commaundement did so iustely cocurre with the determinacion of myne owne
mynde and purpose. For I had long tyme afore with mature deliberacio and
also with aduised election appoyncted with myself to trãslate this paraphrase
vpon Luke, as soone as any suche libertie might bee, and to make it vnto your
grace a testificacion of my duetie and thankefull remembraunce of your ma-
nyfolde benefite afore dooen to me of your mere bountie. And twoo thynges
there wer that had moued me to take this prouince moste specially in hãde, the
one because that as Luke is the longest of all the Euangelistes, so is he of all
men noted to haue wryten his ghospell moste exactely aswell by relacion of ỹ
Apostles whiche wer present and conuersaunt with Christe whyle he liued on
yearth, as also by the instruccions of Paul who was moste earneste and full
in the iustificacion of feith, & moste pithithie against the iustificacion of weor-
kes (albeit thei dooe all in this poynete of doctrine throughly cosent & agree.)
The secoũd was, for that Erasmus who did in this paraphrase bestowe more
diligence then in moste of the others, had specially dedicated thesame vnto our
moste noble kyng Hery the eight. And I thought I could not deuise any apter
gifte to presente his moste dere beloued wyfe withall beeyng of the lyke zele af-
feccion, godlinesse, & deuocio that he is, thã thesame weorke translated into En-
glishe, whiche I certainly knewe his maiestie to had singularly well allowed

and

and moste graciously accepted in latin, and in perusyng thereof to bee daily excedyng muche delited. And I nothyng doubte, moste gracious Ladie, but that the readyng therof should cause no lesse delectacio of mynde to you, if ỹ thyng wer so well dooen as some man of more learnyng perchaũce could haue dooẽ it. And in this behalf none other refuge I haue but to your moste benigne fauour and pardone wel to accept myne honest herte, myne earneste zele, and willyng labours. For as touchyng the translacio selfe, though I iudge and plainly confesse myself to bee by many degrees inferiour in knowelage and facultie to all the others whom I heare that your highnesse hath appoynted to the trãslatyng of the other partes, and though I cannot of myself promitte any hablenesse to take suche a prouince in hande: yet (my herte better seruyng me hereunto thẽ perchaunce my hande hath dooen) whan I sawe that your graces resolucion & pleasure did helpe to ministre courage to myne owne hertes desire, I conceiued boldenesse to attempte & entreprise the thyng, and thought it moste expedient to shewe myne obedience and prompte good will to dooe your commaundemẽte, trustyng that though I haue not been hable in all behalfes and poynctes requisite fully to discharge ỹ office of a good translatour, yet I haue expressed the sense & menyng of the autour. As for the grace of the latin toũgue I thynke vnpossible to bee liuely expressed, as this auctour doeth it in the latin by reason of soondrie allusions, diuerse prouerbes, many figures, and eroznacions rhetorical, with Metaphores innumerable, whiche cannot with ỹ lyke grace bee rendred in any other language thẽ in the latin, or greke, besydes that an infinite sorte of woordes there be, whose full importyng cannot with one mere Englishe woorde equiualently bee entrepreted. And this imperfeccion I haue to my litel power so laboured to redoubbe, that I trust there bee not any poynete of pithythie signification any where conteined, whiche I haue not in one or other place of the sentence by some meanes throughly touched. And forasmuche as I consider it to bee a paraphrase, that is to sate, a plain settyng foorth of the sense of the texte with as many woordes as the circunstaunce therof for the better linkyng of one sentence to an other dooeth require, I haue not so precisely boũd myself to euerie woorde and syllable of the letter, but that I haue taken more respect to the explanacion and declaryng of the sense, thẽ to the noumbre of the latin syllables. In translatyng of the verai texte I thynke it requisite to vse some scrupulositee (& yf the translatours wer not altogether so precise as thei are, but had some more regarde to expressyng of the sense, I thynke in my iudgemente thei should dooe better) but in a paraphrase, whiche of it selfe is a kynde of exposicion and of commentarie, I thynke it nothyng nedeful to be so precise in the woordes, so the sense bee kepte. And this I dare auouche, that if any interpretour should in some places bee as briefe in the Englishe translacion as the autour is in the latin: he should make thereof but a derke piece of worke. For that is the onely thyng that maketh ỹ verai texte selfe so derke as it appeareth to bee. In Luke I haue had somwhat ỹ more busineste, bicause that the Latine exemplaries (through whose defaulte or negligẽce I am vncertain) dooe varie and not well agree, some hauyng more or lesse then others, some hauyng an other woorde than an other copie hath, some beyng otherwyse poyncted then the rest. Whereby I haue in some places beẽ driuen to vse myne owne iudgement in rendreyng the true sense of the booke, to speake nothyng of a great noumber of sentences, whiche by reason of so many membres, or parentheses, or digressions as haue come in place, are so long, that onlesse they had been somewhat diuided, thei would haue been to hard for an vnlearned brayne to conceiue, muche more hard to conteine and kepe it stil. As touchyng the style (becauſe the iudgementes of readers be diuerse, & some loue length, some desire breuitee, some can well awaie with elegaunt speche,

some

some hate all curiositee, some cõmẽde an eloquent style, some thynke nothyng to bee plain enough, some will bee busie iudges of other mennes wrytynges and dooe nothyng theimselfes:) it maie please your moste gracious pacẽce to suffer me to saie my poore iudgemente, for the satisfiyng of theim that are reasonable. First I would not haue euerie reader to require in euerie wryter to bee lyke his owne witte, or conueighaunce, or style, or phrase of speakyng: but rather to consider that euerie man hath a baine of his owne either by imitacion so confirmed, or by long vse so rooted, or of delite to bee plain & clere, so growẽ into an habite: that he cannot otherwyse wryte then he dooeth. Some wryters hate breuitie, and some thynke all long thynges to bee tedious, and yet is neither of these twoo sortes to be reproued, so the matier be good, the makyng fine, the termes apte, and the stile flowyng without curiositie or affectacion. For lyke as Cicero was so copious that nothyng might be added vnto hym, so was Demosthenes so briefe that nothyng might bee taken awaie. The same in latine is betwene Cicero and Salustе. But Tullie would not leaue til the eye, the eare, and also the mouth of the reader wer full euen in euerye sentence: Salustе was lothe to tyer any of these with a whole oracion. The Lacons could abyde no length, the Sophistes of Grece could through their copiousnesse make an Elephant of a fligh, and a mountaine of a mollehille. And this I speake, rather in commendacion of eloquence, of copie, of elegancie of style where it is, thẽ to claime that there is any suche here. Ouide, Tullie, Erasmus could haue proceded in any their inuencion euen infinitely: some other wittes could not so. Some loue it whan it is style lyke, and some care for no more but the bare sense. But eloquence of it self, and copie (that is to saie shift of termes) is a vertue in an oracion, and that thyng chiefely geueth to bookes that þ latin men cal genium, that is lyke & continuaunce that euerie man will an hundred yeres after set store by it, and esteme it woorthy many tymes readyng ouer. What other thyng commẽdeth Chaucer and causeth his woorkes to bee more set by then thousandes of other freashe hastie bokes hastily shootyng foorth lyke Maie floures, & not witheryng but vtterly dieng with the first readyng. Neuertheless no man of our tyme and in our Englishe toungue (whiche none but our selfes for our owne vse do muche passe on,) wryteth so ornately, but that he hath in soondrie woordes and phrases some smatche of his natiue coũtrey phrases, that he was borne in. yet this notwithstãdyng some there bee, whiche haue a mynde to renewe termes that are now almoste worne clene out of vse, whiche I dooe not disallow, so it be dooen with iudgemente. Some others woulde ampliate and enryche their natiue language with mo vocables wherin I also commende, if it be aptely and wittily assaied. So that if any other dooe innouate and bryng vp a woorde to me afore not vsed or not heard, I would not dispraise it: and that I dooe attempte to bryng to vse, an other man shoud not cauaill at. For an easie thyng it is to depraue, and a smal glorie for one man in matiers of nothyng to labour to deface an other. But forasmuche as bothe dooe our best, we ought rather thus to thynke the one of the other. This man hath seen that I haue not: I see no man is so barrain, but he is hable with some woorde or other to helpe garnishe his mother toungue, wh other lyke saiynges procedyng from humanitie and fauour to encourage suche as are studious. And what if one labour to enryche his countrey language, as Tullie glorieth that he did amplifie the latine toũgue, is he therefore to be blamed, and not rather to be commended? Thus muche I saie for the defense of wryters and styles in generall. As touchyng myne owne style in this present woorke, if I should bee so streightly examined, I am (as the Greke prouerbe saieth) in lyke case as a man that should hold fast a woulf by bothe eares. For if he hold hym still, he hath a shrewe in handleyng and cannot so continue euer:

if he

if he leat him goe, he is in ieoperdie: ſo ſhould I in this matier ſtãde in a ſtreight
brake, either to incurre ſuſpicion of arrogancie if I mainteine myne owne, and
by ſtandyng in defenſe therof to bee demed opinatif, or ambicious of ſingula-
ritee: ozels muſt I bee dzieuen to graunte an errour where perchaunce none
is. Leattyng paſſe therefoze all ſuche kynde of trauerſyng, I ſhall remitte this
wholle cauſe (as Tullie dooeth of his booke whiche is entitled de officiis,) to
the iudgement firſt of your highneſſe, whom if my labours dooe ſatiſfie, I
ſhall the better lyke myſelf: and than of others: others I ſaie, in whom reſteth
humanitie to take and interpzete all thynges to the beſt: in whom is modera-
cion rather to pardone ſome faultes, thã to cõdempne the thyng which though
they can they will not emende: in whom is facultee & knowelage to iudge right:
in whom reſteth fauour to wynke at a litell trippe or ſtoumbleyng in a long
piece of weorke: in whom learnyng and ſkilfulneſſe dooeth weorke indifferen-
cie of affeccion: and finally in whom dwelleth reaſonable cõſideracion of mã-
nes infirmitie, that the beſt learned dooeth ſometymes erre, and no man at al ty-
mes dooeth all thynges right. Foz vnto ſuche an one as will bee a moze ſeuere
and heaute iudge on an other mãnes laboutes, then hymſelf either would bee,
oz would haue others to bee on his owne, I can ſaie nothyng but this: I foz
my parte can dooe no better, if I could I would, and in caſe ye wyll either foz
reſpecte of the publique benefite whiche is ment herin, ozels foz loue towardes
me, ozels foz any other iuſt conſideracion take your penne and emende any
faulte that ye ſhall see: I ſhall not onely not thynke any wzong dooen to
me, but alſo I ſhall with all my herte geue you thankes foz that ye
ſo muche tendze either my poore honeſtie, oz the thyng ſelf, that ye
would put to your helpyng hande to make it well. And thus
I ſurceaſſe with my vain talke any longer to deteine your
highneſſe from the fruictefull readyng of Eraſmus,
whereof may redounde ſuche edifiyng and encreace
of knowelage to the ſame, as the labour of rea-
dyng maie bee well beſtowed, and the booke
thzough your Graces commendacion bee
one day ſette foozth to the publique vti-
litee and benefite of all the wholle de-
uout cõgregacion of this churche
of Englande. Yeuen at Lon-
don the laſt daie of Septem-
bze, in the yere of our
Lozde.
M.D.xlv.

253 yrs since. 1798.

¶ The preface of Erasmus vnto his paraphrase vpon the ghospell of Luke.

Vnto the moste puissaunt and moste victorious Prince Henry the eight kyng of Englande, Fraunce, and Irelande, and defendour of the Catholike feith, Erasmus of Roterodame wissheth long healthe with all honour and prosperous continuaunce.

MOste Regall and princely kyng Henry, I send vnto your highnesse Luke the Physician, not any other Luke then ye had of hym herretofore, but thesame Luke speakyng somewhat more plainly and also more at large vnto the eares of suche as are vsed to good latin. Neither dooe I suppose it any thyng nedefull for me here now in this matier to spende labour in appeacyng and satisfiyng these kynde of people, whiche commonly allege vnto suche as I am, that it was a sentence by right great learned me, veraie well taught, that in geuyng of gyftes or presentes men ought to haue a special iye and regarde, that the thynges whiche we geue bee apte for the parties that thei are geuen vnto. I for my parte dyd this thyng not long sence, at what tyme I dedicated the Paraphrase vpon Matthewe vnto Charles the Emperour: yea and before my tyme also it hath of right excellent clerkes by prescripcion of auncient custome and vsage, been plainly declared, that any kynde of argumente what euer it bee, is rightely and well dedicated vnto Princes, whom though we know that thei will neuer reade it, yet is thus muche vtilitee and benefite gotten thereby, that vnder the title of their names, the woorke is the better habled to the fansies of studious persones, accordyng as Plinius kingly wrote, certain thynges euen for suche onely respecte to bee reputed verai precious, because thei are dedicated for Jewels in Temples. But certes the waiwardenesse of some persones towardes bookes, whan thei come newly foorth, is so great, that thei wyll bidde awai with the bookes out of their sight, ere thei take any assai or taste of the same. And by this meanes there perisheth aswel to the wryter ỳ fruicte whiche he hoped to haue thereby, as also to the reader, his due profite and vtilitee. And at suche mennes handes, one thyng at lestewyse shall the title of noble princes obteine whan it is sette in the first frount of any booke, that thei wyll not geue sentence on it to be vtterly naught, that thei will not disdeigne it, that thei will not spette on it, before thei haue read it. Albeit euen otherwise also the godly zele and affeccion of some princes dooeth make, that who so sendeth the ghospell to any kyng for a present, shall not seme to dooe against good reason. For by men of right good credite, and suche as vse not to lye, it hath been reported vnto me, aswell that Charles the Emperour, in case any vacaunt tyme of laisure maie in so great vnquietnesse and troubleous state of the worlde bee gotten, dooeth gladly bestowe the same in readyng the ghospell booke: as also the moste renoumed Prince Ferdinando brother to the same Charles, muche and often to haue in his handes the paraphrase vpon the ghospell of saincte John, whiche not verai long agon I dedicated vnto hym: yea and ferthermore that the right noble kyng of Denmarke Christierne, whiche thyng maie to your highnesse also bee well knowen, hath bookes of Christian religion often tymes in his handes, and that he with great desirefulnesse vseth to reade my paraphrase vpon the ghospell of Matthewe. Why than should the ghospell seme to bee vnaptely sent vnto those whiche are handlers and louers of the

of the ghospell, whiche ghospell certes is to bee had and vsed in the handes of all persones as many as remembre and thynke themselfes to bee Christians. Now although after the rate of worldly dealyng, suche a thyng is moste chiefly to bee geuen, as the partie hath nede of to whom it is sent, yet after the rule of the ghospell, who so hath alreadie, to hym muste nedes bee geuen, that he maye haue plentie. Wherfore me thought I should doe but as might best stande with congruence, to sende this Euangelicall physician vnto your highnesse, forasmuche as the same is so ferre from disdeignyng holy scriptures, that (as your owne writynges dooe testifie,) ye haue aboue the meane rate profited in the same, so that if a man geue vnto your grace any thyng to holy scripture apperteinyng, he shall not seme so muche to geue a gifte, as to make emendes and recompense for a pleasure receiued. Moreouer if this bee a thyng specially aboue others in all haste prouided for, that in kynges and Emperours courtes there maye from tyme to tyme bee physicians readie & prest at hande (beeyng men exactely learned and of approued fidelitie) to take charge that the princes bodye bee preserued and kept in health: how muche more dooeth it stande with congruence, that Luke the Physician should there bee resiaunt, who dooeth not with scammonie or ellebour preserue the healthfull state of the bodye, but doeth with an heauēly pocion deliuer the solle from diseases that violently hale men to death euerlastyng, that is to wete, the vnknowing of the trueth, mistrustfulnesse and vnbelief towardes god, the loue of this worlde, ambicion, auarice, ryottous excesse, hatred, enuie, and suche others. For these diseases is all the lyfe of mortall men subiect vnto, and daily in daunger of fallyng into them, as Jhon the apostle saieth, where he bewailleth that all the whole worlde is set in naughtinesse, neither any thyng els to reigne therin, but concupiscence of the fleasche, concupiscence of the eyes, & pryde of the lyfe. And in so muche the more peril and hasarde of the saied diseases doe the princes stande, as thei are more then others made wantons & derelynges of fortune, and haue libertie without checke or counptrollemente to fulfill their owne sensuall lustes and appetites. But now me semeth I shall not spende my labour in vaine but to good purpose, if I shall in a few wordes commende and sette forth vnto your highnesse first Luke hymself beyng the physician, and then the pociō or medicine that he bryngeth with hym, albeit I put no doubtes but that aswell the one as the other is alreadie (as i dede thei ought to bee) vnto your godly zele and deuocion in moste best wyse accepted. Forsouth thissame is that excellent man Luke an Antiochian by the countrey & nacion that he was borne in. And Antioche is a citie whiche was in olde tyme of so great fame & power, that so muche parte of all the countrey of Syria as reacheth vnto Cicilie and butteth vpon it, had the name geuen it therof. And ỳ said Antioche was in this behalfe more happie and fortunate then verey Rome it self, ỳ Petur the Apostle had his first see here in this citee of Antioche: and that Paule, and Barnabas did in the same citie receiue their dignitie of the charge and funccion Apostolicall. Now to our present purpose this Luke was of familiar acquaintaunce and conuersacion with all the Apostles, but moste specially a folower and disciple of Paule, and also a coumpaignion of his in all his peregrinacion, neuer seperated nor diuided from his coūpaignie. By liuyng in coumpaignie with the Apostles he wrote his ghospell: and by the thynges whiche Paule wrought & did, Luke beeyng a present witnesse of theim, he wrote ỳ booke which he entitled, the actes of the apostles. And that historie of the Actes he cōtinued vntill the secound yere of Paule abydyng at Rome, that is to saie, vntill the fowerth yere of Nero the Emperour there. Wherof men gather a coniecture, that the booke was wryten in the same citie. And fully agreed it is emong the learned men, that thissame

 verave

veraie Luke it is, of whom Paule the Apoſtle dooeth ſo often tymes make
ii. Cor. viii. mencion: as for exaumple, in his ſecound epiſtle to the Corinthians, where he
thus ſaieth: We haue ſent with hym our brother whoſe laude is in the ghoſpel
Coloſſ. iiii. throughout all the congregacions. Again, where he writeth to the Coloſſiās,
ii. Tim. iiii. he ſaieth: dere Lukas the phyſician greteth you. And again in ỳ ſecound epiſtle
to Timothee: For Demas hath forſaken me louyng this preſent world, and
is departed vnto Theſſalonica: Creſcens is gon into Galacia: Titus into
Dalmacia: onely Lukas is with me. Yea and this puincte moreouer is leaft to
vs by auncient writers, that as often as Paule calleth it by the name of his
ii. Tim. ii. ghoſpell, (as he dooeth to Timothee, where he ſaieth: Remembre that Jeſus
Chriſt of ỳ ſede of Dauid aroſe again frō death accordyng to my ghoſpel. &c.)
he meneth of the ghoſpell of Luke, becauſe that lyke as Marke wrote
the hiſtorie of the ghoſpell at Peturs woorde and by his ſettyng on, ſo dyd
Luke at the woorde and biddyng of Paule. Hierome is of the opinion and
iudgemente, that Luke was more expert in the Greke toungue thē the others
wer, and by reaſon therof wrote the diſcourſe and proceſſe of the ſtorie after
a more exacte and groundely ſorte then the others dyd, that is to wete, takyng
his entreaunce at the firſt concepcion of Jhon the Baptiſte, and makyng
relacion of veraye muche matier touchyng the natiuitee, and concernyng the
babehood, yea and certain puinctes ferthermore concernyng the childe hood
of Jeſus, makyng alſo reherſall of manye parables and miracles whiche
the other Euāgeliſtes for loue of briefneſſe had leat paſſe ne any thyng ſpokē
of. And wheras not one of al the others went any whit ferther then ỳ tyme of
the Lorde Jeſus beeyng aſſumpted into heauen, this man alone dyd in an o-
ther ſecound booke make a ferther continuacion of the ſtorie concernyng the
churche, how it firſt ſprang vp, and how it grewe more and more to sprede
and ſhewe itſelfe. This muche moreouer the writers affirme: that lyke as
Matthew wrote his ghoſpell & Petur his epiſtles chiefely vnto the Jewes:
ſo dyd Luke wryte his ghoſpell moſte ſpecially to the Gentiles, as one that
was a diſciple of Paules, whiche Paul as he was the teacher of the Gētiles,
ſo dyd he wryte all his epiſtles vnto Gentyles, except the onely one epiſtle to
the Hebrewes, of the autour and writer wherof it hath euermore ben doub-
ted whether it wer Paul or not. He wrote his ghoſpell after Marke, but yet
before that Jhon wrote his, by reaſon wherof beeyng but a diſciple he is ſet
before Jhon who was an Apoſtle. And to conclude, it is writtē that a longli-
ued man he was, whiche thyng was in a phyſician euen as of congruence it
ought to bee. For he folowed the counſail of Paul whiche wrote: It is good
not to touche a wife: he liued a ſingle man fower ſcore and fower yeres. The
bones of hym after he was dead, wer remoued and conueighed out of Achaia
to Conſtantinople, together with the bones of Andrewe the Apoſtle, in the
twentieth yere of Conſtantius. Ye haue now a phyſician for the ſolle of a phy-
ſician for the bodye, a man by his familiaritie of conuerſacion, with the
apoſtles habled, and by moe teſtimonies then one of Paule the Apoſtle,
commended and praiſed, and by the wholle conſente of all the feithfull con-
gregacions allowed. For where the ghoſpels of many wer reiected and refu-
ſed, Luke was by the conſent of all the congregacions voices receiued, to
make vp that ſame holye and miſticall quaternitie, whiche Moſes in olde
tyme limited out whan he expounded vnto vs the fower fluddes or riuers
wellyng vp out of one ſpryng in paradiſe, whiche fluddes dooe water all
the yearth vniuerſall: and the whiche quaternitie the prophet Ezechiell after-
ward ſawe, whan he plainly ſette out vnto vs (as it had been in a picture)
the fower myſtical beaſtes & the fower wheles ī one. Now if it be ſo thought
good, leat vs in fewe woordes ſomewhat ſpeake of ỳ potiō or medicine that

he

he hath geuen vs. He had been woont out of Hypocrates to take medicines wherewith to remedie diseases of the body, but this medicine of the ghospell wherewith to cure and heale our solles, he tooke of the Apostles whiche had bothe seen and heard Christe, yea or rather of the veray holy ghost hymselfe.

There was emong the physicians of olde tyme a certain kynde of medicine of passyng great efficacie and vertue, whiche medicine they called in Greke theon cheiras, that is to saie. Goddes handes, lyke as there is nowe a confeccion that is called manus Christi. But yet was there neuer any medicine inuented by the Physicians, that was hable to remedie all diseases of the bodye, though thei make neuer so muche bauntes & boaste of that same whiche thei call, panacea, a medicine (as thei affirme) effectuall and of muche vertue, but knowen to no man. Once the sickenesse of olde age geueth place to no physicke. But thilsame medicine of the ghospel is in veray true dede the manus Christi, which through syncere feith dooeth once for altogether take awaie all diseases of the solles, & geueth immortalitie: whiche thyng apperteineth onely vnto God to doe. And certes it was a thyng not vnexactly ne vnskilfully spoken in the prouerbes of the Grekes, that woordes and talke is the physician of a mynde beeyng diseased and sicke: yea and some there hath been, whiche beleued that the diseases of the body also might bee driuen awaie with certain hertie woordes aduisedly spoken, hauyng a certain magicall vertue and efficacie in theim. The Lorde Jesus was a physician, who whyle he liued here on yearth, did with his woordes put awaie diseases of the bodyes, wer thei neuer so sore or of neuer so long continuaunce rooted in theim. yea and with his woordes he reised dead folkes to life again. For his worde was no woorde of magike: but the almightifull worlde of the almigthie father. The same Christe did also with his woorde drieue awaie diseases of the solles, whan he saied: Soonne thy synnes are forgeuen the: and in an other place: Goe thy waies, thy feith hath made the holle. And in consideracion herof the prophecie had afore promised that Christ should bee a physician. For it saieth in the booke of Sapience: For neither any herbe ne any supplyng plaistre hath healed them, but thy woorde o lorde, whiche healeth al thynges. Thilsame verily is that true panacea, that the physicians speake of, as afore saied. Also the mysticall psalme hath this sentence. He sent his worde, and he healed theim from their vttre perishynges. The liuely woorde of the father is Christe.

He had sent Moses and the prophetes: and by theim was the nacion of the Jewes taken in cure to be loked vnto, but thei wer not clene healed. Onely the woorde of the father was of sufficiēt vertue and efficacie to heale ỹ diseases of man, & not onely the light diseases, but also ỹ mortal & deadly sickenesses. For it is a marke wherby to kno we that it speaketh of deadly sickenesses, whā the prophet addeth, from their vttre perishynges. At suche tyme as the stomake is so clene fallen awaie, that it abhorreth and refuseth al kynde of meate, than groweth ỹ sicke partie towardes his death, and of suche manier a disease was all the whole vniuersall worlde sicke, before the cummyng of the heauēly physician. Whiche thyng had the psalmiste a litel tofore spoken: Their solle abhorred all kynde of meate, thei wer drawen nere, euen to ỹ gates of death. There had been many soondrie drenches tempered by the philosophiers, as for exaūple, by the secte of Pythagoras, by the Academikes, by the Stoikes, by the Epicureans, and by the Perepatetikes, promisyng perfeict healthe of ỹ myndes, yea and heauens blisse too. Moses tempered many potions, prescribyng and appoynctyng soondrie ceremonies of religion and of seruyng God: the prophetes also made muche and many temperynges to the same ende and purpose: but by reason of diseases growyng strong and preuayling, the physicke and medicines auailled not, ne dyd any other good, sauyng

that it encreaced the diseases, and bewraied the same that it might appere. The stomake of ꝑ solle beyng corrupt with naughtie desyres, as it had been with euill and hurtefull humours, did on the one syde turne their face awaie from the morall preceptes and lessons of the philosophiers composed with great labour and studie: and on the other syde by the ordeinaunces and prescripciõs of Moses thei wer made the more superstitious, but nothyng the better men. As for the bittur chydyng whiche the Prophetes ministred, had no good relice ne taste in their mouthes, and therefore was there no credite geuen to their promisses. Whiche thyng ꝑ father of heauen whan he sawe, because he would not haue any thyng to perishe of all that he had created, sent forth his worde who should with an heauẽly medicine deliuer al people frõ all diseases of their solles, onely requiring of vs to acknowlage our disease, & to put assured truste and confidence in the physician. And lyke as the louyng and frendely physiciãs, if at any tyme thei cannot still remain to bee euermore present with their pacientes, doo commonly vse to leaue some boxe or receipte of physycke with theim, whereby the parties that are sicke maie be their owne physicians, if the case should so require: so the lorde Jesus whan he returned into heauen, leaft vnto vs by hys Apostles a medicinable electuarie of the ghospell, both easie and readie for euerye bodye that will take it, but of great vertue and effect, if a man receiue it as it ought to bee: and certes to take it to ones profite and benefite, the chief thyng that worketh it, is his assured trust and affiaũce in the physician. Neither is it enough to haue take a slendre taste or assaie therof, but it müst bee receiued and conueighed into the veraie bowels, that as soone as it is receiued within the stomake, the vertue therof maie haue full course to renne euerie waie throughout all the veines. At suche tyme and neuer till than it begynneth to roumble and shake all the partie from toppe to toe with the hatred of his former life: but after this great troublyng and cõfusion, immediately ensueth great tranquillitie of mynde and quiet of the cõscience. The physicians of the bodyes, haue practicioners, and poticaries that doo ministre their arte vnder theim: and thẽselues are the prescribers and appointers what it is that must bee geuen to the sicke: so Christe alone it is and none ells, that hath prescribed the medicine of euerlastyng saluacion. The Apostles, and their successours the bishops, are no more but ministers, thei temper in due proporcion, thei fyne and beate to powder, thei laie to the places diseased, not receiptes of their owne, but of Christes. Thei baptise in water, but Christe it is that washeth the solle clene: thei teache the thynges whiche he taught and deliuered vnto theim, but Christes owne selfe it is, whiche maketh that their wordes maie take effecte. The corporall physicians doo often tymes varie aswell in their iudicials of the diseases, as also in appuinctyng medicines for the same: yea and many tymes in stede of medicines thei appuincte thynges that are veraie poison to the sickenes, accordyng to the saiyng of the greke Poete.

Many of the medicines be good that are wrought,
And many of theim again are sterke staryng nought.

But of the physicke & medicine Euãgelical there is but onely one receipt, which ought of no mortal creature to bee either corrupted or altered. And finally to conclude it is confecte of no mo but one simple, so ꝑ although thei whose parte and duetie it wer to bee ministers of ꝑ same, would bee slacke to dooe their office, euerie mã maie take it & ministre vnto hymselfe, so ꝑ he haue a mynde feithfully trustyng, a mynde syncere, & delirous of health. For euen that same chief and head physician of all, who alone & none but he is of power hable to heale all the wholle man, did at some seasons geue health by hymselfe in his owne persone, and many tymes also by the ministerie of his Apostles and disciples.

Now

Now ferthermore all ỹ wholle facultie & arte of physike, hath twoo markes ỹ it principally shoteth at: ỹ one that it maie deliuer the bodye from diseases, and from suche thynges as dooe brede diseases, and this parte is by the physicias termecalled *therapeutica* that is to saie, the arte of curyng or healyng diseases, secondely their arte is to preserue and continue the healthfull state of the bodye & to encreace the strength: and this parte of physike they place in the ordreing of the diete. For the physicians dooe not euermore sere with hot irons, or cutte, they dooe not euermore geue pocions of scammonie to consume and waste the fleashe as men in manier sleaghyng and martiryng the bodye, to kepe it in like: but sometymes they ministre suche thynges as maie make the hertelyght and merie, yea and also they geue the bodye sustinaunce at large: So there is first of all ministred vnto vs the pocion of faith, whiche troubleth the soule and cõscience with repentaunce, and emptyng vs, dooeth discharge and vnlade vs of our synne. Than immediately therupon is geuen an electuarie of consolacion, of exhortyng and of more perfeict doctrine. For if a physician, as soone as he hath made the bodye emptie by purgacion, should soodainly geue vp the sicke pacient and leat him alone, it is an hazarde and ieoperdie, leste whan it is distitute of al the strength, some power & rage of a greater sickenesse maie take it, as for example, the paulsey, the general takyng or dissolucion of all the lymmes and sinewes wherupon men lye bedred, or a consumpcion. So after that repentaunce hath cast down our combe, and hath wel shaken our disease, whã baptisme hath scoured or purged vs, and made vs emptie and voide from all synnes, there bee suche thynges ministred, and geuen to vs, as maie holsomlye replenishe the soule again beeyng now well clensed and made void. Wrathefulnesse is voided out, and gentilnesse and meknesse is in stede therof infused. Enuie is sucked out, and takyng of al thynges to the best, put in for it. Pieling and pollyng is voided out, and in place therof succedeth liberalitie. The feruent desire of making warre, is consumed awaie, and the earneste zele of peace cometh in for it. The loue of sensuall pleasures of the fleashe is expelled, and in their stede entreeth the loue of thynges celestiall. Wyll ye heare what is the scammonie euangelicall: Dooe ye penaunce: The axe is now alreadie sette at the roote of the tree. And euerie tree that bryngeth not foorth good fruicte is cutte vp. And Paule in like manier: Mortifie your membres whiche are vpon yearth: whoorehuntyng, vnclennesse, wanton lust, eiuill concupiscence, and auarice And within fewe woordes after it foloweth: spoilyng yourselfes of the old man with all his actes. He hath now voided out the ill humours, how dooeth he fill vp the emptie place again: Dooe vpon yourselfes, (saieth he) as the saintes & the elected of god, the bowels of mercie, bounteousnesse, submissiõ humilitie, pacience, supportyng one an other, and forgeuyng yourselfes emoug you if any persone haue a querele against an other, lyke as the lorde also hath geuen to you. And aboue all these thynges haue ye charitie, whiche is the bande of perfeccion, and leat the peace of christe reioice in your hertes. Suche manier an house swept clene with broomes and replenished on euerie syde with suche ornamentes, the eiuil spirite shal not ektsons entre vpon, whã he returneth with seuen wurse then himselfe. Thus than the Euangelical medicine hath wyne of it owne, where with to scoure the matier of our woundes ỹ they smarte again. Auaunt, come behynd me Satan, thou sauorest not tho thynges whiche are of god, but whiche are of men. Now see the suppleyng oile of the same, Haue ye a perfeict trust and confidence, for I haue ouercomed the worlde. A heare of your head shall not perisshe. Bee ye not afeard litell flocke, for yours is the kyngdome of heauen. Paule hath meate, wherwith he coumforteth and cherisheth suche as are but newly conuerted to Christe, that they maie not falle again into diseases, forasmuche as thei are yet weake he hath also sound and substanciall meate that maie kepe theim in perfeicte strength, growyng forewarde from daie to daie vnto the measure of the fulnesse of Christe. Those persones had gathered perfeict strength, of whome

it is thus wryten in the actes of the Apostles: *Thei went reioycyng out of the sighte of the counceill, in that they had been reputed worthie to suffre reproche for the name of Iesus.* That man also had gathered perfect strength whiche saied: *I can dooe all thynges, in hym that maketh me strong.* And for thys consideracion the lord Iesus in the ghospell exhorteth men to the eatyng of the breade that was come from heauen, the eatyng whereof geueth immortalitie. He exhorteth men to the eatyng of his fleashe, and to the drynkyng of his bloude, meanyng vndoubtedly of his doctrine, whiche beyng as breade to the soule, doeth make ỳ same lustie and strong, and (as effectuall strong wyne) doeth inebriate men and bryng theim in a godly kynde of dronkennesse, euen to the contempte of thys worlde, in lyke maner as fleashe hath sound nourishemente for the bodye, and lyke as bloude hath a vertue and effecte vnto lyke. And though all the scripture of god haue a medicinable vertue and power in it: yet hath it none a more effectual electuarie or receipt then that perteineth to the ghospel. One and the same spirite it is, that is in all the scriptures of God, but yet in the ghospell specially hys pleasure was, that the thyng should remaine, wherin he might specially shew forth his own power, because there should appere some difference betwene the seruauntes and the maister, betwene the puddels or litell gutters, and the spryng or fountaine. And truely it is a labour wel bestowed, to consider how great a thyng the vertue of this medicine is. Euerie common weale is (as ye would saie) a certaine bodye. The pestilent diseases and sicknesses of a common weale, are euill maners. Against whiche diseases suche men as haue excelled others in wysedome, haue in soondrie regions ordeined and sette lawes, as it were certaine medicines and remedies for the same, as for exaumple, emong the Atheniens, Solon made lawes: emong the Lacedemonians, Lycurgus: emong the people of Crete, Minos: emong the Romaines the terme Comissioners called in their toungue, Decemuiri. Yet not one of all these men, was hable to bryng to passe, that other nacions also woulde enbrace and receiue the lawes that he had made. No neither did any of theim so muche as attempte suche a thyng, leste besydes spendyng of labour in vain, he should also haue wonne an opinion of a shameleste acte in his so dooyng. Solon was fain to liue tenne yeres a banished man for thrustyng his lawes into the citie of Athens alone to bee vsed there. Plato a man so well learned and so eloquent, coulde neuer bryng the people of Athens in mynde to receyue his lawes. And yet is there no doubtes to bee made, but that euerie one of theim persuaded theimselues, that the lawes whiche they had made were true, and that they wished (if it myght possibly haue been brought to passe) that all the worlde shoulde haue enbraced and receyued the same. No nor the lawes of Moses neither were sprede abrode or receiued any ferther then with in onely one nacion, although in dede the Phariseys did with great hygh suit hunte to wynne and geat vnto theim a fewe proselytes, that is to saie, foreins and aliens woonne to their religion. Finally, not the violent autorite of the Emperours neither, was hable by violence or compulsion to obteine, that their lawes myght haue weight and force with all nacions. And the thyng whiche all the saied persones by the lawes that they made did endeuour to bryng about, the same did also the Philosophiers attempte by their morall rules and lessons with great iudgemente and with incomparable diligence and labour wryten and published. Of al whiche neuertheless, not one hath there been soo eloquent or soo well learned, that he hath been hable to bryng anye one nacion in the mynde that he woulde haue theim in, soo werishe and vneffectual was ỳ vertue of the medicine of Physicke whiche they brought. Onely ỳ trueth Euangelical did in processe of a fewe yeres possesse,

persuade,

perswade, and ouercome all nacions of the worlde full and wholle, drawyng vnto it the Grekes, and the barbarous peoples, the learned and the vnlearned, the inferiour common people, and kynges and al. So pithythie and so effectual was the electuarie of this trueth, that so many thousandes of people forsakyng the lawes of their owne countreys, renouncyng ỳ religiõ that their forefathers had vsed, leauyng aswell the sensuall pleasures and vices, whiche from their cradles thei had been accustomed vnto: thei enbraced a newe and a forein doctrine, and out of diuerse toungues, and ordeinaunces of contrarie sortes, they did consente to the receiuing of a certain lowe & balle philosophie: especially at suche a tyme as neuer was there any of the lyke sorte furnished nor armed either with the maintenaunce and supportacion of learnyng and eloquence, or with the power and autoritee of princes, and at suche a tyme furthermore whan all the world with all the strength that it had fought against the trueth of the ghospell beeyng vnarmed and naked: yet neuertheless it could not possibly bryng to passe, but that the said trueth after that it first entred possession vpon the countrey of Grece, inuaded also the citie of Rome, and the veraie courte of Nero, and foorthwith spred it self abrode throughout all and singular the prouincies of the Empier of Rome, euen vntill the Iles called Gades, lyng in the fertherest parte beyonde Spaigne, and vnto the Indians, vnto the peoples of Afrike, and the Sythians, and the Isle of Britannia now called Englande beeyng a countreye vttrely diuided and cutte of from all the rest of the worlde. These nacions and peoples dyd veray muche differ one frõ an other in their lãguages, lawes, rites, vsages, ordeinaunces, Goddes, religion, and facions: and anon beeyng from suche great discorde brought to a generall vnifformitee, thei begoonne to syng all one song, extollyng with laudes and praises Jesus Christ the onely lorde and saluevur of ỳ worlde. And all this whyle, the spoilyng of their goodes, their banishemẽtes, enpriesonynges, tormẽtes, deathes, wer none other thing but good prediyng and goyng forewarde of the ghospell. What persone hath there euer been founde, that hath been content to suffre death for the lawes of Solon, or the morall preceptes of Zeno? But for the simple and plain doctrine of Christe, how many thousandes of men, both olde and young, how many thousandes of matrones and virgins haue willingly offreed and holden out their neckes to bee chopt of? And yet how muche more woondrefull, & more abhorryng frõ common reason, are the thynges whiche the ghospell teacheth, then whiche the Paradoxes, that is to saie, the straunge opinions of the philosophiers dooe teache? And the said philosophiers doctrine not one of the princes did euer make any adooe to destruie or suppresse, and yet of it owne accorde it vanished awai, lyke as did also their lawes, and the arte magicall, and the rites of sacrifices. For what creature dooeth at this daie sacrifice vnto the Goddes of the Heathen, or slaigheth beastes in sacrifice as the Jewes did? What persone dooeth now knowe of zoroastes? What man setteth an heare by the mysticall redels of Pythagoras? Who readeth the lyfe of Apollonius Tyaneus any otherwyse then as a certain dreame? Yea or rather who vouchesaueth to reade it at all? For where Aristotell is at these dayes of great name and fame in the scholes, leat hym neuer thanke his owne secte therefore, but the Christians. For euen he had perished too, if there had not been made a medley of Christe and hym together in our schooles of diuinitee. Against the philosophie Euangelicall beeyng yet but tender and euen but newly springyng vp, the worlde arose at the first chop with all his force and power by meane of the Jewes, vnder the pretexte and coulour of religion fightyng against the fountaine of all religion, by meane of the philosophiers beeyng hable muche to doe in al kindes of learning, by meane of ỳ Sophisters beyng felowes vnpossible

to bee ouercomed in stiffenesse of holdyng argumentacions, by meane of the rhetoricians beeyng meruaillous in the force of eloquence, by the tyrannes beyng armed with all sortes of shewyng crueltee, by meane of kynges, lieutenauntes, magistrates, by suche as wer cunnyng in magike and sorcerie, and perfect in the sleight of castyng mystes ouer mennes iyes and other senses, & by meane of euill spirites beeyng the lordes of this worlde. All suche tumultuous buisynesse, as these, (as a sea of euils swellyng vp and ouerflowyng,) dyd the power of the trueth Euangelical receiue, endure, breake through, and vttrely ouercome. For at the light of the ghospell whan it came, it was reason that all coũtrefaictes of worldely power should clene vanishe awaie. Vp shot that same ghospell and shewed itself beeyng plain and lowe, whiche all men with great adooe endeuoured to ouertrede & kepe down. The bookes of suche persones, as with singular high witte, with woondrefull learnyng, and with exquisite eloquence wrote against the ghospel, banished awaie of their owne accorde as it had been certain dreames, in somuche that thei are not at this daie remainyng to bee had neyther, excepte if any fragmentes or smal pieces haue been saued of the Christians, by reason of wrytyng against theim in cõfutyng theim. The kynges and princes dooe now bough down, to honour the thyng whiche tofore thei went about to destruie: the power of magike is banished awai and gon: the euill spirites are cast out that thei owle & rore again: philosophie hath cõfessed hir ignorannce: and geuyng ouer the foolish wysedome of the worlde, it hath enbraced the wysedome of the crosse: the rethoricians wryte oracions in the praise of Jesus Christe: the poetes dooe hisse ỹ old goddes out of place, & in the lieu & place of Goddes innumerable, all their song & composyng is now of Jesus Christe alone. This same so great a chaunge of ỹ worlde begoonne within a fewe yeres after Christ was putte to death, to be made general & cõmõ through al ỹ wholle world, & without any maintenaũce or supportacion of mã, it encreaced frõ tyme to tyme stil more & more, vntil the piece of leauen beeyng miengled in thre peckes of meale did leauen & turne al ỹ wholle batche, & vntill the graine of mustardsede beyng digged into ỹ yearth, did ferre and wyde spleigh his boughes abrode ouer Asia, ouer Afrike, and Europe. And ouer & besydes al this, those persones who laied their battrey against the trueth Euãgelicall to cast it down & to destruie it, not onely had diuerse & soondrie kyndes of terrours, where with euen verai manly stomakes also might haue been quailed, that is to wete, open cõmaundementes by proclamaciõ, cõsistories & places of iudgemẽte, forfaictyng of all their goodes to the princes, attaindres & depriuacions, banishementes, prisons, tormentes of burnyng plates, scourgeyng with roddes, axes wherewith to chop of their heades, iebettes, fyers to burne theim, wild beastes to cast theim to, that thei might be deuoured, deathes: but also thei had diuerse & soondrie alluremẽtes, wherewith an herte though it wer right cõtinent might bee corrupted. Cesar would saie to some one of theim: Reneague thou & forsake Christ, & bee thou ỹ chief emong all my piers, and excepte thou so dooe, all thy gooddes shall bee forfaict to my behouf, I will shewe all extremitee of rigour towarde thy wife & thy children, & thyself for thyne owne parte shalt bee cast to wylde beastes in a dẽne. Who did in suche cases as these persuade so many thousãdes, & bryng theim in mynde with reioycyng to take it whan their promocions & dignities wer taken frõ theim, whan their gooddes wer spoilled, that whan thei sawe those parties haled with al violẽce to huge tormẽtes & execuciõ of death, who next after God wer most derely beloued vnto theim, thei should geue thankes to God, & finally that theimselfes whan thei might easily haue escaped, & whã thei might haue enioyed suche high commoditees, should of their owne volũtarie willes offre theimselfes to bee cruelly martyred? No power of humain

eloquence

eloquence could this haue dooen: but the godly power of the trueth was hable, whiche laie hidden in the graine of mustardsede. Neither did philosophiers doctrine lacke allureměte. The Stoikes promised libertie and freedome, true rychesse, health, reigne, and other thynges magnificent and roial to be spoken. The Epicureans made high woordes and promises of pleasure to the eares of men. The peripatetikes dyd couple the good giftes of the bodye with vertue. But the doctrine of ỹ ghospell as it did not drawe any bodye vnto it with any worldely terrours: so on the contrarie parte, how ferre was it frō hauyng any thyng commendable in outward shewe to see to, nai rather how many thynges did it conteine vttrely vncredible. It telleth newes of one Jesus nailled on the crosse, who had by his death deliuered mankynde, and this Jesus to bee bothe God and man, borne of a virgin, and one that had returned again from death to life, and was now sittyng at the right hãde of God the father, and thesame Jesus to had been a man that had taught suche persones to bee in blissed case, as for the profession of his name did mourne & waille, did sufre thirst or houngre, wer putte to affliccio, wer euill spoken of, or wer putte to death: and that all men shall in tyme to come arise to life again, and that the godly sorte at that daie (thesame verai Jesus beeyng their iudge,) shall haue immortalitie to their lotte, & the wieked shall haue the peines of helle forever without ende to endure. What philosophier durst haue entreprised to propoune suche thynges as these so ferre contrarye to all mennes opinion or thynkyng, & thynges so vntouthsome for men to bee fond on, or to make any great countenaũce vnto. Yet all these thynges neuertheless dyd the lawe talke of, the ghospell dyd in suche wyse persuade, that suche an one is taken for mad and clene out of his wittes, as dooeth not beleue it: and that so many thousandes of people will sooner forsake their life, then the profession of the trueth Euãgelical. And by whatmanier felowes at last dyd so great a chaũge of the worlde first come vp? by meane of a fewe disciples beeyng men vnknowen, men of lowe degre, mẽ of pouertie, & vnlearned. To what purpose is it to speake of the rest, whan Petur the chiefe of theim was a fisher, and of no ferther knowelage but his bare mother toungue, Paule a leather sewer, and not one of theim all, a man of rychesse, or a man of power, or a gentil mã. And either nothyng at all had thei of this worldes, or in case thei had afore tymes had, thei clene forsooke it. And by what waies was it possible for suche men to bryng so great a matier to passe. certes thei brought a medicine in a vile boxe, but it was through godly vertue, a medicine of great power and efficacie. The talke euangelicall is of a plain homely sorte, and of no eloquente composyng, whiche in case a man examine and trye by the storie of Thucidides in greke, or of Titus Liuius in latin, he shall fynde a lacke of many thynges, & with many puinctes shall he bee offended. What a noumbre of thynges dooe the euangelistes leat passe, howe many thynges dooe thei touche with three woordes and no more, in how many places dooeth the ordre disagree, and in how many places dooe thei appere to be one contrarie vnto an other. It was possible that suche thinges should haue turned awaie the mynde of the reader, from the readyng of it, & should haue caused it neuer to bee beleued. Cõtrariewyse thei that haue wryten stories of worldely affaires, how carefull are thei wherof to make the first begynnyng of the matier, what labour and diligence dooe thei bestowe, that thei maie not tell any thyng otherwyse then is semyng, that thei maye not tell any thyng vnlykely, that they maye not tell any thyng not well standyng together, or any thynges contrarie vnto reason. Than ferther with what euidence dooe thei laie the thyng plain before mennes iyes, with what swete pleasaunte knackes and conceiptes dooe thei contente and reteine the readers mynde, that no puincte of

tediousnesse

rediouſneſſe maye come ſtealyng vpon hym. But the monumentes of al this ſorte of wryters hauyng been compoſed with great labour and ſtudie, are a great portion of theim loſt, and thoſe that remaine are read neither of al perſones, and yet without geuyng any credite vnto theim. For what perſone is there ſo light of belief, that he will auouche and warraunt that in all Titus Liuius there is no poynte cõteined of telling an vntrueth. But ſo many thouſandes of people there haue been found, whiche would with better willetenne tymes ſuffre death, then to admitte or graunt any one falſe clauſe to bee conteined in the wrytynges of the ghoſpell. Haue we not than of theſe premiſſes an euident marke where by to knowe the matier not to bee of worldely autoritee or wyſe dome, but of the vertue and power of God? There is a ſecrete vertue and efficacie lyng hidden in ỳ medicine, which whan it was once poured into the bodye, ſpredit ſelf abrode ouer al the vniuerſal nacions of the worlde, as if it wer by reſemblaunce throughout all the membres. We haue now the cauſe, why the veritee euangelicall did within ſo fewe yeres by men of lowe degree ſpreade it ſelf abrode all the worlde ouer, whan the ſame worlde rebelled againſt it with all kyndes of extreme crueltie. And nowe maie it come in ſome mannes mynde greatly to meruail by what reaſon it hath come to paſſe that in thoſe later ſeaſons, whan the world had Chriſtian princes, Biſhops, men of learnyng, welthie and ryche perſones, and endued with great autorite, the dicion of Chriſte is ſo ſhrounken together into a narowe roume. For the cauſe of this matier beeyng well knowen, a remedie might perhappes the ſooner be found. But I hauyng a good whileſence forgotten myſelf, doe paſſe the limites & boundes of a preface. I therefore returne now to our phyſician Luke, whome lyke as I doubte not to bee right acceptable vnto your grace: ſo would I by my good wille haue hym by meane of theſame your grace, to bee made the more acceptable vnto al people. The wyſe Eccleſiaſticus ſpeaketh in this manier: Honour thou the phyſician for neceſſities ſake. How muche more than ought condigne honour to be ſhewed to this phyſician, who hath ientilly geuen vs ſo effectuall a receipte of phyſike, which is to euerie creature neceſſary, except if any ſuche perſone there bee, whiche is without all faulte & hath no nede to weaxe a better man then he was? And certes it will alſo bee effectuall, if we beeyng vttrely wery of our diſeaſes and infirmitees, ſhal oftẽ tymes byte of this medicine, if we ſhal cõtinually chawe it, if we ſhall cõueigh it to paſſe into our ſtomake and into the botome of our herte, if we ſhall not vomite vp again that hath been taken therof, but ſhall kepe theſame ſtill in the ſtomake of our ſolle, vntill it caſt abrode the vertue that it hath, and chaũge vs altogether into it ſelfe, this poyncte by experience haue I founde in myne owne ſelfe, that litell fruicte there cometh of the ghoſpell, if a man reade it but ſluggiſhely, and ſuperficially renne it ouer. But in caſe a man dooe with diligent and exquiſite meditacion kepe hymſelf occupied therin, he ſhall fele a certain vertue and pith ſuche as he ſhall not fele the lyke in any other bookes. Now to preuente makyng of myne aũſwer vnto the ſuſpicious demynges of men, for that I haue dedicated euerie particular paraphraſe of ỳ ghoſpells ſeuerally to particular princes, it is veray chaunce and not any ambicion or sekyng on my behalf. For the ſame thyng hath fortuned vnto me in this matier, ỳ fortuned in the epiſtles Apoſtolical. When I wrote the paraphraſe vpon Matthewe, I looked for nothyng leſſe, then that Iohn ſhould bee earneſtely required, and immediatly after hym this Lukas. But nowe to thẽtẽte there ſhal not any glaſe wyndooze or gappe bee ſeen emong the Euangeliſtes, I will adde Marke alſo vnto ỳ other three: albeeit he that dedicateth ſoondrie ghoſpells to ſoondrie men, maie ſeme to dooe neuer a whit more contrarie to reaſon, thẽ did Saincte Hierome, who dedicated, yea euen the leſſer prophetes

vnto

vnto ſeuerall perſones. I haue elſwhere geuen aduertiſemente, and dooe now eftſons geue warnyng vnto the reader, that he eſteme no more auctorite to be in any paraphraſe of myne, then he would geue to the commentaries of other wryters. For I dooe not for any ſuche purpoſe wryte paraphraſes, becauſe I would ſhake or ſtricke the ghoſpell out of mennes handes, but to thentente it maie be read the more commodiouſly to a mannes mynde, and with the more fruicte, lyke as meates are ſauced to the ende they maye be taken with ȳ better wille and the more delectacion. Yea and of one ferther poynte alſo muſt I here warne a reader that is ſomewhat groſſe of vnderſtandyng, whiche is, that it bee not myne owne woordes that I dooe any where ſpeake in the paraphraſe, leſte the thyng whiche vnder the perſone of the Euangeliſte is humbly and truely ſpoken, maye ſeme to bee arrogauntly ſpoken vnder myne owne perſone. The lorde Ieſus geue his ſpirite vnto you moſte noble kyng, to the ende that vnder your protection beeyng a true Chriſtian Prince in dede, the veritee of the ghoſpell maie from daie to daie more and more reigne and flouriſhe.

Geuen at Baſil the .xxiii.
daie of Auguſt in the
yere of our lorde.
M.D.xxiii.

Luke a phisician, and borne in Antioche, was not ignorant of the greke toungue (as his wrytinges doe shewe) he was a folower and disciple of the Apostle Paule, and a coumpaignion of al his peregrination: He wrote a volume of the gholpell, of whom the same Paule saieth in this manier: We haue sēt with him a brother whose praise is in the gholpell throughout all the congregacions. And again to the Colossians: Moste dere Luke the physician greeteth you. And to Timothie. Luke is with me alone. He sette foorth also another speciall goodly booke whiche is entituled the actes of the Apostles, the storie wherof came euen full to Paules tyme beeyng and tarryng twoo yeres at Rome, that is to saie, vntill the fourth yere of Nero the Emperour there. Whereby we dooe well perceyue that the said booke was made in the same citie. Therfore as for the circuites of Paule and of Tecla the virgin, and all the tale of Leo by hym baptised, we rekon emong the scriptures that are called Apocrypha. For what manier a thyng is it, that a coumpaignion whiche neuer went from his elbowe, shoulde emong his other matiers bee ignorant of this thing alone? Tertulian whiche was nere vnto that tyme, reporteth that acertain priest in Asia beeyng an affectionate fauourer of the Apostle Paule, was conuicte before Iohn for beeyng autour of the same booke, and that the priest cōfessed himselfe to had dooen the thyng for the loue that he beare to Paule, and the booke by reason therof to had escaped hym. Some wryters deme, that as often as Paule in his Epistles saieth: accordyng to my gholpell, he signifieth of the worke of Luke, & that Luke learned the gholpell not onely of the Apostle Paule, who had not been conuersaunt with the lorde in the fleashe, but also of the rest of the Apostles, whiche thyng Luke himselfe also declareth in the begynnyng of his owne worke, saying: As they haue deliuered them vnto vs, whiche from the begynnyng sawe them themselfes with their yes & wer ministres of ꝑ thiges ꝑ they declared. The gholpel therfore he wrote as he had heard: but the Actes of the Apostles he cōposed as he had seen. He liued. lxxxiiii. yeres not hauyng any wife. Buryed he was at Constantinople, vnto whiche citie his bones were remoued and conueighed out of Achaia, together with the bones of Andrewe the Apostle in the .xx. yere of constantius the Emperour.

The Paraphrase of Erasmus vpon the Ghospell of S. Luke.

The prologue.

¶ Forasmuche as many haue taken in hande to sette forth the declaracio of the actes that are come to passe emong vs, lyke as thei deliuered theim vnto vs that first sawe theim theimselues, & wer ministres of the woorde: I thought good also (now that I had gotten the knowelage of all thynges frō the begynnyng) to wryte thē diligētely vnto the in ordre, good Theophilus, to the ende that thou mightest knowe the trueth of those woordes, of the whiche thou art enfourmed. The texte.

In the histozie of woozldely affaires, vpon consideracio, that not a lytell aswell delectacion as also profite is taken of the knowelage of thynges: there is customably required an vpright trueth of repozting thesame. But muche mozе ought this vpright trueth to be in making relacion of the Ghospell: the whiche not onely dooeth muche delite the mynde hauyng lytell els to dooe, oz is verai commodious and profitable vnto this trāslatozie lyfe: but also is necessarie vnto true godlinesse, without the whiche, no man achiueth eternall saluacion, and the blisse that neuer shall decaie of the lyfe euerlastyng. Foz it wer no great matier of daungier, though a man did not knowe what man Hannibal was, oz Alexander: what actes Epaminondas oz Scipio hath dooen: what matiers Solon, Lyeurgus, oz Draco haue wrzyten: what doctrine Socrates, Plato oz Aristotle taught, albeit the knowelage of these thynges also, after the rate of mānes state and case in this woozlde, hath their fruicte. But whatsoeuer person shall not knowe the father, the soonne, and the holy ghoste: whosoeuer shall not learne what actes the soonne of God Jesus Christe hath dooen on yearth foz the saluacion of mankynde, what he hath taught, what he hath promised vnto suche as dooe constauntely cleue to the doctrine of the ghospell, what he hath thzetned vnto suche persones as dooe either litell regarde, ozels dooe plainly despise thesame: such an one shall not possibly bee hable to auoid, but that beeyng excluded out of the coumpaignie of Goddes children, and shutte out from the ioyes of the heauenly lyfe, he shal bee adiudged with the wicked, to the tozmentes of the diepe pitte of hell, whiche neuer shall haue ende.

And in dede at the first, by meane of thapostles beeyng therunto chosen of our Lozde hymself, and by the residue of his disciples beeyng enspired with the holy ghost, the ghospell (in dede by liuely voice and by mouth onely, but yet with mooste vpright certaintie and assured trueth) is begoon to bee spzed abzode thozough out all coastes and countreyes of the woozlde, and dooeth daily yet still ferther and ferther renne abzode. Yet forasmuche as the synceritie of repozting (the whiche goyng from man to mā by mouthe onely issueth successiuely to a great noumber) is mozе lightely corzupted, then suche repozte as is sette out and left from one to an other in wzytyng: therefoze Mathewe the Apostle, one of the twelfe, whom our Lozde Jesus beeyng yet conuersaunt on yearth, had specially appoynted and chosen to this office: and also Marke the disciple of Peter the Apostle, were by inspiracion of the holy ghoste admonished to putte the summe of the whole stozy of the ghospell in wzityng: not mindyng

ne goyng about by preuencion to take away frō others any libertie to wryte of the same matiers: but rather, leste any persone beyng craftily deceiued by false Apostles, should folowe the Jewes facions, or fonde fables in stede of the ghospel. Notwithstāding, lyke as not euery mā did at ỹ tyme with egual synceritie & pureneſſe preache ỹ ghospel: so thoſe ỹ wryte dooe not euery man wt lyke faithfulneſſe & truth hādle the ſtorie of the ghospell. For many an one hath attēpted after like ſorte to patche & to make a medley of the diſcourſe of repor-tyng Chriſtes ghospel, as other wryters are woont of mortall mēnes actes: ỹ is, entremedlyng oft tymes falſe thynges emong the true, & tellyng for matiers of approued certaintie, ſuche thinges as they had afore taken onely of ỹ vncertain rumoures & voices of the cōmon people, yea, & many tymes inuen-tyng of their owne braynes ſome thyng to tell, eyther of a delite & luſt to lye, or els beeyng corrupted with ſome other affection. And (as mortall mennes matiers are of nature apte & readie to bee corrupted) there ſhall perchaunce hereafter alſo ſome perſones ſtert vp, whiche through makyng lyes on ỹ ac-tes & doctrine of Chriſte & of his diſciples, ſhall cauſe, ỹ true matiers ſhall not be credited neither. Therfore the ſpirite of Jeſus hath (as it were) nipped my hert alſo with a litell twynge, that after Mathewe and Marke, (whiche two with all poſſible truth & vprightneſſe, wrote as muche as at that tyme they iudged to bee ſufficient, & yet neuertheleſſe of a ſette purpoſe and entent, leſte vnto others certain thinges to be writen, ſupplyng in the meane tyme with ỹ office of liuely voice, ỹ lacked in their writynges:) & after ſome others whiche haue not with ſemblеable vprightneſſe attēpted the ſame: of whiche perſones ſo me haue euery where entermyngled many poinctes muche contrarie to the doctrine of the ghoſpell: & many haue rather had an ye to fill vp the holes of ỹ ſtorie with fables & tales vnſemyng for the grauitie of the ghoſpell, then to tel ſuche thynges as the holy ghoſt hath iudged to be auailable to wardes the bliſſe euerlaſting: Luke alſo ſhould by cōpoſyng a certain ordre & proceſſe of the ſtorie euangelicall, bot he ſupply ſuche matiers as haue ben omitted by the others, & alſo debarre the autorite of other perſones, whiche either here-tofore haue wryten, or hereafter ſhall write for matiers of certaintie and for matiers of euidēt truth, either fantaſtes of their owne imaginyng, or els thin-ges none otherwyſe knowen but by ỹ rumour & bruite of the people, who is cōmonly an authour & brynger vp of thynges, not al of the fyneſt. And yet dooe not we our ſelues ſo frame ỹ proceſſe of this ſtorie, ỹ we leat paſſe no manier poincte at al of ỹ thinges ỹ haue been ſaied or dooen: But we make relacion of ſuche thinges onely, as we know to cōcerne the godly deuocio of ỹ ghoſpel, and the fruicion of the lyke euerlaſtyng. For, an infinite and endeleſſe matier it wer, throughly to write euery thing that Jeſus hath dooen or taught. Some poinctes there bee, whiche without the preiudice of ſaluacion maie not bee vn-knowen: ſome other thynges again there bee, the knowelage wherof bryn-geth verai muche profite to the zele and deſire of perfeict godlyneſſe: and ſome poinctes finally there bee, that maye bee vnknowen without any peril of ſal-uacion, and without any greuous empechemente or hindreaunce of a chriſtē mannes perfeccion: as in dede (for an exaumple) all that euer we knowe in di-uine matiers, is but a litell litell portion, in reſpecte and compariſon of that ỹ we knowe not. Therefore neither wil we touche and traicte of euerie matier to the vttermoſte, nor yet tell or recite thynges vncertanie: but thoſe thyn-ges onely wyll we declare, of whiche there hath been moſte aſſured and evi-dente certaintie ſhewed vnto vs by the vndoubted Apoſtles and diſciples of Chriſte, the whiche had not onely theimſelues with their owne iyes ſeen a gre at parte of the thynges ỹ they told vnto vs, & had heard ỹ ſame with their owne eares, & had the handelyng and dooyng of muche parte therof wt their

Of the actes that are come to paſſe, mōg vs.

owne

owne handes: but also had theimselues been a parte of thesame actes that thei repozted wer dooen, as men that had dooen many thynges at the commaundemente of the Lozde, and had suffred not a fewe thynges foz his sake, because thei wer in all matiers inseparable compaignions and folowers of Jesus Chziste, almost neuer out of his pzesence. Neither ought there the lesse credite to bee geuen vnto me, foz that I dooe wzyte suche thynges, not as I haue seen myself, but as I haue learned of others. It was requisite to a matier beeyng so ferre out of all vse, and so straunge, and so vncredible: that feith should first bee acquired and wonne out of all the senses of the bodie, and than thesame feith to be confirmed with euident wondzes and miracles.

But this kynde of tokens oz pzouffes cãnot euermoze continue ne endure. Foz on the one syde Chziste did not long exhibite hymselfe to bee seen in this wozlde, and on the other syde miracles are thynges but foz a tyme geuen to mẽnes hardenesse of beleke, and afterward once to ceasse and to haue an ende. It is sufficient that the rudimentes and first pzinciples of the feithe, pzocede frõ suche begynnynges as these. Thomas the Apostle saw we Chzist after his resurreccion, heard hym, and felt hym with his handes, and than beleued: but our Lozde and maister Chziste pzonounceth suche persones to bee blissed, whiche although thei haue not bodyly seen the thynges dooen, yet neuertheleſſe dooe geue as muche credite to the woozdes of the gholpel, as if thei had personally been pzesente at the dooyng of thesame. Foz otherwyse, if onely the iyes should bee beleued, euen verai thei that were bodyly cõuersaunt with our Lozde, dooe repozte many matiers, at the dooyng of whiche theimselues wer not pzesent, but learned it of other persones beeyng substaunciall, credible, and true of their repozte: as (foz an exaumple) of the natiuitie and petigrewe of Chziste, of the wyse men that wer called Magi, (whiche came from the Easte to see chziste beeyng newe bozne) of the fleyng of Joseph & Marie with chzist into Egypte, of Satan how he tempted chziste. We Euangelistes, though we saw not the begynnynges of thynges, yet haue we seen the sequeles and endes of theim. We haue seen in the Apostles, all that euer our Lozde had pzomised of theim in the gholpell. We haue seen theim beeyng enspired with the holy gholte, geue thesame holy spirite of God to other persones also, beeyng baptised by laiyng their hande ouer theim: yea, and in our owne selues haue we found and felt the effectuall power and strengthe of the holy gholte. We haue seen deiuilles dzieuen out of men at ỹ name of Jesus: we haue seen diseases put awaie: we haue seen poysons void of all effecte oz foze to dooe harme. We haue seen that the maiestie of the gholpell, by men of slendze substaunce in wozldely rychesse, by men of lowe degree bozne, by men pzuate, that is to saie, by men hauyng no seculare autozitie at all, is yet neuertheleſſe in a fewe yeres famously notified thozough out the wholle vniuersall yearth, and that the great and mightie Pzinces of the wozlde haue in vain striued and wzastled to suppzesse it.

And verailly euen thesame thyng also, had our Lozde spoken afoze and pzophecied: whan I shall bee lifted vp from the yearth (saied he) I shall dza we all thynges to myself. Suche autours and auouchers of thinges, and ỹ growyng of thesame thynges to suche an ende and pzouf as afoze is said, doth not suffer vs to doubte, neither of tho thynges that haue passed befoze our tyme, ne yet of suche thynges, as foz many hundzedes of yeres to come are pzomised. Whatsoeuer had of lõg tyme afoze been fozesaied by ỹ godly saiynges of the pzophetes, Jesus at his cũmyng into ỹ wozld did perfourme & fulfil: & whatsoeuer thing chzist toward his departure frõ hẽs vp to heauẽ, said afoze to thapostles, ỹ it should cõe to passe hath in dede cõe to passe: neither is it to be doubted, but ỹ he will võ sẽblable vprightnesse & trueth, accõplisshe all other thynges, which he hath differred vntill his secoũd comyng to be perfourmed, cõcernyng

that it might not bee denyed but that they had seen herd and felt these thinges.

the resurrection of our bodies: and concernyng the rewardes of the Godly persones, and of the wicked. Therfore as for the ordre and processe of the ghospell matiers, I haue with earneste studie throughly boulted out of the mouthes of suche, whose woordes are vndoubted and certain to write vpō. And out of these haue I picked suche poinctes as semed to bee mooste effectuall and mooste helpyng to the faith, and to the deuout godlynesse of the ghospell: not geuyng it but a litel touche here and there as it wer at rouers, and as menne gather floures here and there one, at auenture as they come to hand: but folowyng the ordre of the tyme, and the due course or processe of matiers, I haue diligently compyled the storie, yea euen somewhat ferre fettyng the matier from the first grounde, that is to wete, from the concepcion of hym, whiche went before the comyng of our saluedur, lyke as in birth, so in preachyng also, and in death.

And than furthermore I traitte of the straunge concepcion of Christ within the wombe of the virgin, of the birth of the childe, of his circumcision, of ỹ purification of Marie, of soondrie prophecies spoken vpon the chylde, and of certain tokens of godly towardenesse whiche euen verai than alreadie did lyke certain littel sparkes appere in the chylde: of whiche thynges the other Euangelistes that with vpryght truth and certaintie wrote before, had touched almoste nothyng at all. After al this, how Iohn baptysed and preached, and than of the baptisyng of Iesus, of his beeyng tempted, of his doctrine, of woondres that he wrought, of his death, of his beeyng laied in graue, of his arisyng again from death to life, and of his returnyng vp into heauen. These thynges well sette in an ordre eche in his mooste conuenient place, I shall in an other traictise adde, how he sent the holy ghoste, and what were the first rudimentes and principles of the primitiue churche whan it first came vp, & begoonne, and also as it grewe from tyme to tyme greatter and greatter, what the chief Apostles Peter, Iames, Paule, and Barnabe did, what they taught, by what miracles, and by what afflictions they glorified the name of our Lorde Iesus, not for that I suppose that these thynges will be straunge vnto thee, mooste honest Theophilus, but partely to thentente that thou maiest eftsones peruse in an ordre tho thynges whiche thou hast by pieceme learned of others: and partely to thende that thou maiest of a more perfeicte, and assured credence, throughly perceiue by my writyng, thesame thynges, whiche thou haddest heard of others aforetymes by their liuely voice, and woorde of mouthe, and maiest refuse the fablinges of a great sorte whiche dooe at this presente, vnder the false counterfaicte name of the ghospel, sette out their owne peincted sheathe: and not thou alone o Theophilus, (for we dooe not wryte these thynges to any one sole person onely) but also all other persons either at this presente tyme beyng, or hereafter to come, whiche either be or shalbe thesame in deede, that thou arte called in name, that is to wete, the louers of god: whiche renouncyng and vtterly geuyng vp the deuil, dooe with prest readinesse of beleuyng, and with godly applyng theimselues, flue to the frendeship of god: and the whiche despysing aswell the euilles as also the good thynges of this transitorie worlde, dooe bend all their desire to tho thynges, that are euerlastyng and heauenly.

In the actes of the apostles

Theophilus in Greke is English louer of God.

The fyrst Chapter.

WHan the tyme by the purpose and appoyntement of god prefixed, and by soondrie saige lawes of the prophetes afortetold and promised, and by the space of so many hũdred yeres, greatly wished for of holy & deuoute people was now cum, that the soonne of God should take vpon hym the nature of manne, for to redeme mankynde by his death, and aswell by his doctrine as also by his exaumple of doyng, for to enstruct vs towardes ỹ knowlage of the trueth, and ỹ earneste loue & desire of the godly trade of the ghospel, & finalli by his ꝓmises for to set vp our hertes towardes ỹ hope of ỹ life euerlastyng in heauẽ: for because al this same ỹ was to bee dooen, was straunge, nor the lyke heard of in any age or tyme afore, (the wysedome of God by secrete waies and meanes ordreyng al thynges) there was leat passe no poincte at all of any tokens or euidente signes, whiche myghte to a matier of it selfe incredible, purchace credite, and cause it to bee beleued among men. For who hath euer heard a man to haue been borne of a womã on earth whiche should for euermore reigne God in heauen? The histories euen of the Gentiles also be ful of straunge thynges ỹ haue happened against ỹ cõmon course of nature.

In the bookes of the olde testament wee learne ỹ fyer hath been cast downe from heauen: we learne the sea to haue opened & deuided it selfe into twoo partes: water to haue been gotten foorth of a drye stone by touchyng it with a long rodde: & dead mẽ to haue been restored again to life. But who hath euer heard a virgin to haue brought foorth a chylde without mannes helpe? yet in dede the chief article of our saluacion it was, ỹ this same poynte were to all persones throughly perswaded, ỹ is to wete, Jesus to be the same Messias, whose comming, al foretellynges of the Prophetes had promised, and whom all the lawes of Moses had by waie of a shadowe expressed, and of whome onely all persons must hope and truste to haue their saluacion.

There was in the daies of Herode the kyng of Jewrie, a certain prieste named Zacharie, of the course of Abia, & his wyfe of the daughters of Aaron, & her name was Elizabeth. The texte.

Wherefore by the high wisedome and prouidence of god there was one prepared, the whiche beyng for his owne parte also borne into this world after a woonderfull straunge sorte, should goe before the heauenly chyldebearyng of the virgin Marie: and the whiche through ỹ noblenesse of his linage, through suche his holynesse of liuyng as had not afore that tyme been heard of, and by his autoritie, through his rare giftes of grace gotten among all the people, might vnto Christe beyng not yet borne, procure the first knowelage & faith among the Jewes whiche were hard of beleefe, euẽ as ỹ doctrine of ỹ ghospel (whereof Christe was the heade, the first founder, and first bringer vp) was at the first beginnyng made acceptable vnto the world, by the testimonie of ỹ olde lawe, the figure of the whiche olde lawe, Zacharie and John did represent. But in shorte processe of tyme, (the course of thynges beyng chaunged a contrarie waie) lyke as Christ, whã his vertues and giftes of grace were shewed foorth, did derken the glorie of John: so the brightnesse of the maiestie of the ghospell, as soone as it ons opened it selfe vnto the worlde, did (as ye woulde saie) clene abrogate ỹ autoritie of Moses lawe. And so it was, ỹ where Jacob the Patriarke a litell before he shoulde dye, beyng endowed with the spirite of prophecie, did foresaie verai many thynges whiche should after wardes come to passe, whan it was nowe come to the mencioning and namyng of Juda, (out

of whose tribe our Lorde Jesus should issue and procede by lineal descente) he spake these wordes of prophecie folowyng. The sceptre (saied he) shall not be taken from Juda, ne the head rewler from the thighe of hym, vntyll he come ỹ must be sent, and verai he shalbe the expectacion of all nacions. This prophecie did euidently enough betoken that Messias should at suche tyme come, whan the people of the Jewes (whiche had afore from tyme to tyme euermore been rewled and gouerned by capitains, iudges, kynges, and priestes of their owne nacion) should now be subiecte to a prince borne in a forein countrey. And the same Prophecie did all vnder one geue a token, that the grace of the Ghospell (whiche the Jewes woulde despise and sette at naught,) should passe and goe from theim vnto the Gentiles. But first of all others, Herode the sonne of Antipater, wheras he was neither descended of the blood of the Jewes, and yet was besides forth an vngodly and a wicked person, was not onely fraunchised and called to the honour to bee a denisen of the countrey of Jewrie, but also through the fauour of Cesar Augustus than Emperour of Rome, obteyned the kyngdome and rewle ouer the Jewes. Therefore euen by this token alone (though there had been no mo, nor no other) the Scribes and the pharisees, (whiche tooke vpon theim the exacte and perfeict knowelage of the lawe,) might haue geassed, that the tyme was now come, whan that same mã should bee borne, who defacyng and bãquishynge all terrene or yearthly kyngdomes, should bryng into the worlde an heauenly kyngdome, and whiche in the place & stede of tyrannes, shoulde create pastours, & in stede of lordely maisters, should make tẽdre fathers. Ferthermore where as the dignitie of the Judaical priesthood was in excedyng high honour and in wondrefull estimacion emonge all persones: the holy ghoste had by the Prophetes declared afore, ỹ this priesthood also of ỹ Jewes should bee abrogated and abolished, after that he were ons come, the whiche not beeyng enoynted by men with material or bodyly oyle, but beeyng enoynted by God in spirite with the oyle celestiall, shoulde through a sacrifice (beeyng in dede no mo but one sole sacrifice, but the same neuertheless a sacrifice of moste perfeict efficacie and vertue) take awaye all the synnes of the worlde: and should through the keyth of the ghospell, & the boũteous geuynge of the spirite of God, sanctifie and make holy all thynges. For Daniel had prophecied, that after the weakes or seuen doubles of yeres, that is to saye, after seuen tymes seuẽ yeres by God prefixed, it should come to passe, that the holy of all holyes shoulde bee enoynted, and than from thensforth should the hostes and sacrifices of the olde lawe ceasse. Whã the thynges eternall shall bee ons come, thynges transitorie shall haue an ende: whan ghostely thynges shall bee come, thynges carnall shall ceasse: whan the trueth shall bee come, feigned counterfaictes shall geue place: whã the light shall bee come, shadoes and derkenesse shal vanishe awaie: whan Christe shall haue begonne to speake, the voice of the grosse lawe shall plaie mum, vntill ỹ it too, dooe openly profesſe hym, whom vntill now, it did rather (as who should saie) with certain tokens of beckyng, nod at, or poynete vnto, then by expresse woordes pronoũce and declare to bee he. At suche tyme therefore as Herode, beyng first a foreinour and an aliene borne, and secoũdarily a wicked persone, & with many mãslaughters and hainous murders polluted, had all vnder his rewle and obeisaunce emonge the Jewes, not by the autoritie of God, but by the fauour of Cesar Augustus: and at what tyme the religion of the Jewishe temple, whiche consisted in externall figures and ceremonies, did moste chiefly of all flourishe emõg men: at what tyme extreme wickednesse and all vngodly facions did before the face of God reigne emõg the Scribes, the Pharisees, the elders, & ỹ bishoppes, vnder the false pretensed colour & cloke of holynesse: euen than did the comyng of the Lorde Jesus, after this sorte as we shall now tell, begynne first to bee knowen

Of Herode the kyng.

A certain priesthe.

Dani. ix.

knowen to the worlde. There was vnder a wicked kyng a godly prieste, euen (as ye would saye) the last remaines that was left of the olde ordre of prieste-hood, not beeyng yet corrupted with so many vices: this priestes name was Zacharie, whom the ordre of lottes cõmyng about again by course did at ỳ present tyme call to the ministryng of the sacres and holy rites in the temple. For so had Dauid sorted all the wholle ordre of priestes into twoo principal families, that is to wete, of Eleazar, and of Ithamar. The other families beeyng subiecte vnto these twoo, he diuided into fower and twentie lottes, that euerie of theim in ordre one after an other, should in their courses ministre the sacres in the tẽple, eight daies space a piece: abstreinyng all that whyle frõ all thynges, whiche by the rites of Moyses prescripcion, semed to make a man vnclene: refreinyng also from coumpaignyng with their wiues, nor cũmyng ons within their owne house, but abydyng still in the temple, to thẽde that thei might with the more chastitie and with the more puritie handle the seruice of God: but to all the residue of the priestes (besydes hym whose course it was to ministre for that weke) it was leefull in the meane space to attende to their wiues and their children, and to bee occupied about their other secular affaires, so that it wer thynges necessarie and requisite to bee dooen. And so it was, that whyle this ordre was thus in diuidyng by lottes, emong the fower and twentie families, the eight place fell by lotte to Abia, of whom zacharie was lineally descended, and into whose place zacharie had by course succeded. All thisame, though it semed to bee dooen by mere chaunce at auenture, yet was there no one poyncte therof, but it was wrought by the high wysedome and prouidence of God, yea not so muche as the verai noumbre of the course, but it was for a purpose and a consideracion. For lyke as the noumbre of seuen for many causes hath the figure & signification of the olde lawe, so dooeth the noũbre of eight well accorde to the grace of the ghospell, forasmuche as ỳ euerlastyng blisse of heauen is now geuen, not through the werkes of the lawe, but freely and frãkly through feith. And zacharie had also a wife named Elizabeth, not onely the better to bee esteemed for the respecte of her noble birth (for she came of ỳ stocke and bloud of Aaron the first prieste of the people of Israell) but also worthie to bee had in reuerẽce and worshyp for hir integritie and perfeicte goodnesse of behaueour, to the entente that suche an holy man as zacharie was, should not bee without a wyfe accordyng.

Named Zacharie.

Of ỳ course of Abia.

And his wife of the daughters of Aarõ.

¶ Thei wer bothe righteous before God, and so walked in all the cõmaundemẽtes and ordeinaunces of the Lorde, that no man could fynde fault with theim. And thei had no child because that Elizabeth was barain, and thei bothe wer now well stricken in age. The texte.

For it was in verai dede an holy wedlock knitte and made vp not so much by copulacion of their bodyes, as by lykenesse of their myndes and hertes, and by the felosship of godlynesse, because thei wer bothe of theim verai good folkes and iuste, not with the iustice of the Pharisees (whiche Pharisees vnder a false colour and a countrefaicte shewe of holynesse, did sette foorth their peincted sheathe to the iyes of men for lucre and for worldely praise, defourmyng their faces and makyng theim vnsightly for the nons, a troumpet blowyng before them, at all suche tymes whan they gaue their almes, seekyng to bee esteemed holy by reason of long praiers made in corners of the stretes, whan their herte was drouned in all kylthinesse of hainous offenses and trespaces against God:) but zacharie and Elizabeth with vncorrupt hertes did in suche wyse obserue and kepe all thynges whiche the Lorde had commaunded by the lawe: that neither thei gaue vnto men any holde or title to fynde fault wt theim, & yet (ỳ which is a poyncte of no smal difficultee) thei did also by ỳ puritie & clenesse of their liuyng, shewe theimselfes pleasyng in ỳ sight of God. yea & this verai poyncte also was wrought by the high wysedome of God, of a special puisiõ,

Thei wer bothe righteous before God.

to the ende that ſuche an one as ſhould afterward geue teſtimonie vnto Chriſte at his cummyng, might on his owne behalfe bee in al manier degrees wooꝛthie acceptacion emong the people of the Jewes: firſt, foꝛ the nobleneſſe of his linage beeyng deſcended of the oꝛdꝛe of pꝛieſthood aſwell on the fathers ſyde as on the mothers ſyde: ſecoundaryly foꝛ the liuyng of bothe his parentes beeyng vnrepꝛouable: thirdly foꝛ the vertues and giftes of grace in his owne ſelf, beyng woondꝛeful, and ſuche as wer but in fewe perſones to bee found: & finally foꝛ his glooious death whā he ſhould ſuffre foꝛ the truthes ſake. Ferthermoꝛe by the pꝛouidence of God, this poyncte alſo was wꝛought, that the ſtraunge maner of his natiuitie ſhould ſtiere vp the myndes of men to haue a ſpeciall regarde of Johñ: and no ſuche common matiers oꝛ facions as wer in other folkes to bee looked foꝛ at his hande, the whiche wer boꝛne into this woꝛlde not after the common courſe of nature, but by the onely benefite of God. Foꝛ although the holy conuerſacion of zacharie and Elizabeth was ſpecially well appꝛoued and allowed of all perſones: yet in this one poyncte their godlyneſſe ſemed to haue but hard happe, that bothe of theim wer verai ferre growen in age without hauyng any iſſue oꝛ childe in all their tyme. Foꝛ emong ꝑ Jewes lyke as the fruictefulneſſe of matrimonie was reputed foꝛ a certain thyng of great Royaltee: ſo was barainneſſe in as muche repꝛoche as any thyng, and was rekoned in the noumbꝛe of the chief miſſehappes and euils of this lyke. Foꝛ the moſte parte of ꝑ people did interpꝛete & take thoſe perſones to bee reiected & caſt out of the fauour of God, whiche had not had the foꝛtune & happe, with ſome kynde of iſſue to encreace and multiplie the people of the Jewes, beeyng a people ſpecially choſen and dedicate vnto God. Foꝛ the Jewes beyng altogether groſſe & carnall, had not yet learned, that a ſpirituall and ghoſtely people it was, whiche God would haue by an heauenly generacion ſtyll from tyme to tyme moꝛe and moꝛe to bee multiplied with continuall ſucceſſion of iſſue. Thei had not yet heard, that bliſſed wer tho perſones, whiche had gelded theimſelfes foꝛ the kyngdome of heauē. And this matier did not a littell grieue theim bothe in their myndes, and eſpecially Elizabeth, who was now euen alreadie by a muche repꝛochefull name in euerie bodyes mouth called barain, & was rekoned in the noumbꝛe of womē of hard happe, as one of ſuche barainneſſe, that ſhe was now paſt all lykelyhood oꝛ hope to haue any childe, becauſe that verai many yeres hauyng paſſed in the coumpaignie of her wedded houſebande, ſhe had yet bꝛought fooꝛth no fruicte of matrimonie. Foꝛ the repꝛoche of barainneſſe is wooꝫ moſte ſpecially to light on the weomē. And this deſpaire of hauyng any childe, the olde age of theim bothe had encreaced. But the bouteous goodneſſe of God, did of tendꝛe fauour geue vnto the deuout pꝛaiers & deſires of their hertes, that thyng whiche the ſtrēgth and power of nature did not geue to the coumpaigniyng of their bodyes.

And thei had no childe.

Becauſe Elizabeth was barain.

And thei bothe wer now well ſtricken in age.

The texte. ¶ And it came to paſſe, that whan zacharie executed the pꝛieſtes office beꝛoꝛe God, as his courſe came, accoꝛdyng to the cuſtome of the pꝛieſtes office, his lotte fell to burne incenſe. And he went into the temple of the Loꝛde, and the wholle multitude of the people wer without in pꝛaier, whyle the incenſe was in burnyng.

Whan he executed.

Therefoꝛe whan zacharie executed the office of the pꝛieſte in the oꝛdꝛe of his courſe, whiche (as we haue ſaied) was in the courſe of Abia: and continuyng within the tēple in the ſight of God, attended the miniſtryng of the ſacres, lyke a pure and a chaſte man: and now accoꝛdyng to the cuſtome and manier, there was one to bee choſen to goe into the innermoſte and pꝛiuieſt place of the temple (whiche is called Sancta ſanctorum, that is to ſaie, the holy of holyes, oꝛ the pꝛincipall holy place) the chaunce of the lotte ſo fell: that he was choſen to entre into the pꝛincipall holy place, (which it was not leefull foꝛ any perſone to entre except the biſhop, oꝛ ſuche an one as wer appoyncted in the biſhops ſtede) and there,

Beꝛoꝛe God.

His lotte fell eo burne incenſe.

there, on the altare that stood in the secrete inner parte of the tẽple, to laie holy incense made of certain swete odoures in the old lawe appoynted, that is to wete, of balme, onycha, swete galbanum, and frankyncense of the clerest sorte. For this kynde of sacrifice was estemed emong the Jewes to bee ỹ most holy aboue all others, in so muche that to the seeyng of this sacrifice whan it was in dooyng, the laie people wer not admitted to come in, no nor yet any of the leuites neither. But al the residue besydes the prieste ỹ did execute, taryed wout, beyng separated and diuided frõ that place with a vaille, making their deuout praiers all the meane whyle, that God would voucheſalue to ratifie that, that was than in offeryng for the helth and safegarde of the wholle people: and so remained they without, vntill the prieste after the sacrifice in the inner place cõpleted, came foorth again to the people, to finisshe the residue of thinges, which to the ordinarie obsequies and rites of sacrifice did apperteine. And the prieste did not onely praie for the people, but also for hymself, accordyng vnto the prescripcion of the lawe, as one beeyng a mortall man hymself aswell as the others, and in daungier of fallyng into the errours and vices of this worlde.

Exod. xxx.d.

And the multitude of the people wer without in prayer.

¶ And there appered vnto hym an Aungell of the Lorde, stadyng on the right syde of the altare of incense. And whan zacharie sawe hym, he was abashed, & feare came vpon hym.

The texte.

Therefore where as zacharie had many yeres afore often tymes with most earneste desires, cryed vnto God to deliuer aswell his wyfe from the reproche of barainnesse, as also hymself from the grief and pensifnesse of beyng wout issue: yet (notwithstandyng a certain despair of hauyng any children many a daye seng conceiued in his mynde,) he did euen at that present tyme with moste ardente prayers require of God as though he had thã been present before his face, the publike redempcion of the people, whiche had now many hũdred yeres been looked for. And in dede the fume of the incense moũtyng vp frõ the altare, was cast abrode in the aier on euerie syde, but the desier of this deuout bishop, perced vp euen to God, the Aungels carryng it, whose office it is to conueigh vp to almightie God the praiers of the godly, and again to bryng down to vs his bounteous largesse. An aungell therefore that had been sent from heauen, stood at the right ende of the altare, on whiche the swete sauours of incense was burned, as one readie to declare some glad tydinges (because thinges that chaunce to be on the right syde, haue commonly a luckie signification of some good happe to come,) zacharie, whan he had soodainly espyed this Aungell shynyng vp celestiall brightenesse, (for he came not in openly in a bodily fourme as men vse to dooe, but soodainly & vnawares shewed hymself visible) truely he was sore dismaied in his mynde, & taken with a great feare: not ỹ the Aungel made a shewe of any manier thig to be feared, but for ỹ ỹ infirmitie of mãnes bodye is not hable to abyde the maiestie of ỹ spirites or Aũgels of heauẽ.

There appered vnto hym an aungell.

Whan zacharie sawe hym, he was abashed, & feare came vpon hym.

¶ But the Aungell saied vnto hym: feare not zacharie, for thy praier is heard. And thy wyfe Elizabeth shall beare a soonne, and thou shalt calle his name John. And thou shalt haue ioye and gladnesse, and many shall reioyce at the birth of hym. For he shall bee great in the sight of the Lorde.

The texte.

But lyke as it is a poynete of mannes weakenesse to fall in a tremblyng & quakyng at the soodain sight of an Aungell, so is it the propretie of the great goodnesse of theim, with ientile and familiar speakyng vnto vs, to take awaie our feare. The aungell therefore with a gracious looke, and with ientle fair woordes speakyng vnto zacharie, saied in this wyse: zacharie, there is no cause why thou shouldest bee afeard, but there is cause why thou maiest bee glad & ioyfull. For I bryng glad tydynges bothe vnto thee, & to all ỹ people for whõ thou art now makyng intercession. God hath graunted thy deuout and godly peticion. That same Messias the deliuerer and sauer of his people, whiche long

In the Aungell saied.

Feare not.

Thy prayer is heard.

and

and many daies gon hath been promised, and many hundred yeres alreadie looked for, is now at hande to come in dede. And not onely that thyng which thou hast made petition for, is obteined: but an other thyng also dooeth ỹ goodnesse of God adde to the heape of thy desires, whiche thyng thou durst not bee so bolde to aske, because thou wer now clene out of all hope that it might by any possibilitee come to passe. Thou madest petitiō for ỹ redemer of ỹ worlde: thou shalt receiue also, one that shall declare & publishe the redemer vnto the worlde.

Thy wife Elizabeth shall beare a soonne.

The fruictefulnesse of thy wyfe Elizabeth that hath been hitherto by the wysedome and prouidence of God delaied and put of, shall bryng vnto thee no small encreace of ioyes: and a general gladnesse of all ỹ people, shalbee coupled with the particular reioycyng of thyne owne priuate householde. Hir fruictefulnesse that all folke despaired of, shall haue a commoditee, and dooe good for this purpose, that all persones maie vnderstande thilkame childe bearyng not to bee of the cōmon rate, but the childe whiche shalbe borne, to bee borne, God beeyng the worker and dooer of it. In dede thy wyfe shal bryng foorth to thee a child, but she shal not bryng foorth child to thee alone: she shal bryng forth to ỹ whole people in general: she shall bryng foorth to God, by whose prouidence all this matier euerie whit of it is tempered and wrought. So muche ỹ more to the woōdre of the worlde shall she bryng foorth, that it is so ferre past tyme of hir age ere she bryng foorth: so muche ỹ more to the pleasyng and reioycyng of all parties, that she had no suche hope: so muche the more to hir good happe and fortune, that she shall bryng foorth a soonne, and not a soonne at all aduētures, but the great publisher, and foregoer, and (as who should saie) ỹ husher and maker of waie, and the purseuaunt of the moste great Messias that is to come. To the office of suche an high preeminence is he by the free and franke fauour of God, picked out and deputed, & for that cause shalt thou call his name Iohn, that the people maie euen thereby at leste wyse bee aduertised, ỹ he shalbee verie well accepted of God, and plentiously heaped with many heauenly giftes of grace. Therefore the sorowe whiche the barainnesse of thy wyfe hath hitherto brought vnto thee, shall be redubbed with plentifull ioye, & with muche reioycyng. Neither shal this ioye bee kept or enclosed within the walles or precincte of thyne owne house. There shall at thy ioye a great maignie of thy frendes reioyce, whiche wer sorowefull afore for thy sorowe. There shall leape for ioye at the byrth of thy soonne, all suche as dooe thirst the cummyng of Messias. This Messias beeyng as it wer the sunne in the skye, thy soonne shall goe before, as it wer a certain daie sterre, to geue knowelage afore by his woondre full brightenesse, that the arisyng of hym is euen at hande, whiche shall on euerie syde, put awaye the derkenesse of all the wholle vniuersall worlde. In dede the other shall bee out of all comparison moste greatteſt, but yet thy soonne too, lyke as he shall bee muche inferiour to the other: so shal he in dignitee excelle and passe all the reste of the other Prophetes that hitherto haue been. For he shall in verai dede bee great, not onely in the opinion of men, but also in ỹ iyes of the Lorde, vnto whom no man is great, but by the vertues and gyftes of grace which hymself dooeth frākely geue. For he shall bee great, not in worldely rychesse and ruffleyng porte of this lyke, or in worldely dominion, but rather by the contempte and despisyng of those thynges, whiche make certain persones great in the iyes of men. And the lesse that he shall desire the commodities or welth of this worlde, so muche the more plentiously shall he bee couched full of gooddes heauenly.

And thou shalt call his name Iohn.

And thou shalt haue ioye. &c.

And he shall bee great in the sight of the Lorde.

The texte.

¶ Wyne also and strong drynke shall he not drynke, and he shall bee replenished with the holy ghooste euen from his mothers wombe: and many of the childzen of Israel shall he turne to their Lorde God. And he shall goe before hym in the spirite & powre of Helias, to turne the hertes of the fathers vnto the childzen, and the vnbeleuers to the wysedome of the iust men, to make readie a perfect people vnto the Lorde.

And

And as for all kynde of excelliue or delicate fedyng, with all the other ob-
lectacions and pleasures of the bodye, he shall so muche abhorre, that he wyll
not at any tyme drynke any wyne, or any other delicious or strong drynke, ne
any liquour at all, that is hable to take awaie sobrietie from a man, or to di-
stemper his braine. For these filthie delites of sensualitee haue no place in suche
an one, in whose breste the holy ghoste hath taken possession afore to dwelle in:
which holy ghoste shall replenithe the mynde and solle of thy soonne euē whyle
he lyeth secrete within the enclosure of his mothers wombe, that he maie plaie
the parte of a Prophete in gesture, before he bee hable to haue any vtteraunce
of woordes by speakyng. And in short processe of yeres, whan the gyftes of ꝑ
spirite of God shall haue growē as his yeres and age shall dooe, he shal weorke
woondres: on the one syde, by the exaumple of his moste holy lyfe, and on the
other syde, through suche his preachyng as men shall meruaill at. For (accor-
dyng to the prophecie of Malachias,) many of the children of Israel beeyng
fallen from the fauour of God, (by reason that whyle they bearyng theim-
selfes bold on the carnall lawe, tooke no regarde to dooe those thynges, which
the figures of the lawe dooe signifie) he shall conuerte to their Lorde God,
preachyng with great frankenesse and plainnesse, the kyngdome of God to bee
at hande: exhortyng theim to the repentaunt emendyng of their former lyfe:
makyng with out warde baptisyng in water, a forerroner to the abolishyng of
synne, which abolishing of synne was to come through Messias: & finally vnto
all persones openly shewyng ꝑ same man, whom God for this purpose would
shortely after send into the world, that by hym alone & onely, euerlastyng salua-
cio̅ should come vnto all mē. This same Messias shall first come as a poore hū-
ble man of lowe degre, to the ende that he may conferre and geue euerlastyng
saluacion vnto all persones puttyng their trust and affiaunce in hym. Then
afterwardes shall he eftsones come in maiestie to geue rewardes vnto euerye
one accordyng to their dedes, that is to wete, to the good and the godly euer-
lastyng lyfe, and to the vnbeleuyng and wicked persons euerlastyng death. And
lyke as by Malachias prophecie Helias shalbe the forerunnesagier of his second
cummyng, to prepare the heartes of men by his preachyng, against that same
great and terrible daie of the Lorde: right so shall thy soonne be the forerun-
nesagier of the former commyng, in whiche God by his soonne Messias, shal de-
scend doune into the yearth, to lure & prouoke all persones in generall without
exception, by Johns preachyng, vnto the knoweledge and loue of hymselfe.
And for this poynct he shall of a great mayny, be thought to be Helias. Nei-
ther shall he without good cause be saied to be Helias, in that he shall in the spi-
rit and power of Helyas come before the cummyng of the Lorde, to thende
that (as the Prophete Malachias hath wryten) he may turne the heartes of
the fathers to the children: whereby the Iewes, who haue so farre growē out
of kynde and fallen from the holy trade of their forefathers, may amende, and
come agayne to better grace: and that the same Iewes beleuyng in the woor-
des of Messias (by whom God shal speake vnto them) may truely deserue to
bee called the children of Abraham, in that they folowe the prompt ready-
nesse of beleuyng, whiche was in Abraham: and also that suche persones, as
whyle they cleaue faste to the outwarde rynde or barke of the lawe, do not vn-
derstande the mynde and effectuall pith of the lawe, he may conuert and bryng
vnto the wysedome of the iust, whiche haue learned, that vnder the vtter plai-
ster or pergetyng of the lawe, there lyeth hidden some higher poynct, and some
holyer matter, the whiche shall ere long, be vttered abrode by the preachyng
of Messias, who shall perfectely accomplishe and fulfyl the lawe in the right
kynde as it ought to be, but thy soonne beeyng as a waie leader vnto the hea-
uenly

Wine & strōg drynke shall he not drynke &c.

Many of the childrē of Israel shall be turne to their Lorde God.

And he shall goe before hym. &c.

Mala. iiii.

To turne the heartes of ꝑ fathers vnto the children.

To make ready a perfect people vnto ꝓ Lord.

uenly preachyng of thissame Messias, shall prepare the heartes of men, that he may deliuer vp vnto Messias at his commyng, a people not vtterly vntraded or vnetred in his discipline, but somewhat prepared alreadye, and instructed therunto with the agnisyng and knowledgyng of their owne synfulnes, with the expectacion of the kyngdome of heauen, and with felyng a great misse and lacke of the Messias to come. For so was it thought best vnto almighty God, by castyng fyrst of all, certeyne entreynges & principles, to bryng man, whiche had been fallen to vtter ignorannce and wickednes, a lytell and a lytell by degrees, vp to the highest poynctes of godly perfection.

The texte. ¶ And zacharie sayed vnto the Aungell: by what token shall I knowe this? For I am olde, and my wyfe is wel stricken in age. And the aungell answered, and sayed vnto hym: I am Gabriel that do stande in the presence of god, and am sent to speake vnto the, and to shewe the these glad tidynges. And beholde, thou shalt be dumme, and not hable to speake vntyl the date that these thynges come to passe, because thou diddest not beleue my wordes, whiche shalbe fulfilled in theyr tyme.

The Aungell vsyng all thissame frendely talke, zacharie had nowe put awaie the feare that he was in. But forbecause it were great high poynctes that the Aungell promised, and by course of nature, not credible: zacharie bothe after the maner and vse of the Jewes, and also representyng a figure of theyr synagoge, requireth to haue some matier of weight to be annexed to the promises, by some euident token, to thende that one miracle should obtayne assured credite vnto another. Wherefore he answered, and spake vnto the Aungell in this sorte. By what present token nowe out of hande maye I knowe, that thissame whiche thou dooest promyse to come, is a matier of perfeicte certaintie? For otherwyse the very felyng of nature sayth the contrary. For I for my part am alreadye a verie aged man: and my wyfe also is alreadye ouerferre stricken in yeres, to haue any childebearyng hoped for of her bodye. How shall that thyng nowe chaunce vnto me and her, beeyng bothe of vs olde and past hauyng any fruite, the whiche dyd not chaunce vnto vs when we were young, and in perfeicte lustynes of oure bodyes. Then saied the Aungell agayne: If a mortall man beeyng sent from another mortall mā should promyse vnto the suche thynges as these, thou mightest well, and not without good cause, doubt of the promyse. For I graunt that thissame thyng, which I promise, is aboue mans power, and aboue the common ordre and course of nature. But neyther is it possible for an Aungell to bryng a message of vanitie, nor any thyng there is so vncredible among men, but that God can easily perfourme it vnto them, that beleue in his promises.

For I am old and my wife is wel stricke in age, &c.

I am Gabriel that do stāde in the presence of God.

For I am the same Aungell Gabriell, many yeres gone, sent to the Prophete Daniel, the whiche from tyme to tyme do stande in the sight of God, among the seuen principall seruitours of heauen, in a readynesse to do all maner obedient seruice at the wyll and pleasure of God: and at this present tyme especially deputed and appoynted by God vnto this office, to be the messagier betwene God and man in this present matter, then the whiche, neuer was there at any tyme any other acte done, more greatter, or more to be meruayled at. Therefore that thou mayest not be in any maner distruste, it is God that is the maker of this promise: and I the messagier sent from the same, to make relation of the matier vnto the, and to bryng the glad tydynges.

And beholde thou shalt bee dumme.

And sens thou dooest so muche require, thou shalte haue geuen vnto the, that shall bothe bee a true token of the promyse in tyme cummyng to bee perfourmed, and also a punishemente for thy mystrustfulnes at this present declared. Beholde, thou shalt soodainly, euen from this instaunt become dumme, nor shalt not haue power to bryng a woorde out of thy mouthe, vntyll thy soonne beeyng borne into this worlde, shall haue discharged my

credite

credite & promise, of the whiche there ought not any doubt to haue bene made on thy behalf. For ỳ tyme is nowe at hand, ỳ the synagoge whiche is so harde to be brought to belief, shall kepe silence, and no persones shall haue tong to speake with at libertie, sauyng onely suche as with readye towardnes to beleue, shall obey and folowe the preachyng of the ghospell.

The texte. And the people were awaityng for Zacharie, and marueiled that he taried in the temple. And when he came furth, he could not speake vnto them. And they perceyued that he had sene a vision in the temple. And he beckened vnto them, and remained dumme.

And the people wer awaytyng for zacharie.

While these thynges wer in doyng betwene zacharie & the Aungell, with in the innermost tabernacle of the tẽple, all the whole body of the people stode a waityng and lokyng, that the priest should come furth accordyng as the maner was, to execute and minister the rest of the rites that were yet to be done abrode in ỳ presence of the multitude. And truely they were stricken in a great wonder, that he made suche tariyng in the tabernacle a longer space, then he wont vse was. At length furth commeth zacharie, with a countenaunce in dede, shewyng an vnwoont gladnes, but the vse of his speache clene taken frõ him. By the whiche thinges the people right well vnderstood, that some vision had appered vnto him while he was within. For the presence and beeyng together with any parte of the maiestie of God, or with any Aungell of heauẽ, is woont to make a great alteracion in the state and moode of a mortall mans face & countenaunce, as in olde tyme it chaunced also vnto Moses. And whan he had no power to speake with his tongue, he wrought by sygnes & tokens of pointyng & noddyng with his head, whiche was, that ỳ sacrifice had been done to the contentacion of God, and that God was highly pleased therwith, and that they should therfore rendre thankes vnto him, in that he had graciously heard the deuout praiers of his seruauntes.

And he becke ned vnto thẽ

And then did zacharie (euen dumme as he was) remain still within the temple executyng his office in ministryng the sacres, vntill the numbre of his eight daies were completed and ended. The people of the Jewes, al ỳ mean while duryng, had a priest that could not speake, as an incling and a token of ỳ law i shorte processe of tyme afterward to ceasse, & to geue place vnto him, whiche bringyng the truth abrode to lyght, shoulde put awaye all shadoes of thynges, and make them to vanishe.

The texte. And so it was, that whan the dates of his ministryng were expired, he departed into his owne house, And after those daies, his wyfe Elizabeth conceyued, and hidde her selfe fiue monethes, saiyng: Thus hath the Lord delt with me in the daies wherin he hath looked vpon me, to take awaye my reproche emong men.

And after those dates his wife.

But the ordinarie tyme of his ministryng in the temple beyng expired, zacharie returned home to his owne house: and there vpon confidence and trust of the Aungels promise, he enbraced his barain and aged wyfe Elizabeth. For herein this case, there was no geuyng of theim selues to the wanton desire of flesshe, but great lacke & desire ther was of ỳ child which should bring ỳ glorie of god to lyght & knowledge by his life, & his preaching, and whiche should bee ỳ foregoer of him, who hauyng been a lõg sealõ looked for, should at last bryng perfect saluacion vnto all creatures. Chaste enbracynges of the housebande and wyfe it is, whiche the promise of God doeth couple, and not wanton lust of the body. And holy compaigniyng together of mã and wyfe it is, that seketh nothing els but the fruicte of issue: and godly is the loue and desyre of suche issue, as is borne, not to our owne pleasures and appetites, but to the publique benefite and welth of all creatures. Nowe whan Elizabeth had accordyng to the Aungels promise, conceiued: she hidde her selfe out of compaignie, keping the matter close from the syght of ỳ people by the space of fiue monethes, in dede no lesse than a glad woman, that she was

And she hid her selfe fiue monethes.

conceiued with childe: but yet (as vertuous diſpoſicion and chamefaſtnes cõmõly go together) more then half aſhamed, for becauſe that to ſuche perſones, as did not yet knowe all thiſſame matier to bee done, God beyng the worker & doer of it, ſhe beyng now already an aged womã, might ſeme to had wholly geuen her ſelf yet ſtil vnto the ſatiſfiyng of the wãton luſt of her body. For ſhe was not ignorannt, how muche enclined the moſt part of folkes are, aſwel to miſdeme the wurſt, as alſo to ſpeake naughtyly. And the prudent mynde of ỹ woman, had alſo a further iye, and regarde vnto this poinct too, that there was no vauntes ne braggues to bee made among the people, of the gifte of God, vntil it wer aſſuredly paſt all doubtes: leſt, if the thyng had afterward quailled or gone awry in any behalf: the reproche of her barainес ſhould bee double, for that beyng ſo fer ſtrieken in yeres ſhe had conceiued ſuche a vayne hope to haue a childe. Neuertheleſſe, whan by ſundry aſſured tokens, ſhe perfeictely knewe her ſelf to be with childe, ſhe did in ſuche wiſe at al tymes ſhewe her ſelf glad of her happie chaunce, that al this matier euery whit of it, whatſoeuer it wer, ſhe referred vnto ỹ onely goodnes of God. I haue hitherto (ſaith ſhe) bene diffamed with the reprochful name of a barain womã, and one that neuer ſhould haue childe, among the people of Iſrael, in whoſe opinion ỹ barainnes of the body is a thyng of more diſhoneſtie and ſhame, then naughty diſpoſicion of the mynde. But the lord (I ſee well) hath for this purpoſe made a delaie of my fruitfulneſſe, that a childe borne nowe whan noman looked for it, not onely might deliuer me from the reproche of barainес, but alſo ſhould cauſe vnto me the more aumple ioye. For plainly ỹ free gift of God it is, who, at ſuche tyme as beſt pleaſed hym ſelf, hath vouchedſafe to caſt a fauourable iye on me his ſimple handemaide, in ſuche ſorte, that by reaſon of my chylde (though beeyng but one alone, and borne whã it was almoſt paſt ſeaſon, yet neuertheles a childe ſpecially to bee marked and regarded) whõ I haue borne in Goddes behalf, I ſhall from henſkurth in folkes communicacion bee reported to bee a mother muche happier then a greate many of others, the which do with a great ſort of children a piece, enryche their houſebandes.

Sayng: thus hath the lord delt with me in the dayes, &c.

In the dayes where in he hath looked vpon me, &c.

The texte. And in the ſixth moneth was the Aungel Gabriell ſent from God into a citie of Galile, the name wherof is Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of Dauid, and the name of the virgin was Marie. And the Aungell came in vnto her, and ſayd: hail thou full of grace, the Lorde is with the. Bleſſed art thou amõg women.

Theſe thynges thus done, it remained, that the holyer and greater piece of this myſterie ſhould bee procured by the Aungell, that is to wete, that ỹ ſõne of God beeyng God immortal, ſhould of a virgin, beeyng a creature ſubiecte vnto death, bee borne a man mortall: the like wherof neuer had afore ſens the creaciõ of the worlde bene heard, ne to the laſt ende of the worlde again ſhould bee heard. Therefore when the tyme from without begynnyng by God prefixed, drewe nere, that God the father would by his ſonne deliuer the whole vniuerſall worlde from the tyranny of death and of ſynne: he ſent the ſelf ſame Aungell Gabriell, as a broker or procurer and a maker vp of this godly copulacion and ioynyng with the ſayd virgyn. And this was done in the ſixt moneth after that Elizabeth was conceiued with Jhon. Vnto this heauenly matter there was ſpecially deputed a tender yong virgyn, not ſet furth to the worlde with aboundaunce of riches or poſſeſſions, not by famouſnes of name, not with portlyneſſe of lyfe, ne with the other thynges whiche this worlde vſeth to haue in high regarde: but endewed with excellent vertues of the mynde, the whiche do make a manne acceptable in the ſight of God: that is to ſaie, with puritie of life vndefiled, with maidenly demurenes, and with godly deuotion. Her habitacion was in an homely baſſe litell toune of Galilee called Nazareth, a people nothyng regarded ne ſet by emong the Jewes

And in the ſixth moneth was ỹ Aũgel Gabriell ſent from god.

Into a citee of Galile, the

Iewes. And the virgin was espoused vnto a man of no fame ne porte in any behalfe, to the worldes estimacion: but for his vertues of the mynde, a man to be accepted afore God, a carpenter by occupacion, & his name Joseph, beyng lineally descended of the stocke of Dauid, frō the whiche stocke of Dauid, the espoused virgin also had her progenie, to the ende ỹ the case might not disagree with the prophecie, whiche had promised that Messias should be borne of ỹ stocke of Dauid king of Israel. And the name of the virgin was Marie. God had for the nons picked out two persons of lowe degree and of small porte, to thentent ỹ the worlde myght not in this heauenly matter, claime or chalenge to it selfe any poinct or parte therof. He had also picked out persones of most faultelesse and most pure behauiour, to thende that no poinct of cryme might be laied to theyr charge. He had picked out persons coupled together in chaste and leefull matrimonie, to thentent partely that priuetie of a childe to be borne by a pure virgin might be secrete vntil the due tyme therof: & partely ỹ the case beyng otherwyse vnbeleuable, (whiche was, that a virgin had without cōpaigniyng with any man brought furth a chylde,) myght not lacke a witnesse conuenient. And a tyme whan this virgin was in her contēplacion within her priuie closet (as virginitie loueth to be secrete) the Aūgell Gabriell apperyng visible with muche brightnes came in vnto her, and hailed her with a straunge sorte of salutacion. Rest thou well (sayeth he) and reioyce o virgyn being full of grace, & highly in fauour. Thou hast the Lorde rycht fauourable vnto the, and muche thy frende. And therfore shalt thou be singularly renoumed, and of a laudable name among all women.

And ỹ name of the virgin was Marie.

Hail thou ful of grace.

¶ When she sawe him, she was abashed at his sayyng: and cast in her mynde, what maner of salutacion this might be. And the Aungell said vnto her: Feare not Marie. For thou hast found grace afore God. Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shalbe great, and shalbe called the sonne of the highest. And the Lord God shall geue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Jacob for euer, and of his kyngdome there shalbe none ende.

The texte.

But the virgin, at the sodain sight of the Aungell, and again also at the fourme and tenour of his salutacion beyng straunge and suche as neuer had bene heard of afore, forasmuche as she on her owne behalfe conceiued no great opinion of her selfe, was right muche dismaied in her mynde. For that she was sore adrad at the entreyng of one in the likenesse of a young man not loked for, was a poinct of a certaine veraie true maidenly & tendre shamefastnesse: that she made not answere out of hande, but cast with her selfe in her mynde, what thyng so straunge and so high a salutacion myght mene, was partely a poinct of wysedome, and partely of demure softenesse. But forasmuche as the Aūgel right well knewe what she was castyng in her minde, he woulde not suffre her any longer to stande in doubt or perplexitie: but bothe take away her feare with speakyng iently vnto her, & also declared at large the cause of ỹ his vnquod & straūge greting. Marie (sayth he) there is no cause why thou shouldest be afeard. The ie wel of thy virginitie & maydenhood, whiche thou art singularly in loue withal, is sake vnto the without any daūgier of lesing it. Neither am I come to please the, or to set the agog with a vain salutacion: but I am come vnto the as a messagier of a matter bothe passyng ioyfull, & also veraie great. Wonder not thine owon desertes. Of the mere fauour of god it is ỹ is offered vnto the, & not of thine owne merite. And euen in this veraie poinct thou doest please God, that thou standest in no conceipte of thy selfe. And let this suffise the, that thou hast attreigned grace and fauour at Gods hand. And nowe herken a thyng neuer heard afore, but yet a true thyng. Thou shalte conceyue a babe in thy wombe, and shalte bryng furth a soonne, and shalte call his name Jesus, because he shall bryng saluacion vnto his people.

And the Angel said vnto her: Feare not Mari. &c

Beholde, thou shalt conceiue in thy wombe.

He shalbe great.

And although he shalbe borne in an homely place, and of a mayden esteemed to bee of lowe degree: yet by reason of his heauenly giftes of grace, he shal euery waye bee moste greatest: insomuche, that after he shall once bee knowen to the worlde, he shalbe called, not by the name of a prophete, but the sonne of the highest. The surname shall bee greatter then any other man maye haue, forbecause the chylde that must bee borne, shall ferre surmounte the common rate and degree of mortal mannes state. In this chylde certes wyl the Lorde God perfourme and accomplishe the thyng, whiche the prophecie, beeyng to ỹ not vnknowen, hath promised: A man borne of the stocke of Dauid shall sit in the throne of his father. He shall not through the ayde and mayntenaunce of the worlde, vsurpe or take vpon hym a transitorie dominion and reigne of this worlde: but his heauēly father wyll geue hym the heauenly reigne of Dauid: & he shal reigne ouer the people of Israel for euer without ende. Neyther shall there euer come any ende of his reigne, as the prophete Esai hath prophecied.

And of his kyngdome there shall bee no ende.

Esai. vii.

The texte.

Than sayd Marie vnto the Aungell: how shall this come to passe, seyng that I knowe not any man? and the Angell answered, and sayd vnto her: The holy ghost shall come vpon the, and the power of the highest shall ouershadowe the. And therfore the holy that shalbe borne, shalbe called the sonne of God.

The heart of this virgyn dyd not through these so high promises of the Aungell, weaxe any whit the more haulte to take vpon her: neyther dyd she of the highnes of the matters conceyue any distrust. She conceiued not in her mynde any suche presumpcion, that whan her sonne should bee a kyng she on her partie also should bee made a quene: neyther was she vnknowyng, that nothyng there was of suche high difficultie to bee doone, whiche God was not hable with a mere becke to bryng to passe. All her care and thought was onely for the iewel of her virginitie on whiche she had so muche set her loue. And therfore she dooeth not requyre a token of the Aungell, as Zacharie had done: but doeth with maydenly shamefastnes, & also accordyng to wysedome nomore but enquire, to knowe of the Aungel the maner how the thing should bee wrought and done: & maketh answere vnto hym in this maner: By what meane or way shall it come to passe (sayeth she) that I shall bryng furth a sonne, forasmuche as I am in suche sorte espoused to my good man whom I dooe now liue withall, that yet neuertheless I haue no conuersacion of his bodye, suche as wedlocke requireth? For continencie lyketh vs bothe, and this poynte of blyssfulnesse, if it might bee, we would ful fain haue perpetually to endure betwene vs.

Than sayd Marie to the Aungell. &c.

And the Aungell answered, and sayd vnto her. &c.

The Aungel therfore teacheth how it should bee dooen, and taketh away from the virgin all doubtfulnesse concernyng her virginitie. O virgin (saieth ỹ Aungell) nothyng shall in this matier bee doen or wrought after the commō course of nature. An heauenly chylde bearyng shall it bee, and by an heauenly worker shall it from the first ende to the last bee executed. Thou shalt continue in chaste loue towardes thy chaste spouse. Fruictefulnesse of issue the happiest ỹ euer maie bee, shall come to thy lotte without any detrimēte or violacion of thy virginitie. For thou hast not an housebāde geuē vnto thee for any suche purpose, either that he should make thee a mother, or els thou make him a father: but the prouidence of God hath thought good by this meanes to make a sure waye for thy safegarde and preseruacion, for thy good name and fame, for thy virginitie and maidenhood, and for thy conuenient quietnesse. It was goddes pleasure that an vndoubted witnesse of this straunge chylde bearyng should bee bothe present and assistent to the thyng: he would in no wyse, but that thou shouldest haue one, who with chaste and continent lyuyng in thy coumpaignie, and with all poyntes of feithful seruicea blenesse, should geue diligent attendaunce aswel on thee, as on the chylde that is

to

to bee borne: and finally, it was his pleasure, that by this deuise and pretense, this mysterie shoulde bee kept secrete frō the vnbeleuyng sorte, and also kepte secrete from the wicked spirites. And this holy copulacion of the diuine nature with the nature of man, shall not violate thy chastitie, but shal make it altogether holy. The father of heauē hath determined, after a straunge sort, eftsons to begeatte his sonne on thee. Neither shal there any sede of a man mortal be requisite or nedefull tō this diuine concepcion, but the holy ghoste shal frō heauē come downe into thee: and in thy wombe, (as it were in an heauenly worke-house) shall accomplishe the worckyng of this holy babe: & in stede of the bodely or carnall embracing of an housebande, the highest shall ouershadowe thee, in suche wyse temperyng and qualifiyng his infinite power and vertue to the measure and capacitie of mannes nature: that it maie be hable to abyde the metyng together & the conioyning therof. Where filthie lust is in the carnal copulacion of man and wyfe, there whatsoeuer is borne, is borne vnclene, and thrall to synne. But this that shalbe borne of thee, (because it shalbe conceiued of the moste holy embracyng of the highest: because it shalbe conceyued by the worckyng of the holy ghoste, who maketh al thinges holy: because it shalbe conceyued of a virgyn moste pure, whom of all women god hath purposely herefore picked out, beyng clere frō al spotte of sinfulnesse:) shall immediately be holy as soone as it shalbe cōceiued. And at ỹ fyrst, by reason of the humayne bodye takē of the substaunce of thy body, it shal rightly be called the soonne of a virgin, & the sonne of mā: but after the mysterie of this byrth once perceiued & vnderstāded, he shal not be called the soōne of Ioseph, but the soonne of god: & that truely, not after the cōmon guyse, as iust persones beyng pourged frō sinnes, and iustified by the free fauour of god, are by adopciō called ỹ sonnes of god: but he shal by a syngular reason & manier, bee called the sonne of god, of whom he is in veraie true dede double begotten: once without beginning or tyme, and eternall, of his eternall father: and nowe in tyme, mortall, of a mortal mother, and a veraie natural man of a veraie woman. And lyke as in thys ioynyng together, the diuine nature shalbee vnited and knitte with the nature humaine: so shall the chylde resemble the nature bothe of the one parēt whiche is god, and also of the other whiche is man. This mysterie of goddes deuise and conueyaunce is of an higher sorte, then that it maye be perceyued euen of the veraie Aungels. It is for thee sufficient, to shewe a mynde beliefefull and readie to obeie. All the residue shall he accomplyshe and bryng to effecte, who is of power to doe whatsoeuer his wyll is.

And the power of the highest shall ouershadowe thee. &c.

¶ And beholde, Elizabeth thy coulyn, she also hath conceiued a sonne in her olde age. And this is the sixt moneth with her that is called baraine. For nothing shall be vnpossible with god. And Marie saied: beholde, I am the handmaydeu of the lorde, bee it vnto me according to thy worde. And the Aungell departed from her.

The texte.

And nowe to the ende that bothe thy ioye maye bee more aboundaunte, & thyne affiaunce of the more certayntie: take a freshe example euen verai nere at hande. & eholde, thy cousin Elizabeth, that aged woman, beyng nowe a long tyme of barainnesse vncurable, hath (euen I my selfe beyng the messagier) otherwyse then euer she hoped for, and aboue the power of nature, conceyued a sonne: whiche shalbee as a troumpette and an opener of thy childebearyng, her beyng conceyued with chylde is now a good while sens of vndoubted certaintie: her bealie is vp, and ỹ childe is quickened and stirreth within her. For this same is the sixte moneth, sens she hath cōceyued which was commonly called by the name of barain, euen before that she was ferre strieken in yeres, yea and now ferther growen in age, then that she might hope to haue any issue, although she had not to fore been baraine. This to almightie god hath so been thought good, to thentent that all creatures maye vnderstande, nothyng to be

For nothing shalbe vnpossible with god.

so vnbelieuable emong men, whiche the power of god is not hable to bryng to effect, if it bee his pleasure. As easily shall he geue conception to thee a virgin, as he hath geuen to her beeyng barain, sauyng that it hath pleased him, that thy example should be singulare and piereleſſe, because thy childe must bee alone without piere. Certain barain women haue heretofore by the special gifte of god, brought forth childe, but thei haue brought forth nothing but mere men. Neuer hath any virgin yet vnto this daye brought forth childe, nor neuer shall any dooe after thee, because that he, which beyng but one person, shal in hymself comprehend bothe the nature of god, & the nature of man, is no more but once to bee borne. After that Gabriell had all this saied, the maiden made aunswere in fewe wordes, but wordes of suche sorte, as might bee a witnesse of excedyng great demurenesse coupled with passyng great affiaunce and zele towardes god. I know it (saieth she) to haue bene promised by the mouth of Esai, that a mayden should conceiue and bryng forth a sone: and I haue no doubte, but that god is hable to dooe all thynges that his will is, and that he will not be false in his promises. That if it hath so pleased hym, to the executyng of this mysterie, to choose and depute me, beeyng a mayden of the lowest sorte and degree of all others, there is nothyng that I can hereby chalenge or clayme vnto my self, eyther of merite, or els of grace. It shall euery whit come of the goodnesse of God: it shall euerye whit come of the mightie power of God. I dooe nothyng but willyngly offre my self as an handemaiden to the lorde, (vnto whom I am for altogether dedicated) redy to bee at all his commaundementes. I dooe beleue, that thou dooest promise: and I wishe that with all spede it maye fortune vnto me, as thou dooest promise. And euen with ỹ woorde speakyng, that same heauenly conceyuyng of childe, was without any her felyng or perceyuyng accomplyshed: she had in her wombe the sonne of God: she was replenished of the holy ghost. And anon the Aungell leaft her. Of this holy communicacion of a virgin with an Aungell it was the wyll of god to begynne all ỹ matier of restorying mākynde, because that same first pestiferous talkyng of a virgin with the serpente, had brought into the worlde the grounde and matier of mannes confusion and mischief.

And Marie saied: beholde I am the hand mayden of the lorde.

be it vnto me according to thy worde.

The texte. ¶ And Marie arose vp in those dayes, and went into the mountaynes with haste, into the citie of Juda: and she entred into the house of Zacharie, and saluted Elizabeth. And so it was, that whan Elizabeth heard the salutacion of Marie, the babe lept in her wombe. And Elizabeth was filled with the holy ghoste, and cryed with a loude voyce, and sayed: blissed arte thou emong women, and blissed is the fruict of thy wombe. And wherof happeneth this same vnto me, that the mother of my lorde should come to me? For loe, as sone as the voyce of thy salutacion souned in myne eares, the babe leapeth in my wombe for ioye. And blissed arte thou, that thou hast beleued: for those thynges shal be performed in thee, whiche haue bene tolde thee from the lorde.

Marie beeyng by reason of this gifte of God, become the more sad and womanly, and also the more tentyle and readie to dooe anye thyng that she ought to dooe, because she had of the Aungels woordes, learned Elizabeth to bee with childe, and this now to bee the sixt moneth therof: she lefte her owne house, and tooke her waye vp into the high countreye, and with great spede came into the citie of Juda where Zacharie dyd enhabite: and entryng into his house, she offred and gaue vnto her cousin Elizabeth woordes of gretyng, and how that she did muche reioyce and was verie glad that Elizabeth was with childe. For true godlynesse dooeth rather reioyce at the happie fortune of an other bodye, then set the mynde to make bauntes or braggues of it owne. Virginitie loueth secrecie: it cōmeth not foorthe of the inmoste partes of the house for anye callyng, vnlesse duetie moue it thervnto: and beeyng abrode it maketh haste, in dooyng anye poynte of duetie it taketh more layſure. Marie in all her iourney visited ne saluted not one bodye by the waye, vntill she was come

And saluted Elizabeth.

cometo Elizabeth. Neither was that same a salutacion or greting of the common sorte. All good happe and blisfulnesse dyd of this gretyng eyther other, encreace vnto them bothe, and the efficacie of the spirite of God, dyd in theim bothe the more plenteously abounde. Marie carried with her in her wombe the fountayne of all ghostely giftes of grace, and throughe the inspiracion of the babe in her bealye, she was now altogether in case that nothyng came out of her harte or her mouth, but onely of God. Therefore it came so to passe, that as soone as the salutacion of the virgin Marie had once sowned in the eares of Elizabeth, the babe, which she beeyng an aged woman had than in her bealie, dyd leape and spryng, (as ye would saie) skyppyng for ioye & gladnesse. Jhon not yet beeyng borne, felt the diuine power of his lorde but euen a litell afore conceiued: and within the enclosure and tabernacle of his mothers wōbe doeth with gesture magnifie him, whō he should afterwarde sette foorth & magnifie with his voice. Neither did Elizabeth without fruicte perceiue and fele ỹ holy leapyng of her litell babe within her. Through her babe enspired frō heauen, the mother also is inspired, and altogether is full and whole sodainly taken with an happie & blissed kynde of infeccion. Through the voyce of Marie, the heauenly power of God perceth into the babe within ỹ wombe of Elizabeth: and through the babe with this soodain blastyng so taken, the mother too is adblasted, in suche sort, that she on her partie also beeyng replenished with the holy ghoste, dyd not now kepe in the ioyes of her herte: (although she had afore kept her self within doores, and had no talke with her, as one that would not for shame bee acknowen to bee conceiued with chylde:) but with a mightie great voice (whiche voice her mightie great affeccion and zele did worke ỹ her) she cryed out, and vttred suche thynges through the mocion of the spirite, as she neither could deme of the swellyng of her bealie, ne yet had learned of any mortall man. And euen as though she had heard the Aungell talkyng with Marie, thus dooeth she beginne her gratulacion. O happie and blissed maidē (saieth she) thou shalt haue and enioye the chief praise emong al women woorthy commendacion. And holy is the fruicte also of thy virginly wombe, out of whiche shall come foorth that same wonderfull floure, who by the voice of al nacions, shall bee preached throughout all the wholle vniuersall worlde: of whom long and many a daie gon, the prophetes haue propheryed: & he shall haue the chief laude and praise emong all thynges, bothe that are in heauen, and that are in yearth. I ackowelage it to bee a greatter thyng, and of more excellencie, then a mortal man, that thou beareste enclosed within the chambre & tabernacle of thy wombe. If age or yeres onely bee esteemed in vs twain, it is not vnmete for a young damisell or maiden to come to an aged woman: but if the dignitie or woorthynesse of bothe our babes that we goe withall, be compared: it had been my duetie in all haste to come and visite thee. I truely on my parte was happie and fortunate enough with this benefite of God, that I goe with chylde, the whiche shall in tyme to come, bee a persone of no small dignitie and estimacion: but of what my deserte is so great happinesse chaunced vnto me, that she whiche must bee the mother of my Lorde, should thus of her own accorde take paines to come to me. For by an vndoubted token haue I felt the cummyng hither of my Lorde. For loe, immediately whan the voyce of thy salutacion sowned in mine eares, I felt my young chylde stiere & leape vp in my wombe, as one shewyng an earnest desire, and gladnesse to goe mete his Lorde, and to doe vnto hym his boundē duetie of reuerence and homage. And thou too forsouth beeyng a mother dooest not vnlyke to the chylde in thy bealie, for he beeyng the Lorde and mayster, dooeth vouchesafe to come see his seruaunte, of purpose to sanctifie hym, and to replenisshe hym with the holy ghoste: and thou beeyng so ferre the superiour in dignitie, dooest not thynke it

And so it was, ỹ whan Elizabeth, heard the salutacion of Marie. &c.

And Elizabeth was filled with the holy ghost.

Blissed arte thou emong women. &c.

For so as soone as the voice of thy salutecion sowned. &c.

peinfull to come to me that am thyne inferiour: ſo muche the moze lowely behauyng thy ſelfe, as thou dooeſt ſurmounte and excelle in heauenly giftes of grace, whiche giftes, thou dooeſt veray welle, in that thou dooeſt not impute theim to thyne owne merites, foraſmuche as they are thynges geuen thee of the free bounteouſneſſe of god. And certes in this behalfe art thou muche happie, that thou diddeſt not myſtruſt the promiſſes of the Aungell, though thei ſemed neuer ſo muche vnlykely to bee beleued. Thou haſt conceyued without helpe of man, and doubte is there none, but that the reſidue of thynges which the Aungell hath promiſed vnto thee in the lozdes name, ſhal with ſembleable trueth and ſuertie bee perfourmed vnto thee.

And bleſſed art thou that thou haſt beleued.

The texte. ¶ And Marie ſayed: My ſoule magnifieth the lozde: and my ſpirite hath reioyced in god my ſauiour.

Whan Elizabeth had by the ſpirite of prophecie ſpoken theſe wozdes, Marie alſo, (who through maydenly ſhamefaſtneſſe had hitherto conceled ỹ ioyes of her harte,) beeyng now ſodainly rauiſhed with the holy ſpirite of God, of whom ſhe was full and had been a good whyle erſt, could no longer temper herſelf ne forbeare, but that with an hymne of reioycyng and thankes geuyng ſhe muſt brast out into the laude and prayſe of God, to whoſe goodneſſe it is to bee attributed, whatſoeuer high oz eſpeciall good thyng dooeth chaunce to manne oz woman of this wozlde. O Elizabeth (ſayeth ſhe) not without good cauſe dooeſt thou reioyce in my behalf: but yet this commeth euery whit of the gifte of God, yea and of his free gifte, and not one iote of it there is, that I can preſumpteouſly impute to myne owne deſertes. And therfoze not my tongue onely, but alſo my ſoule acknowlegyng it owne weakeneſſe, dooeth euen from the botome of my harte rootes, magnifie and exalte the lozde with praiſes: & how muche the leſſe of merite it acknowlageth in it ſelfe, ſo muche moze behemently dooeth it meruayle at the greatneſſe of Goddes benefite. I haue cauſe wherfoze to geue hym thankes, I haue cauſe why to talke largely of his beneficiall goodneſſe, but cauſe haue I none wherfoze to reioyce to my ſelfward. Yet neuertheleſſe my ſpirite beeyng enflamed with the ſpirite of God, dooeth forioye not poſſible to bee vttred in wozdes, ſkyp and leape within my body, not in it ſelf, but in god, who is bothe to me & to all perſones the onely cauſe and wozker of all ſaluacion.

My ſoule magnifieth ỹ lozde.

And my ſpirite hath reioyced in god my ſauiour.

The texte. For he hath loked vpon the lowe degree of his hande mayden: for beholde, from henſforth ſhall al generacions cal me bleſſed: becauſe he that is mighty hath doen great thynges for me, and holy is his name.

For wheras I was the moſte abiecte of all women, yet he of his owne mere goodneſſe, hath caſt a mercifull iye on his poore hande mayden beyng of lowe degree, and hath vouchſaued to geue me ſuche a great and high gyfte, that from this tyme forthward accordyng to the wozdes of thee and of the Aungell, I ſhall in folkes talke, be called a woman moſte happie & fortunate, not onely of the Jewes that are now at this preſent daie aliue, but alſo in all yeres and ages to come, and of all nacions of the whole wozlde, to whome a ſauiour ſhall happen to bee borne of my bodye. For we maye truely bee called happie & bleſſed in any ſuche thyng as is beſtowed vpon vs, not by meanes of our owne induſtrie, not for our owne merites, but of ỹ free fauour of God. All the laude and praiſe therfoze of this happie foztune, ſhall redounde to his laude and commendacion, that hath freely conferred & geuē the ſame. I ſhalbe repozted happie and bleſſed, but yet happie through his mere bountie & goodneſſe. And what ſhal the nacions of the whole wozlde in all the proceſſe of yeares to come talke of me: verayly that he which by his exceadyng great power is hable to dooe all thynges, hath in me beeyng the meaneſt of all maydens, wrought and perfourmed a thyng wonderous, & ſuche as neuer tofoze hath

From henſforth ſhall all generacions cal me bleſſed

Becauſe he that is mighty, &c.

been

been heard of. And therfore shall my name be numbred emong the wemen of good happe: but his name shall euerie where be holy, and to bee adoured and worshipped: at the whiche name euerie knee of thynges heauenly, yearthly, & also infernall shall humble it selfe and bough down: and through which name onely, saluacion shall come to the vniuersall world. For the profession of this name, shall perfectly geue saluacion and holynesse vnto all creatures. At the callyng on of this name, shal diseases be driuē awaye, venomes shall lese their strength, diuels shall flee, and dead bodyes shall reuiue agayne.

¶ And his mercie endureth from generacion to generacion vpontheim that feare hym. The texte.

And this also shalbe a thyng of free gifte and mere gratuitee, and not of debte or duetie: it shall bee of mercie, and not of merite: whiche he shall moste largely poure foorth, not onely to the nacion of the Jewes, which hath looked for his cummyng to thēselues and no mo, ne to one age alone, but his mercie shall spreade abrode euery waye, and issue from nacion to nacion, vnto the fertheest endes of the worlde, and from age to age vntyll the laste daye of this world. In dede the Israelites onely were once they ỹ looked for this saluacion which was promised by the prophetes: but whatsoeuer persone (in what nacion soeuer it be) hath forsaken vices, and begynneth to haue in him the feare of god, the same shalbe rekoned in the felowship and brotherhod of ỹ Israelites. This saluacion shall extende vnto all suche, as myslykyng themselues, shall submitte them through feith vnto ỹ lord, whether thei bee Grekes, or Frenche men, or Englyshemen, or Scythians. And contrarie wyse, suche persones as puttyng their affiaunce and trust in their owne dedes, shall proudely sette vp themselues agaynst the greatnesse of god: shalbe repelled and put awaye frō the felowshyp and partakyng of this benefite, yea, though they shalbe descēded euen of Abrahams own selfe, or els of Dauid. For this benefite of god is not bestowed or geuen, eyther for the valuacion of substaunce and ryches, or for the estimacion of kynred, or for ỹ woorkes of the lawe, or for any other desertes or hablyng of mannes power, but by the commendacion of an hūble herte, & an hert that is sorye in it selfe, that it is so corrupt, & suche an herte, as through syncere and perfecte feith, dependeth on goddes mere mercie.

¶ He hath shewed strength in his arme, he hath scattered the proude in the imaginacion of their owne herte. The texte.

For god beeyng in mynde and wyll to cast down the arrogant presumcion of worldly wysedome and power, hath stretched foorth the strength and puissance of his arme through his soonne beeyng now brought in state and fourme of humilitee: and the wysedome of this worlde he hath made folishe, and vanquished: declaryng hymself euen whan he dooeth humble hymself moste lowly of all, yet neuertheless to bee of more might and puissaunce, thē the highest state emperiall of all worldely power: and that same whiche in hym semeth folyshe, to bee more wyse then any wysedome of this worlde bee it neuer so wonderfull great. Yea and those persones, who bearyng theimselues bold on their owne wysedome, and trustyng in their owne power, haue sturdily lyfted vp their neckes against god, he hath wondrefully disperpled & scattered with their veraie owne deuises and appointementes, accordyng as he had long afore promised by ỹ prophete, saiyng: I wyll take and ensnare the wyse in their owne wysedome. For while they dooe with their subtile wylynesse striue against the purpose & woorkyng of God: thei haue bothe bewraied their owne foolishenesse, and also vnawares renoumed the sapience of God. And whyle they dooe by the maintenaunce and supportacion of this worlde, attēpte & labour to oppresse the ordeinaunce of God, they haue declared, how muche vnhable this worlde is, any thing at al to dooe against ỹ puissaunce of god, whiche by their rebellion thei haue established & made strong for euer.

De

The texte. He hath put downe the mightie from their ſeate, and exalted theim of lowe degree.

So, (the courſe of thynges beeyng chaunged the contrarie waie,) ſuche perſones as a fore tymes ſatelyke men of high eſtate in their thrones, puffed in pryde of their worldly wyſedome, and to bee feared as touchyng ỹ power and authoritie of man: he hath plucked downe out of their high ſeate: & ſuche as to the worlde ward wer of lowe degree, thoſe hath the bounteous goodneſſe of God, exalted vp and ſette aloft. Thei that appered to bee in the toppe of the caſtell of godlyneſſe, are manyfeſtly found to bee wieked, and they that ſemed to bee ſuche as had nothyng to dooe with God, nor God with theim, are now ſodainly made the childzen and ſoonnes of God.

The texte. He hath filled the houngry with good thynges, and the ryche he hath leat goe emptie. His ſeruaunte Iſraell he hath taken to hym in remembraunce of his mercie. Euen as he ſpake vnto our fathers, Abraham, and to the ſede of hym for euer.

Suche perſones as acknowelageyng their owne vnrighteouſneſſe dyd houngre the iuſtice of God, thoſe hath god plenteouſly filled with his heauēly treaſoures of all goodneſſe: and on the other ſyde, ſuche as in their owne conceiptes thought theim ſelfes to bee great ryche men, and highly to abounde in good workes, (and therefore did nothyng hungre the grace of the ghoſpell:) thoſe hath he caſt of from hym houngre ſterued. For circūciſion is turned into vncircumciſion: and vncircumciſion hath ſucceded into the glorie and honour of circumciſion. The Iſraelite borne, truſtyng to hym ſelf, is ſhutte a parte and debarred from the kyngdome of god: and the gentiles are elected and taken to the honour of the childzen of Abraham. The proude Phariſee is refuſed & caſt of, the harlottes & the lowely publicanes receiued and taken in. The ſtif ſtanders, and the ſturdie holders vp of their ſnoute he hath caſt downe: thoſe that laie as outcaſtes nothyng regarded, and ſuche as wer in peril of myſcarryng, thoſe he puttyng foorth his merciful hande hath reiſed vp and holpē. Suche as had their ſight, he hath made blynde: & to ſyche as lamented their blyndeneſſe, he hath opened their iyes. To thoſe that acknowelaged their infirmitie and ſickeneſſe, he hath geuen health: and ſuche as in their owne cōceiptes ſemed to bee perfeictely hole, he hath euen leaft to their diſeaſe. Thoſe that vaunted theim ſelfes to be childzen of Abraham, he hath plainly declared to bee the childzen of the deiuill: and ſuche as had no poincte of kynred with Abraham as touchyng the fleaſhe, thoſe hath he throughe the feith of the ghoſpell, made the veraie true childzen of Abraham in dede. Thoſe that vaunted theim ſelfes by the glorious name of Iſrael, thoſe hath he reneaged and put awaie from the inheritaunce of the promiſſes made vnto Iſrael: but whatſoeuer perſone of whatſoeuer nacion, whether beeyng bond or beeyng free, did willingly offre him ſelf to the ghoſtely ſeruyng of God, hym hath God taken vnto hym, and in euerie ſuche hath he perfeictely ſhewed his long delaied mercie, which mercie he had afore promiſed by his woorde (beeyng vttered by the mouthes of the prophetes) to the people of Iſrael, whom as a people more derely beloued and fauſied euen for his owne toothe, he dooeth in the holy ſcriptures call his ſeruaunte: he had neuer been forgetfull of his promiſſe, but by reaſon of ỹ long delaie, as though he had forgotten it, deſpair had creped vpon men, but now hath he euidentely declared hym ſelf to bee in no poincte vnmyndefull of his people. For this is that ſame veraie true ſucceſſion of Abraham. This is that ſame true Iſraell, whom not the nerenelle of bloud dooeth make acceptable to God, but the ſyncerite and pureneſſe of feith, by which feith onely is God ſeen. And theſe thynges are not wrought ne dooen by chaunce or by caſualtie, but the thyng is now ſhewed in facte, which long and many yeres paſt, God hath promiſed vnto our fathers, Abraham: and his ſucceſſion. For to Abraham it was ſaied: In thy ſede ſhal al nacions bee bleſſed. And to Dauid it was ſaied:

His ſeruaunt Iſrael he hath taken to him.

In remembraūce of his mercie. Euen as he ſpake vnto our fathers Abraham.

And to the ſede of hym.

of

of the fruicte of thy bodye will I sette vpon thy seate. These thynges, long tyme afore promised, of good men looked for, and of many an one despaired, it hath pleased God now in these daies to performe vnto the true posteritie of Abraham, the stocke and kynred of whiche posteritie, shall neuer decaie ne fail vnto the ende of the worlde. For euer.

¶ And Marie abode with her about three monethes space, and returned again to her owne house. The texte.

All these thynges whiche wer yet to come, Marie did in the spirite of prophecie, speake foorth in plain woordes, euen as though it had been come to passe and effecte alreadie. And than muche lyke about the space of three monethes did she make her abode with her cousin Elizabeth, coumforting the olde woman bothe with holy and vertuous communicatiō, & also with all louyng and frendely attendaunce. And euen but a littel before the tyme of her said cousins deliueraunce, Marie returned home to her owne dwellyng place again. For on the one syde to helpe plaie the midwifes parte at a womans labour, was no fitte nor decent office for a maiden that had neuer borne childe: and on the other syde, she gote her awaie from the great resorte of weomen that wer to come shortely after, to bee at Elizabethes childebearyng. And retoorned again to her owne house.

Elizabethes tyme came that she should bee deliuered, and she brought foorth a soonne. And her neighbours and kynsfolke heard how that the Lorde had shewed great mercie vpon her, and they reioyced with her. The texte.

And now was the full tyme come, that Elizabeth should bee deliuered of childe. And a sonne in dede borne did assuredly verifie the promisses of God. The matier was by a common bruite or noise spred abrode by meane of her neighbours and kynsfolkes, whom, euen lyke as the barainnesse of Elizabeth had grieued afore, so did it now reioyce the same, that of the great mercie of God, by reason of a manchilde now borne, the name of a mother had happened vnto an olde woman of barainnesse desperate, and semyng to bee past all recouerie, to whom it had been an happie chaunce to haue brought foorth a wenche, but a muche more luckie happe it was, to had brought forth a soōne. And euen in this poynct also appered the promisse of the Aungell, who had saied, that it should come to passe, that many an one should bee glad in ỹ birth of that childe. For thither came rennyng many an one, and declared theim selfes to reioyce that she had well sped, and had brought foorth a soonne. And good reason it was that many should reioyce in ỹ birth of him, who had been borne to the high benefite of a veraie great maignie. And they reioyced with her.

¶ And it fortuned that on the eight daie thei came to circumcise the childe, & thei called hym zacharie after the name of his father. And his mother making aunswer, saied: not so, but he shall bee called Jhon. And thei saied vnto her: there is no man in thy kyndred that is called by that name. And they made signes to his father how he would haue hym named. And he called for wrytyng tables, & wrote saiyng: Jhon is his name. And thei did all meruail. And immediately was his mouth opened and his toungue also, and he spake & praised God. And feare came vpon all theim that dwelt nigh vnto theim. And all these saiynges wer noised abrode through out all the wholle countrey of Jewrie. And all they that heard the same, laied theim vp in their hertes, saiyng: what manner a childe, trowe ye, shall this childe bee? And the hande of the Lorde was with hym. The texte.

And now was come the eight daie after Elizabeths deliueraunce, in the whiche daie by the prescripcion, and appointcemente of the lawe, the chylde must bee circumcised, and haue his name geuen hym. Her kynsfolke therefore resorted thither, which by the ordre and course of kynred, thought it their partes to see that the childe wer duely circumcised as it ought to bee. And because the childes father had his speche taken from hym, (who commōly vseth at his pleasure to appoincte how the childe shall bee named,) ỹ kynsfolkes supposyng and demyng the father to bee of the mynde, and wille to haue that that commonly And thei called him zacharie after the name of his father.

monly is woont to bee moſte to mennes contentacions: called hym zacharie after the name of his father. But his mother contrarye wyſe beeyng taught that thyng by the inſpiracion of the holy ghoſte, whiche of her houſebande beeyng than dumme, ſhe could not learne, cõtended that he ſhould not bee called zacharie, but Jhon: wherin the holy ghoſte did ſignifie, that he which was borne ſhould bee a publiſher of a newe lawe, whiche newe lawe ſhould abrogate the tradicions of men of old tyme, and ſhould turne the carnal vſage therof, into grace of the ſpirite. For zacharias ſoueth in Hebrue, myndefull of the Lorde, and IOHN hath his name, of grace. The righteouſneſſe of the lawe did cõſiſte in workes preſcribed and appoincted: and the righteouſneſſe of the ghoſpell conſiſteth in grace through feith. The kynſfolkes did not geue place to the autoritie of the mother, but on the contrarie parte contended that he ought rather to be called zacharie, becauſe that in all the ſtocke of zacharie there was not one that was called Jhon. And in any chylde it is a cõmon vſe, that the remembraunce either of the father or of the graunde father, or of the vncle by the fathers ſyde, or of ſome other nere kynſman, bee renewed. Yea and yet at this preſent daie, ſome ſuche there bee, whome the name of zacharie doeth more delite, then the name of Jhon: that is to wete, ſuche perſones as can not yet well abyde, that circumciſion, newe chaunges of the moone, waſhynges, holy daies, faſtes, choice or difference of meates, and ſacrifices ſhould bee aboliſhed, euen as it wer men in dede and facte cryng with open mouthes: The name of Jhon, we will none of it: our olde zacharie wil we haue. For aſmuche therefore as the woman that laie in childebed, & her kynſfolke could not agree, it was requiſite to haue the autoritie of the father to ende this contencion. The father had not yet the vſe of his toungue, although it was now muche neceſſarie for hym to ſaie his mynde. In ſuche ſorte therefore as it might bee, he had beckes and ſignes made vnto hym to declare by ſome meanes what name it pleaſed hym to haue geuen to his ſoonne. zacharie as ſoone as he vnderſtoode the matier, made ſignes to haue wrytyng tables to thentente he might by dum letters, in wrytyng ſignifie vnto theim, the thyng, whiche he had as yet no power with liuely voice to expreſſe.

And thei ſaied vnto her: there is noman in all thy kynred, that is called by that name

And thei made ſignes to his father how he would haue hym named.

When the tables wer brought hym, he wrote in this wyſe: Jhon is his name, ſignifiyng and mening that ſame name to had been geuen vnto hym by the Aungell before he was conceiued. And they did euerie one of theim muche woondre, aſwell that a ſtraunge newefound name did lyke hym, as alſo that the mother whiche had her toungue at libertie, and the father who could not ſpeake did ſo agree vpon the childes name. And now did the tyme drawe nere, that the lawe of Moſes ſhould begyn to ſpeake, whiche hitherto onely by figures and dum paternes had after a ſorte poyncted and marked out ỹ grace of the ghoſpell. The tyme was now come, that belief ſhould open the mouthe of zacharie, whiche the hardeneſſe of belief had accordyng to the promiſſe of Gabriell, ſhutte vp. As ſoone therefore as he had wrytten in the tables, by and by alſo was the tyng of his toungue looced. And the firſt power that he had to ſpeake, he did of none other thyng begyn, but of praiſyng God, by whoſe free bounteouſneſſe ſo great an heape of ioyes had chaunced vnto him. Onleſſe the Jewiſhe toungue kepe ſilence, beeyng bothe the doctrice and auauncer of carnall obſeruaunces, and alſo an auoucher of mannes righteouſneſſe: the euangelicall toungue hath no power to ſpeake, whiche is a preacher, & a ſetter forth of grace, of feith, of charitee, and preacheth not the workes of the lawe, whiche lawe doeth not recouer or geue vnto any man the praiſe of righteouſneſſe by his owne factes, but preacheth the righteouſneſſe of God by innocẽcie freely cõferred, and geuẽ through feith. But all theſe thynges, firſt, of an aged woman bearyng a childe, of the ſtraungeneſſe of the ſame childes name, of a

Jhon is his name.

And immediately was his mouth opened and his toungue alſo

And he ſpake and praiſed God.

ſoonne

soonne borne by the promisse of an Aungell, of the father of the chylde fyrst made soodainly dumme where as he could afore speake well enough, and than again of a dumme man soodainly made eloquent to the praisyng of God: all thissame was by a bruite and a common rumour spred abrode, not now emõg theyr kynsfolkes and neighbours onely, but also throughout all that same coaste of Jewrie, that is called the hill countrey, in so muche that not onely a great woondreyng, but also a certain kynde of beeyng amased, and of beyng in a trẽblyng feare, (whiche was conceiued by reason of so many & so vnwoont miracles) did possesse the hertes of all folkes in those parties. For of these preaumbles thei gathered in their myndes, that this chylde whiche was nowe borne, was lyke in processe of tyme to doo great thynges, and thynges that had afore not been heard of, forasmuche as his concepcion and birth too was so soone made notable by woondres and miracles. Thei sawe his father to bee so ferre strieken in age, that he was verai vnlyke to haue been a geatter of children: and as for his mother, besydes that she was an olde woman, thei sawe hir barainnesse to bee suche, that euerye bodye thought it past all hope that euer she shoulde haue brought foorth any chylde: thei considered the mytacle of zacharias speche, whiche had been soodainly taken from hym, and soodainly restored again: thei had heard that the Aungell Gabriel was a worker & a dooer in the matier: thei wel perceiued the inspiracion of the holy ghoste to bee bothe in the father and in the mother of the chylde: thei perceiued euerye whit of the matier to bee aboue the common rate and sorte of the birth of other children, and euerie parte thereof to haue great tokens of the vertue and power of God. All these poynctes euerye bodye in their owne herte, earnestely consideryng and weighyng, saied secretely within theimselfes: whatmanier one is this chylde lyke to bee an other daie? Not one of the Prophetes was borne after suche a woondrefull straunge sorte. For the verave myracles of thynges that haue been wrought aboute his birth, dooe euidentely declare all thissame geare to bee dooen by the power of God, whiche shall assiste the childe beeyng one specially appoyncted by God to the executyng and dooyng of some verave high thynges.

And all they that heard it same, laid them vp in their hertes, &c.

Neither dyd thei without good cause thus reason these matiers with theimselfes. For the hande of God did in veray dede extende and shewe forth his heauenly power into the chylde, and by the childe into the parentes, myndyng no lesse then in due tyme to shewe thynges of greatter woondre.

And the hãde of ỹ lord was with hym.

¶ And his father Zacharie was filled with the holy ghoste, and prophecied, saiyng: Praised bee the Lorde God of Israell: For he hath visited and redemed his people. The texte.

And to thentente that all together might bothe bee full of miracles, and also replenished with all ioyfulnesse, Johns father zacharie also beeyng altogether enspired with the holy ghoste, brast out into this hymne, sounyng wholy to the honour and praise and magnifiyng of almightie God.

Openly to bee shewed and spoken (saieth he) is the goodnesse of God, and with all kyndes of praisynges to bee magnified: who, wheras he is the God of all peoples, yet his pleasure was to bee of a speciall purpose called the God of Israel, not, as though he wer not the Lorde of all other nacions also, but because it hath pleased hym that the people of Israel shall bee a figure of that heauenly people, whiche by renouncyng and despisyng the yearthly thynges of this worlde, dooe labour to atteigne and to come vnto that eternall citie of Hierusalem, where God is wurshipped with thynges inuisible.

Of all suche, what countrey so euer they liue in, and out of what nacion so euer thei bee borne, is God to bee praised, who after so long processe of tyme

hath at laste vouchesalued in suche sorte as hath not been seen afore,to visite his people beeyng now in great agonie,& almoste clene tiered with the tediousnesse of moste carefull & longe continued bondage,& beeyng euen now at the veraie poincte of vtter dispair.Against the whiche people,Sathan,sinne and the worlde,had so mightily preuailled, that nomanier hope did now remaine,neither in the phariseis,nor in the philosophiers,nor yet in the ceremonies of Moses lawe.He hath now cast his iye lyke a mercyfull lorde vpon his said people,and hath freely redemed theim from all these euils.

The texte. And hath reised vp an horne of saluacion vnto vs,in the house of his seruaunte Dauid.

A mightie tyrãne it was,whiche hauyng a traine of an houge coũpaignie of souldiers to garde him,did ruffle,& plaie the kyng ouer all sortes of men, out of whose clawes it was not possible by any power of man to recouer the deliueraunce of the Israelites. Onely god beeyng of more puissaunce then our ghostely enemie,gaue strẽgth vnto thẽ ẏ wer weake,sendyng a captain most victorious,who through ẏ puissaunce of his godly mightinesse shoulde ouerthrowe ẏ power & strẽgth of his aduersaries:& by ouercoming death, should freely throughe faithe geue vnto all persones euerlastyng saluacion.And this sure warante & fortresse of saluaciõ he hath reised vp for vs ĩ the house & generaciõ of Dauid,who truely serued & worshipped him:vnto ẏ whiche Dauid he had afore made sure promisse,ẏ frõ his sede shoulde this benefite assuredly come vnto all suche persones,as after the spirite deserue to bee the children of Dauid,not growyng out of kynde,nor sweruyng frõ the tendre loue ẏ their said father Dauid had towardes god.Dauid valiauntely and luckily fought against forein nacions,& against the enemies of the people of Israell. And sẽblablye vnder this our captaine must we fight against enemies muche more pernicious and hurtefull,ẏ is to wete,against suche enemies, as destruie and sleagh mennes soules,Sathan with his armie of wieked spirites. And suche enemies be also the corrupt affeccions, and naughtie desires of the mynde, prouokyng and busily stieryng mẽ to suche thynges as are odious & hatefull afore god. Suche enemies also are those persones(what so euer they be) whiche haue more loue and desire to the thynges of this worlde, then to suche thynges as are godly:by whiche persones,as by his instrumentes & tooles, the deuill putteth his power and strength in vre.

In the house of his seruaunt Dauid.

The texte. Euen as he promised by the mouth of his holy prophetes,whiche were sens the worlde began.That we should bee saued from our enemies,& from the hande of all that hate vs.

Neither dooe these thynges by chaũce or at al auẽtures come thus to passe: but the thyng that god doethnowe perfourme, ẏ same had he many a longe yere sens promised by the mouthes of all the prophetes,whõ he had endewed with his spirit,as many as haue ꝓphecied sens the first creacion of ẏ worlde. For he had made promisse,ẏ by a captain of might & puissaũce,whiche should one daie bee sent,we should bee saued frõ our enemies, & should bee deliuered out of the hãdes of theim all,whiche did beare vs suche extreme malice, that they did continually wrastle & labour to drawe vs vnto death euerlastyng.

Whiche were sens ẏ worlde began.&c.

The texte. That he would deale mercifully with our fathers,& remembre his holy couenaũte. And that he wouldе perfourme the othe,whiche he swore to our father Abraham,for to geue vs, that we deliuered out of the handes of our enemies might serue him without feare,in suche holynesse and righteousnesse,as are accepted before him,all the daies of our life.

And yet was not this of the merite or deseruyng of vs,ẏ are nowe at these preset daies liuig,to whõ god hath perfourmed this same so high a benefite: nor yet of ẏ deseruyng of our fathers,to whõ he had afore promised ẏ same thig which he hath now doen vnto vs.But thus hath it pleased his gracious goodnesse

goodnesse, bounteously to geue this so great a thyng vnto vs not deseruyng thesame. Thus hath it also semed good vnto his righteousnesse, at suche tyme as best pleased hymselfe to perfourme the thyng that he had promised, to thentent he might thereby of all creatures bee perceiued to bee not onely mercifull and beneficiall, but also true and iuste in kepyng his promisse. For besydes his earnest promise, he did also make a plain bergain and couenaunt with our fathers. For beeyng delited with the woondrefull affiaunce and truste of our chief father Abraham towardes hym, (whiche was so great, that bearyng hymselfe bolde vpon goddes promisse, he made nomanier bones ne sticksyng, but went in hande to offre vp his onely sonne Isaac in sacrifice,) he swore by his owne selfe, to thesame Abraham, saiyng in this wyse: I make an othe, and do sweare by my verai owne selfe, because thou hast dooen this same thyng, and for the respecte of me and my cõmaundement hast not spared thyne onely begotten sonne, I shall blisse thee, and I shall multiplie thy posteritie and issue, as the sterres of the skye, and as the sandes that are lyng on the sea shores. Thy sede shall possesse the gates of their enemies, & throughe the name of thee, shall all nacions on the yearth be blisfed, because thou hast been obedient vnto my voice. For in verai dede, this is ỳ true posteritie and the right sede of Abraham, whiche is obedient vnto God, not by the ceremonies of the lawe, but by the obedience of beleuyng in God, who, by the meane of the ghospell, dooeth speake vnto the worlde. And vnto suche of vs is geuen the promised victorie ouer our enemies, as beeyng deliuered from the tyrannie of synne, deliuered frõ all errours, deliuered from the yoke of the deuill, haue the grace and happe to renounce our former naughtie liuyng, to the ende that from henceforth beeyng out of all care and keare, vnder ỳ wyng and safegarde of our captaine, we maie now serue no mo maisters but hym alone, (to whom onely we are bounden debtours for all the goodnesse that euer we haue) where in tymes paste we had been bondeseruauntes to ambition, (whiche is the desire of worldely honour, pompe and glorie,) we had bene bondeseruauntes to the carnall lust of concupiscence, to couetise, and vnto the deuill. Therefore we must now truely serue our saied captain, not as our forefathers dyd, with idle solemnisyng of holy daies, not with superstition of honouryng the first daye of euerie newe moone, not with absteinyng from one meate more thẽ from an other, not with killyng of beastes in sacrifice, which thynges haue nothyng but an outward sẽblaũce and shewe of holynesse in the sight of men: but with pureness of conscience, and with perfect clennesse of lyfe, whiche is the seruice most acceptable in the sight of God, who hath not regard vnto carnal oblacions, but vnto the godly deuocion of the herte, as one that loueth to haue sacrifice dooen vnto hym, of his owne gyftes. Neither must this seruyng of God be shewed or doen, at these or that daies by our owne ordenaunce therunto prefixed or appoynted (as hitherto customably hath been vsed:) but continually all our lyfe throughout. For at no tyme should there bee any ceassyng or slackyng from dooyng suche sacrifice as this: but loue and zele to godward beeyng ons freely geuẽ vs, ought with holy conuersacion, and with deuout applying of our selfes from tyme to tyme, to bee still more and more encreaced.

And remẽbryng his holy couenaunte. &c.

Gene. xxii. a.

That we deliuered out of the handes of our enemies.

In suche holynesse & righteousnesse, as ar accepted be fore God.

¶ And thou childe shalt bee called the Prophete of the highest, for thou shalt goe before the face of the Lord, to prepaire his waies, to geue knowelage of saluaciõ vnto his people, for the remission of synnes, throughe the tendre mercie of our God, whereby the date spryng frõ an high hath visited vs, to geue light to them that sate in derkenesse, and in the shadowe of death, to guyde our fete into the waie of peace.

The texte.

Happie therefore by the free goodnesse of God and blessed are we, to whõ, accordyng to the saiynges of the Prophetes, is now thus geuen a mightie redemer, and a saueour, whom no power maie banquishe or withstande.

But by the free goodneſſe of theſame God, happie and bleſſed arte thou alſo o my litell babe, whiche art thus ſpecially choſen and appointed to bethe forgoer and meſſagier of ſo great a captayne. For lyke as the daye ſterre goeth before the ariſing of the ſunne, cauſyng men to awake ỳ lye ſluggyng in ſlepe, and to loke for the clere day lyght whiche drayweth nere: euen ſo the commyng of the lorde beyng nowe at hande, who hath fullye decreed and entended by his onely ſonne to come & viſite this preſent worlde, whiche we are in: thou ſhalt goe afore him, to prepaire mens hertes to the receiuyng of ſuche a great ſaluacio, leſte if the ſame cōmyng of ỳ. Lorde ſhoulde fynd the hertes of men ſlouthfully ſluggyng, & vtterly vntowarde, ỳ helth that is now offred, might percaſe be turned into a manyfold caſtyng awaie and periſhyng of the ſoule. For truely by thy baptiſyng, & by thy preachyng, thou ſhalt bryng to paſſe, ỳ men ſhal wel perceiue theimſelfes to bee ſinners, ỳ they ſhal knowe theimſelfes to haue neede of a Phyſician, & that they ſhall knowe hym to be nowe preſente here, who alone wyll through the faith of the ghoſpell, bounteouſly geue vnto all perſones euerlaſtyng health and ſaluacion, freely remittyng and pardonyng our ſinnes, (whiche cauſe the death of the ſoule,) and freely conferryng & geuyng his righteouſneſſe vnto vs. And vnto all true beleuers ſhall this ſame come, not by any poſſible merites of mē, but for the excedyng great mercie of ỳ Lorde our God, who would not haue thē to periſhe, whō he had created. Of the almightie were we created, & by the moſte mercifullare we reſtored. We had vtterly been loſt onleſſe he accordyng to the goodneſſe that of his propre nature is rooted in him, had extēded his mercie vnto vs: onleſſe he in manier of the bright ſunne ariſyng to vs from heauen, had on euery ſide driuen awaye the derkeneſſe of our ignorraunce: onleſſe he had put awaie the dimme myſte of ſynne, and had enkiendled our cold hertes with the feruente burnyng fyer of his dere loue and charitie. We were lyng in derkeneſſe, and had no power to lyfte vp our iyes towardes him: he hūbled himſelfe doune to vs, and by ſendyng doune his bright ſhinyng beames vpō our hertes, he gaue clere & healthfull light vnto vs, where as we afore ſate in ỳ derkeneſſe of ſynne & in deſpaire of any recouerie, as in the blacke ſhadowe of death, we were vtterly blinded with manifoldidolatries, & al derkened ouer & ouer w worldely deſires, we ranne frō wickednelſe to wickednelſe, groppyng in moſt foggie miſtineſſe, enbracyng earthly thynges in ſtede of heauēly, the ſhadowes of thynges in ſtede of the thynges ſelfes, thinges carnall in ſtede of ghoſtely thynges, peſtiferous and full of poiſon, in ſtede of holſome. And loe in the botomeleſſe nyght of deſpayre is now ariſen vp vnto vs that ſame euerlaſtyng ſunne, to directe and to ſet the fete of our hertes into the waie of the ghoſpell, whiche is ỳ waie of peace, that through faith and charitie maketh a perfeict agreement and vnitie betwene god and man: breaking the ſtrife and enmitie that was afore betwene theim: knittyng all nacions of the worlde together in the profeſſion of one name, and of one faith: and finally in ſuche wyſe qualifiyng and appeaſyng all the troubleous affeccions of the minde, that euery man maie beat a perfeict ſtaigh of quietneſſe, and of atonement within himſelfe.

For remiſſiō of ſinnes.

Through the tender mercie of our god. &c

And in the ſhadowe of death, &c.

The texte. ¶ And the chylde grewe and weared ſtrong in ſpirite, and was in wilderneſſe: till the daie came, whan he ſhoulde ſhewe hymſelfe vnto the Iſraelites.

Theſe thinges did this godly olde man pronounce out of his prophetical breſte: and folowyng the exaumple of the old auncient prophetes, did in ſuche a plain ſort declare and ſette forth ỳ ſame thinges before they came, as though all together had been euen at that verale preſente houre alreadie doen. And with theſe ſo wonderfull beginnynges of the matier, the procedynges of the ſame did in moſte beſte wyſe agree. For the chylde Iohn, whiche had been after a wondreful ſtraunge manier borne, like as he grew in body accordyng to

the

the rate of his yeres, euen so did he through the inspiracion of God from tyme to tyme prosper still better and better in stedfastnesse, and strēgth of the spirite. Neither did he any lōg tyme kepe hymself at home with his father and mother in their house: but euen by and by frō his childhood, withdrewe hymself a waie from the common haunte of people, to the entent that he might not take so muche as the leste spotte of fylthynesse that maie bee, by coumpaigniyng with the multitude, forasmuche as he had been sanctified in his mothers wombe: he neuer dronke wyne nor any other strong drynke, wherby to be distempered: he neuer tasted of any worldely pleasure: he neuer tasted of any worldely honour. All worldely desires and carnall appetites he passed not vpon, but vtterly refused them, and liued emong the saluage beastes with locustes and wild honey, his wede and clothyng was of Camelles hydes, & not of sylkes or veluettes: his girdle was of an hearie thong of leather: his communicacion was continually with God. And forsouth suche a lyfe was comely for hym that was ordeyned to be a preacher of repentaunce. And the place whiche he picked out, did accordyngly agree with the prophecie, that calleth hym the voice of one crieng in wyldernesse. In this place did he kepe hymself out of knowelage by the space of many yeres, here did he lyue in silence, to the ende that whan his due tyme should be, he might shewe hymself, and speake with the more authoritie. He did not of his owne head hastily steppe forth to the office of a preacher: but at such tyme as the spirite of God had putte in his mynde to shewe forthe his lighte, and to open vnto the people of Israell how great a man he was: then dyd he streight waies begynne to doue the part of a forgoer, with no smal autoritie.

And was in wyldernesse.

Vntil the day came that he should shewe hymself vnto Israelites.

The seconde chapter.

¶ And it chaunced in those daies, that there went out a commaundemente from Augustus the Emperour, that all the worlde should be taxed. And this taxyng was the first, and executed whan Syrenius was lieutenaunte in Syria. And euery man went vnto his owne citie to bee taxed. And Joseph also ascended from Galilee, out of a citie called Nazareth, into Jewrie, vnto the citie of Dauid whiche is called Bethleem, (because he was of the house and linage of Dauid,) to bee taxed, with Marie his spoused wife, whiche was with childe.

The texte.

THus hast thou hearde the woondrefull birthe of John, whiche was as a foregoer to Christe, and as a messagier afore his cummyng: nowe shalte thou heare the muche more woondrefull birthe of Jesus Christe hymselfe, who shoulde afterward bee the onely Prince of all the whoille worlde, and shoulde moue all nacions on the yearth to the profession of his name, not by meane of threatenyng or puttyng thē in feare, but with benefites and with holsome doctrine. By the worlyng therefore and prouision of God it was so conueighed, that vnder the Emperour Augustus, (who at that tyme was Lorde of many countreyes and realmes in all partes of the worlde, and all thynges beeyng euery where in perfect peace and tranquillitie, held and gouerned the Empire of the Romaines,) all the prouinces and cōūtreys, as many as held of the Empire of Rome, shoulde be surueighed and noūbred by the polles, to thentent they might acknowelage Augustus for their Lorde & kyng, and that (as we cal it here in Englande) they might be sworne to bee true liege people to themperoure Augustus, & to his successours Emperours of Rome.

There went out a cōmaūdemente from emperour Augustus, &c.

Whiche thyng god wrought euen of purpose, that it myght appere howe muche wyder in circuite and larger the dominion of Christ did reache, thē the dominion of Ceasar: and how muche more quiete and tentel Christes manier of reignyng ouer men is, (who taketh nothyng away from vs, & yet geueth vs heauenly thinges too) then ỹ reigning of Ceasar, who although it lye not in his power to geue heauenly thinges, yet neuertheleſſe catcheth awaie our worldly cōmodities, & by extort power enforceth men to take him for their kyng, wheras the heauenly Emperour Christ dothientilly allure men vnto him by his beneficiall goodneſſe towardes theim. They that are regiſtred or booked emonge the ſubiectes of Ceasar, what other thyng do they, but acknowlage a verai ſtate of ſeruitude and bondage, & daily fynde their worldly ſubſtaūce pared away and diminiſſhed: But they that regiſtre themſelfes as ſeruauntes to this newe prince, do receyue perfect freedome, with a ſure warraunt of euerlaſting ſaluacion. And, fewe wordes to make, the Emperoure Octauius Auguſtus, although he was emong al the Emperours of Rome, a man of moſte good policie and conueighaunce in paſſyng all his aſſayres, yet many nacios ther wer, which he could not ſubdue for al his great armies, and for all his valiaunt men of warre: where as our captayne Chriſte hath without any force of armes, & without any garriſons of worldely puiſſaūce, gathered together into one churche, as into one kingdome, all the whole vniuerſall worlde, ſo many ſundry lāguages, ſo many ſundry rites, ſo many ſundry ſectes of ſeruyng this god and that god, of mens owne deuiſyng, and ſo many barbarous nacions liuyng in ſondrie priuie corners. But nowe (to goe forth in our matier,) for the executyng of this generall ſurueighe and taxe ỹ ſhoulde be taken in the countrey of Syria, there was ſent aſwell by thautorite of Ceaſar Auguſtus, as alſo by a decree of ỹ whole Senate of Rome, one Quirinus, the rewler and lieutenaūte of that prouince. And this was euen ỹ verai firſt taxe that euer this rewler toke in Syria, for diuerſe and ſundrie others were taken afterward in the ſame prouince, within the tyme of the ſame mānes beyng lieutenaunt there. At the cōmaundemente thā of Ceaſar, which this Quirinus had cauſed to be euerywhere proclaimed, al perſōs take their iourney, and goe euery one to their owne tribe and kinred that they came of, and to the citie that properly belonged to theſame tribe. And thither reſorted they euery one to acknowlage Auguſtus the Emperour of Rome for their Lord and head gouernour on earth, as the cuſtome was to do. And ſo it was, that Joſeph the ſpouſe of the virgin Marie, wheras he was of the tribe of Juda, and his wyfe Marie of theſame tribe alſo, yet neuertheleſſe dwelled in Nazareth: whiche was a poore litell citie in Galilee. Joſeph therfore ſhutting vp his doores & leauyng his houſe, reſorted towarde his owne tribe, ỹ is to wete, into Jewrie, towardes a litel preatie citie called Bethelē of kyng Dauids buildyng: becauſe ỹ bothe Joſeph & alſo the virgin Marie, did not onely belong to the tribe of Juda, but alſo were by lineall deſcent come of ỹ progenie and ſtocke of Dauid, of whoſe ſeede it was promiſed that Chriſt ſhould be. But of all theſe thinges was there no one poincte that chaūced by merecaſualtie, but euery whit of it was procured and purpoſely dooen by the prouidence and determinacion of god, to thentent that thende and concluſion of altogether, ſhould in euery behalfe agree with the holy ſaiynges of the Prophetes, whiche diuided ỹ glorie of ſo great & ſo high a matier betwene two cities, that is to wete, the kyng of the worlde to be conceyued and bred vp in Nazareth, and theſame kyng to be borne in Bethleem accordyng to the prophecie. To ỹ ſame place than did the virgin Marie alſo beyng great with chylde, and nowe euen verai nere hir tyme, accōpaignie hir ſpouſed houſebande Joſeph. Thys virgyn though ſhe had a great bealie, yet refuſed not to trauaill ſuche a great

And this taxyng was the firſt, and executed when Syrenus was Lieutenaunte in Siria. &c.

Becauſe he was of the houſe and lynage of Dauid. &c.

a great iourney with hir housebande: she forbore not to be ouer to come in ỹ sight of men, knowyng hirself in hir owne conscience to bee clere from all spotte of synne: she thought not skorne to be obedient and seruiceable to hir housebande, though ỹ tyme was at hande, whan she should be a mother, and bring forth God: she disdeigned not to be taken and vsed as the wyfe of a poore Carpēter, though she wer a woman full and whole consecrated to God.

The texte. ¶ And it fortuned, that whyle thei wer there, hir tyme was come that she should be deliuered. And she brought forth hir first begotte sonne, and wrapped hym in swadling clothes, and laied hym in a maungier, because there was no roume for them in the ynne.

And so, whyle thei by occasion herof made their abode there for certain daies, and remained in the citie of Bethleem: it fortuned that the full monethes of hir goyng with childe expired, and the tyme of hir deliueraunce was now come, whiche thyng God wrought to thentent it might the more euidently be knowen and seen to all persons, that he which was than borne there, was naturally verai man in dede. The Lorde of heauē and yearth picked out for hymselfe to be borne in a slendre and basse litell toune, in whiche neuertheless he had no house at all: he chose out parentes of the poorest and lowest sorte. It was also his pleasure to bee borne in a straūge place frō his owne home, to the entente that we should be ashamed bothe of our pride, and also of our auarice, and that we might at lestewyse by his exaumple learne, that mans felicitie is not to bee measured or estemed by these common gooddes of this transitorie worlde, whiche if they bee not taken awaie from vs, yet we first or last are taken awaie from them: but the blisse of man to be estemed by suche good thynges and treasures, as endure for euer: yea and that it might ferther be a lesson for vs to gather and laie vp treasures to that same countreyward, to the ende that we maie there continually without ende, haue the fruicion of theim. For yf we wyll vprightly make comparison of the matier with true iudgemētes, there was more dignitie and high estate, more power, & more maiestie, in this same moste humble and poore birth of Christe, then in all the pompes, triumphes, and solemne shewes of royaltie, of all the Emperours that euer wer.

And she brought forth hir first begotten sonne.

Thus than in Bethleem (which is called the house of breade) did this holy vōg virgin bryng forth vnto vs, that same heauenly breade, of whiche who so eateth, doth neuer dye. And this was that same onely childebearyng of a virgin, the lyke presidēt or ensaūple wherof, was never afore, nor neuer after followed. And the child was to his mother hir onely sonne, and in respecte to vs hir fyrst begotten, in respecte of vs (I saie) whom he hath in spirite ioyned to hymself, and made vs bothe his brethren and also partakers with hym of his euerlastyng inheritaunce, because he would not come alone to his father, but he, as the first begotten sonne on his owne partie, would bryng with hym many mo brethren besydes hymself to the felowship and partakyng of euerlastyng saluacion. Now whā this litell babe was borne, the mother did not put it forthe to the nourcyng of other women, (for on the one side, for tender motherly loue that she bare to it, she would none other nources but hirselfe, and on the other syde, by reason of hir pouertie she had none,) but hir verai owne self with hir owne handes, lapped it vp in swadlyng bandes and cloutes suche as shee had. And because that in the common ynne, where hosterie and lodgyng was kept, there was by reason of the great resort of welthier geastes, none other roume ne place void for hir beeyng but newe deliuered of child, she laied doun hir yōg babe in a mangier that was thereby, in stede of a cradle. Geue eare thou proude ryche man what euer thou be, that heapest together possessions and landes vpon landes, and that art in euery corner a builder of houses, of fermeholdes, of mainours, and of palaices. He that is bothe the Lorde and also the maker of heauen and yearth, and to whom thou thy selfe hast in baptisme professed

And laied hi in a maungier because there was no roume for thē in the ynne.

and acknowelaged thy self a disciple & seruaunte, is borne in a straunge place from his owne home, & hath not ne can geat so muche as a litel corner of good roume in a common hosterie. If thou acknowelage thy soueraigne Lorde and maister, whose cõmaundementes thou hast by a feithfull othe bounde thy selfe to obey and fulfyll: leat it not grieue thee to folowe his exaumple, but rather bee thou ashamed of thyne owne proude mynde.

The texte. ¶ And there were in thesame region, shepeheardes watchyng and keepyng their flocke by night. And loe, the aungel of the Lorde stoode hard by them, and the brightenesse of ỹ Lord shone round about them, and they were sore afrayed. And the aungell saied vnto them: be not afrayed: for beholde, I bryng you tidynges of great ioye, that shal come to all people. For vnto you is borne this day in the citie of Dauid, a sauioure, whiche is Christ the Lorde. And take this for a signe: ye shall fynde the childe wrapped in swadlyng clothes, and laied in a maungier. And streight way there was with the aungell a multitude of heauenly souldiers praisyng god and sayyng: glory to god on high, and peace on the yearth, and vnto men a good wylle.

Herken now in what sorte this humble poorenes of birth is altogether ful of all princely royaltee. There was a toure not ferre from Bethleem, called in the Hebrue toungue the toure of Ader, (as if ye should saye in Englishe, the toure of the flocke) and it was so named, because that by reason of the good pasture groundes that laie in those parties, there was verai great store of shepe and other catal pastured there. And in dede of this toure Ader dooeth the Prophet Micheas also make mencion, lyke as he dooeth of Bethleem. There were therefore in those quarters diuers shepeherdes that watched abrode in ỹ night seasons for safegarde of their flockes. Verily euen by the thyng self geuyng a good lesson, what thyng bishops ought of their bounden duetie to do for the helth of the people committed to their spirituall charge, if they wyll folowe ỹ ensaumple or steppes of Christ the Prince and head of all shepeherdes. And in ỹ night tyme was thatsame most bright sunne of righteousnesse borne, which should on euery syde put away the derkenesse of the worlde. And his pleasure was, first of al to haue his birth knowen, rather to men of lowe degre, because he was borne after a poore sorte, and to shepeherdes, because hymselfe was a ghostely pastour, then to Emperours, to kynges, to rulers or deputies of coũtreyes, to Pharisees, to Scribes, to bishops. And loe, sodainly the Aungel Gabriel stood on high directely ouer theyr heades, and besides hym also a certain straunge light soodainly flusshed and shone round about the shepeherdes, which was neither the light of the sunne, nor of the moone, ne of any candel. But although thissame wer a thyng that semed nolesse then to betoken some good luckie thyng to be toward, yet the shepeherdes, by reason of the vnwoont and soodain miracle, wer all at ons throughly taken with a verai great feare. But the Aungell anon taketh away this feare with speakyng amiably vnto them. Noone away all feare (saieth he) there is no cause why ye should drede. For I am come to be vnto you a messagier of a moost gladsome matier, and suche ioy as neuer yet hath bene heard of, do I bryng, not to you onely, but also to all the people of Israel. The godly mouthes of the Prophetes long and many yeres gon had promised you a sauioure. Many a long yere hath Messias been loked for. And this night is that same Messias borne, and borne he is vnto you all. And this is the verai true Messias, the Prince and Lorde of all, a kyng & a priest anoynted of God frõ aboue. And in dede borne he is in the citie of Dauid called Bethleem, accordyng to the holy saiynges of the Prophetes, euen thissame verai night. Go ye, and enquire of hym. I wyll geue you a token wherby he may be knowen. Goe ye to the common ynne, and there shal ye fynde the litell suckyng babe lapped in swathyng clouts, and laied doune to rest in a maungier. Assone as Gabriel had thus muche saied, immediately was heard a great

For vnto you is borne this date in the citie of Dauid a sauioure whiche is Christe the Lorde.

great multitude of heauenly souldiers, that is to say, of Aungels, who are the ministres and seruauntes of the Lorde beeyng mightie and puissaunt in battaill, and the whiche also do warre and fight for vs against the Princes of this worlde. These Aungels with suche an heauenly armonie and with suche a melodious swete noise as no tongue can expresse, did syng songes of praise vnto God, magnifiyng and settyng furth his vnspeakable loue towardes mākynde, and declaryng the great ioy and gladnes that they had conceiued on the behalf of the same mākynde, to whom so great blissfulnes had through Goddes mere fauour and mercy so happened. And the hymne forsouth which that same heauēly quier of Aungels with suche swete tunes syng all together in one charme, was this: Glorie on high to god, and on yearth peace, and in men good vville. Whiche song of the Aūgels doth thus muche in effect signifie vnto vs, verily, that in this matier no poynct at all of glory is due neither to the Aungels ne yet to man, but all the whole glory and laude therof, is due vnto the onely goodnes of God, who of his mercy and loue towardes vs whom he hath created, doeth by woondrefull waies and conueighaunce prouide for vs from heauen, to the entent that we should wel perceiue, that whatsoeuer thyng either for our honour and auauncement, or els for our helth & saluacion dooeth happily chaūce vnto vs, it commeth vpon vs from heauen: and that we ought here on yearth to wishe or desire none other thyng but peace whiche may abolishe syme, and bryng vs into the fauoure of God, and the whiche may knit vs together with mutual loue and charitie of one towardes another. For this same is truely the peace, (not of the worlde, but of God) whiche doeth excede and passe al the cōpace and reache of mans vnderstandyng, and ferre out weigheth all poyncte and degrees of any blissfull state that may be in this present worlde. And this peace is frely offred vnto vs through this reconciler and maker of atonement betwene God and man, not by any meane or helpe of oure owne merites and desertes, but of the readie and willyng goodnes of God towardes vs, whom it hath pleased after this woondrefull maner to prouide for the recouerie and sauyng of mankynde.

Praisyng God.

Glorie to god on high.

And peace on the yearth, and to men good wille.

¶ And it fortuned, assone as the Aungels wer gone away from them in to heauen, the shepeherdes saied one to another: Leat vs go now euen vnto Bethleem, and see this thyng that we heare say is happened, whiche the Lorde hath shewed vnto vs. And they came with haste and found Marie, and Joseph, and the babe laied in a maungier. And whan they had seen it, they published abrode the saiyng whiche was told them of that childe. And all they that heard it woondred at those thynges whiche wer tolde them of the shepeherdes. But Marie kept all those saiynges, and pondred them in her heart. And the shepeherdes returned, praisyng and laudyng God for all the thynges that they had heard and seen, euen as it was tolde vnto them.

The texte.

The Aūgels assone as they had with theyr mooste ioyful and gladsome noise begonne vnto the shepeherdes with singyng this song in honour of the childes birth, returned again into heauen. This done, the shepeherdes beeyng a sort of good homely plain folkes, came and laied theyr heades together in counsail, not doubtyng of the wordes that the Aungels had spokē, but coueting more fully to knowe the thyng that they had heard. Thus therefore spake they emong thē selues, and sayd one to another: Leat vs dooe as the Aungell hath aduertised vs, leat vs goe hens euen streight to Bethleem, that the thyng whiche we haue with our eares heard to be happened, we may euen there presentely see and beholde with our iyes, to the entent, that we may with the more readie and perfeict truth and credite, speake, and declare vnto others, the thyng that ỹ Lorde hath vouchsalued to geue vs knowelage of, by his Aungels. This godly deuise lyked them all.

The shepeherdes sayed one to another.

Leat vs go now euen vn to Bethleem and see this thyng.

And so furth on theyr way go the shepeherdes with all haste: deuocion, and godly zele was a spurre to theyr heartes to pricke them forewarde: anon wer they

they come to Bethleem, and come thei wer into the ynne appoynted. And there (euen as the Aungel had promised) they fynde Marie newly deliuerd of childe, and Joseph a witnesse of the virgins deliueraunce, and the babe also bound vp in swathyng clothes, and laied thereby in a maungier. These deuout and godly shepeherdes are nothyng at all offended, neither with the bare pouertie of the tendre young virgyn, nor with her husbande beeyng to the sight and estimacion of the worlde a man of the meanest and basest sorte, ne yet with the poore litel babe, whom for default of a more commodious place, the parentes wer faine to laie doune in a maungier, (whiche thynges would haue made ỹ proud Phariseis and Scribes to take vtter scorne and disdaine at the matier,) but ỹ shepeherdes are by all these thynges the better confirmed to beleue the matier more stedfastly, whan thei by witnesse of theyr owne iyes perfectely knewe & found, that it wer no fables ne lyes that the Aungel had told them tidynges of. And here may we note, that tendre loue and zele towardes God, hath in all persones (be thei neuer so slender or lowe of degree) a certain wysedome & worldly cast of it owne in thynges. For these shepeherdes did not euen byanby publishe abrode the thyng that they had heard: but assone as thei perfectely knewe the thyng to be certaine and out of doubt, than did they not feare to talke the thyng that thei had heard, abrode also, emōg other coumpanies. Christe loued to haue the talke of his birth, and his cummyng, fyrst to arise and begynne of suche reporters, and publishers, as wer men of suche simplicitie and plainnes, that no man would suspecte or mystrust any of them either of fablyng and lyng, orels of clokyng and countrefeictyng. They had no suche wit as to inuent a lye of theyr owne brains, they could no skylle to deuise or to put any thyng more thē trueth to that that they had seen, but the thyng that they had heard and seen, euen as they had heard and seen it, euen so and none otherwyse did they shewe tidynges of it vnto men of good heartes and dispositions. And amōg no smal numbre of menne, did the wordes of the shepeherdes fynde credence, in so much that it made a great maignye veraie desirous and fain to haue a sight of the childe. And here in this behalfe marke thou and considre the wyse sobernes and demurenes of the holy tendre virgin Marie. She learneth of the shepeherdes what newes the Aungell tolde them, and what song the quier of the heauenly souldiers did syng, and she alone on her owne partie, holdeth her peace, kepyng close in her breste, and with diligent consideracion weighyng and conferryng in her owne hearte, all these thynges that had fortuned as well nowe at this present, as also afore whan the Aungell appered vnto her selfe. She kepeth secrete (vntil the due tyme should come to open it,) all the mysterie of her beeyng conceiued with childe, she was yet a pure virgin, she maketh no bauntes ne braggues in coumpaignie emong other folkes, of her happie fortune. She had afore vnto the Aungell Gabriel promised her selfe a ready handemaiden for God to worke his wyll vpon, and euen lyke an humble handemaiden she vseth her selfe. She maketh no woordes at all, but depely considereth in her mynde, the straunge course of Goddes worckyng and drift in this matier. She considereth all thynges to bee full of straunge miracles, she seeth in euery parte of it two extreme contraryes myngled together, that is to wete, on the worldes behalfe excedyng lowenes, pouertie, and abiection, and on Gods behalfe vnestimable highnes and maiestie. For a young babe is conceiued in the wombe, but an Aungell was the messagier that so it should bee, and the holy ghost ỹ worker of it: A chyld is borne, but the mother of it is a maide: it is laied in a maūgier, but the Aungels beeyng full of all godly reioycyng do syng from heauen in honor of it. It lyeth vnknowen in a blynde corner of no regarde, but all heauen bougheth doune to wurship the maiestie of it, assone as it is borne.

And whan thei had seen it, &c.

And all they that heard it, &c.

But Marie kept all those saiynges, &c.

Now these thynges thus beeyng done, the shepeherdes returne backe againe to

theyr

theyr flockes, glorifiyng and praisyng God as concernyng all the thynges that they had heard of the Aungels, and for that they had truly foũde euery thyng euen as they had heard afore of the same Aungels.

¶ And whan the eight daye was come, that the chylde should be circumcised, his name was called Iesus, whiche was named of the Aungell, before he was conceiued in the wombe. The texte.

But assoone as the eight day after her deliueraunce was come, at the which eight daye, the lawe of Moses commaundeth euery manchilde to bee circumcised, that is to say, to haue the foreskynne of his flesche pared awai roũd about, (for this thyng from Abraham furthward it pleased God, that it should be ỹ signe and the marke of all suche as shoulde bee reputed or taken to bee of his sede and generacion) the lawe was satisfied in this poynct also, in consideracion that he was not come to breake or to fordooe the lawe, but to fulfyll it. Neither dyd he disdeigne to take the accustomed remedye appoyncted by the lawe, euen as though he had been subiect to synne as his parẽtes wer, wheras he alone and none but he was fre and clere from all corrupcion of synne, and he alone that should take awaie all the synnes of the worlde, and should chose vnto hym a newe people, whiche shoulde haue an heart wel clensed from all the desires of the flesche, and that not with knyues of blount stone, but with the sharpe sweorde of the woorde euangelicall, whiche pourgeth and clenseth all thynges through fayth. Yea, and a name was geuen hym too, as the custome and ỹ manier was to do to others. For he was called in Hebrue Iesus, which souneth in Englishe saueour. And this name was not by a casual chaunce at all auentures, orels by mannes wille geuen vnto this childe, but by the authoritie and commaundemẽt of God it had been appoyncted and geuen hym afore of the Aungell Gabriel, ere he was conceiued in the birgins wõbe: whiche was done to the ende that men might euen at the fyrst, by the veraie woorde of his name, bee aduertised and dooen to wete, that thissame was veraie he, whiche should throughly geue vnto all persones true health and saluacion, and should in suche wyse represent the true guyde & capitain Iosue, that whan his people were clene pourged from all filthynesse of vice and synne, he should conueigh and bryng them into the lande of heauen, flowyng moste plenteously with ioyes euerlastyng. His name was called Iesus. &c. Gene. xvi. b. Matth. i.

¶ And whan the tyme of theyr purificacion (after the lawe of Moses) was come, they brought hym to Hierusalem, to present hym to the Lorde (as it is wryten in the lawe of the Lorde: Euerie manchilde that fyrst openeth the matrice, shalbee called holy to the Lorde) and for to offre (as it is sayd in the lawe of the Lorde) a paire of turtle doues, or two yong pigions. The texte.

Hitherto (that is to saie vntill the circumcision of Iesus the eight daye after his birth,) all that was done, was nothyng but as it were makyng of signes and profers vnto the ghospell vnder certain figures, the whiche ghospel was of necessitie to bee preached fyrst vnto the people of the Iewes. On the fifth daye after the circumcision, there came thre Magians (that is to saie Philosophiers of high learnyng in the priuities of Astronomie, and the other sciences mathematical) and these Magians had by the shewyng and poynctyng of a certain newe sterre been halfe enforced to come from a ferre place out of the East countreyes, purposely to see this chylde. They kneled doune and worshipped the newe borne soueraigne of the worlde, and honoured the same with mystical presentes or gyftes, signifiyng by a certayne shewe and semblaunce of thynges, (suche as might be made,) that the Gentiles shoulde in tyme to come, enbrace the grace of the ghospell, whan the Iewes beeyng manquillers

and

And whan the tyme of theyr purifi-cation. &c.

and murderers of Jesus, had wilfully cast of and forsaken the same. Again, whan the .xl. daie from Maries deliueraunce was come, at whiche .xl. daie, the lawe of Moses willeth & biddeth any manchilde, beeyng the fyrst borne child of a woman, to bee presented vnto the Lorde, and ferther appoynteth a gyfte or a present to bee offreed for the purifiyng aswel of the chylde newe borne, as of the woman that laie in, (because the common childebearyng and deliueraūce that women haue, is not without muche vnclenes of the bodye) this tendre young virgin beeyng one of moost singular demurenesse and mildenes, refuseth not in this behalfe neither, to seme lyke vnto other women, whiche after the common course of nature do bryng furth children, ne auoydeth to do as they do: wheras in this her childebearyng there was nothyng at all defyled with any spotte of vnclenes, but euerye part of it replenished with heauenly puritie and with holynes. For what poynct of vnpurenes could suche a woman haue in bearyng chylde, as without so muche as ons touchyng of any man had conceiued by the onely power and vertue of God enbracyng her thrugh the worckyng of the holy ghoste. And as touchyng the chylde, I pray you, was it possible for any spotte of filthynes to bee in suche a chylde, as beeyng borne from heauen, was come into this worlde euen for this onely purpose, that he alone and onely might pourge all mankynde from all filthynes of synne. But partely it was the wille and pleasure of God by suche notable exaumples of soberneſſe and humilitie as these be, to breake the pryde of man: and partely it was conuenient that he which was come to pergette and close vp bothe the broken walles, that is to saye, was come to ioyne and knit the people of the Jewes and the people of the Gentiles bothe together into one profession of the ghospell, shoulde in all behalfes and in all poynctes satisfie the lawe of Moses, from whiche the fyrst fayth and authoritie should afterward procede and come vnto the ghospell.

They brought hym to Hierusalem, to present hym to the Lorde.

The mother therefore and Joseph, (who by the determinate and aduised worckyng of God was yet still thought and supposed of euerye man to be the father of Jesus,) brought theyr young babe vnto Hierusalem, to thende he might in the temple there bee presented in the sight of the Lorde, to whom he was dedicated and halowed: not as though God wer not Lorde and true owner of all thynges, but by a mysticall figure, to teache vs, that suche hertes and none others, bee throughly accepted afore God, as after the subduyng and vanquishyng of all the inordinate desires of the flesshe, (in whiche reigneth naught but the corrupcio of nice tenderenesse) do w manly strength of ỹ spirit, stoutely set furth towardes those thynges wh, ihe are heauely and euerlastyng.

Exod. xiii, a. and, xxii, d.

The lawe of Moses meanyng this same thyng, had prescribed and appoynted, that euerye male kynde, as soone as it had ones opened the matrice of the dame, and were come into the worlde, should be reputed and taken for halowed and consecrated to the Lorde, whether it wer brought furth by a woman or by any other brute beastes, to the entent that euen of these also the fyrst fruites

Nume. viii. b.

should bee allotted vnto the priestes, and yet vnder suche condicion, that the fyrst borne of mankynde might bee redemed with a small offreyng and

Leuit. xii, a,

bought out of the priestes handes, except it wer a chylde of the tribe of Leui. But the lawe selfe doth openly discharge and deliuer this holy chyldewyfe from the bande of the lawe, whan it sayeth in the third boke of Moses entiteled Leuiticus: If a vvoman haue conceiued, and borne a manchilde &c.

Exod. xiii, a,

For this mother was neither properly to bee called a woman, forasmuche as she knewe no parte of any mans bodye, nor had brought furth chylde by receiuyng seede from any other partie. And agayne whan it sayeth: Euery one of the male kynde that first openeth the matrice. &c. It dooeth sufficientely declare it selfe to mene of the common manier of deliueraunce that

mothers

mothers haue of theyr children, whiche mothers, by reason that the seale of theyr virginitie is broken vp afore by the man, do bring furth childe neither without muche vnclenes, nor yet wout a certain kynd of beyng put to shame. And as for this heauenly chylde, neither whan it entred, nor whan it came furth, did by any meanes pollute the enclosure and tabernacle of the maidenly wombe of his mother, but rather did consecrate the same and seale it vp: that from henssurth neyther her bodye beyng a temple ones for euer dedicated vnto God, ne yet her soule beyng (as ye would saie) a closet for the holy ghoste replenished with all odoriferous swete sauoures, might bee opē to receiue any staiuyng or corrupcion of worldely filthynes. Hetherfore whiche was the Lorde of all thinges that are bothe in heauen and in earthe, was presented and offreed in the temple, as one subiecte and bounde vnto the lawe. And he was agreed for and redemed out of the priestes handes againe for a small price, whiche shoulde afterwarde redeme all the whole vniuersall world with the price of his bloude. For ỹ lawe had prescribed, ỹ the parentes myght bye out their fyrst borne manchylde with a lābe of one yere olde, which was geuē to be a burnt offreyng: & than besides ỹ lambe, there shoulde be brought a male Pigiō or a turtle doue for the pourgyng & doyng away of synne if any spot therof had bene gotten, either in the carnall copulacion at the begeattyng of ỹ childe, or els afterward. For it ought on euery side to be pure, what soeuer thing is to be offreed vnto the lord. That if ỹ penurie and lacke of substaūce on the parentes behalf, could not wel suffre a lambe to be geuen, than in stede of the lambe there was geuen a turtle doue, or a young pigion for the redemyng and biyng out of the childe, and the other birde was offred for the pourgeyng of synne. They offred therefore the gifte of poore folkes. And there is no doubt but that they would haue geuen a more bountifull offreyng, had not theyr pouertie bene a lette therof. They had hertes ryche with good loue and zele toward god, but for an ensāple to be prepared for vs to folow, their professiō & open knowlagyng of their pouertie was more expediēt, and serued better. And all these thynges wer by ỹ dispensacion of gods ordinaunce thus executed and doen, partely for many other causes and consideracions, & moste specially for this cause and purpose, ỹ the veraie truth of our humayne nature might by so many euident proufes & tokens bee declared to bee in the chylde. Marie was seen with her great bealie in the ynne: wtin a litell space, as soone as she had brought forth chylde, her great bealie was gon again: the chylde beyng but euen ne wborne, was knowen & founde out by ỹ shepeheardes: he was sought out and worshipped of the Magians: he was circumcised after the solēne custome vsed in that nacion: and eftsons brought he was into the temple, and there openly presented vnto the priestes: by these thynges it came to passe, ỹ neither any bodye might doubt of his byrth, & yet he by litell & litell came to the notice & knowlage of mo & mo, but moste chiefly of meane folkes, yea and of none but godly and deuout persones onely. For mete it was, that suche a thing should neither with a fewe proufes bee enforced, nor yet wt only cōmon pointes of euidence bee confirmed, ỹ whiche beyng credited and beleued, shoulde vnto all ages and tymes aswell past as to come, and to all persones, bring euerlasting helth and saluacion, and beyng not beleued should cōtrarywyse bringe euerlastyng death. An Aungell therefore commeth in message from God, & bringeth worde of the thyng afore vnto Marie: her spouse Joseph is ioyned vnto her afore, to the ende he maye bee a true witnesse of the matier: Elizabeth whi he had liued barain tyll she was an aged woman bryngeth furth chylde: zacharie, whan he had a long tyme continued dumme, is restored to the vse of hys toungue, and hath hys speche agayne: bothe of them aswell zacharie as Elizabeth are sodaynly rauyshed with the spirite

And to offre as it is saied in the lawe of the lorde. &c.

Leuitici. xii. d

of prophecie: Jhon leapeth in his mothers wombe for ioye: a virgin without mannes help conceiueth chylde: Magians beeyng straungiers of a ferre countrey come rennyng to haue a sighte of the childe, and doe worship hym on their knees: Shepeheardes talke of hym abrode, & declare openly that he is come. By suche a great noumbre of euident tokens, and by so many straunge wonders and miracles is the new birth of this childe approued and autorised.

The texte. ¶ And behold there was a man in Hieruſalem, whoſe name was Symeon. And the ſame man was iuſte & godly, & loked for the conſolacion of Iſraell. And the holy ghoſte was in him. And an aunſwere had he receiued of the holy ghoſt, that he ſhould not ſee death, except he firſt ſaw the lordes Chriſt. And he came by inſpiracio into the temple. And whā ỹ father & the mother brought in the childe Jeſus, to doe for hym after the cuſtome of the lawe: thē tooke he him vp in his armes, & ſaied: Lord now leattest thou thy ſeruaunt departe i peace, according to thy promiſe. For myne iyes haue ſeen the ſaluacion: whiche thou haſt prepared before the face of al people. A light to lightē ỹ Gentiles, & the glorie of thy people Iſraell.

Now to the entente that there ſhoulde bee no ſexe, no age, no ſtate or degree of men, nor no profeſſion, but that Chriſte ſhould haue teſtimonie and witneſſe of euerie one of them: neyther any one body left behynde, but that he might aſſuredly promiſe vnto hymſelfe health and ſaluacion at the handes of the ſame Chriſte: there was at the ſame tyme in Hieruſalem a certayne manne named Symeon, a man by reaſon of olde age colde in his bodye, but in ſpirite feruent hotte: of bodye feble and impotente, but of ſoule quiuer and luſtie: of yeres drye and wythered, but in all perfecteneſſe of good liuyng as freſhe as floures: that is to wete a veraie iuſt and vpright man, and in veraie dede a deuout man, and full of Godlyneſſe: not huntyng aboute for glorie and lucre at the handes of menne after the exaumple of the Phariſeis, but right deſirous and muche hungryng for the health and ſaluacion of all mankynde in general: whom no delite or pleaſure did make willyng to continue in this lyfe, ſauyng onely that he mighte with his owne iyes ons ſee the veraie ſelf Meſſias, whō the holye ſaiynges of the prophetes had promiſed to come for the veraie entent and purpoſe to reconforte the people of Iſraell, whiche people had been long tyme afore manye wayes in muche diſtreſſe, and did euen veraie than liue in greuous affliccion. This Symeon (as in dede a good mā he was) had aſſured knowelage afore by inſpiracion of the holy ghoſt, that the ſame daie and tyme was now alreadie come. And wheras he had with moſte ardente praiers beſoughte the lorde to geue hym the gifte, that he might but euen ons with his bodyly iyes beholde the Meſſias no weſo many hundred yeres looked for: he had in the ſecrete cloſet of his godly breſte receiued an aunſwere of the holy ghoſte, that he ſhould bee ſure not to departe out of this preſent lyfe, but that he ſhould firſt ſee with his bodily iyes that ſame bleſſed babe, whō he had ſeen many a daie afore with the iyes of his feith, to the ende he might witneſſe hym to bee come in dede, whom he did nothyng doubte but that come he ſhoulde: that ſame bliſſed childe (I ſaye,) whom for a veraie ſouth god had ſingularly aboue al other mē enoynted, that he might haue and enioye both a kyngdome for euer to endure, and alſo a prieſthood neuer to bee abrogated or abolished. Therfore whā the tyme ſhould come that the childe Jeſus ſhould bee brought into the temple (as we haue ſayed,) the bliſſed old man afore named, beeyng ſecretely warned by the mocion of the ſpirite, came euen a litle before into ỹ tēple. And whan Marie the mother of the childe, and Joſeph, who was yet ſtil beleued to bee his father, brought the babe into the temple, there to execute and to dooe ſuche thynges as vnto the accuſtomed rites of purificacio did apperteine: as ſoone as the chylde was offered vp, and the prieſt had receiued it as the manier was, and had bliſſed it: the godlye zele of the olde man coulde no longer forbeare, but that he alſo would nedes take in his armes the litell young babe,

And the ſame man was iuſt and godly. &c.

And the holy ghoſt was in hym. &c.

And he came by inſpiracio into the tēple

Thā toke he hym vp in his armes, and ſayed.

babe, whom he had so greatly longed for, and euen furth withall, his voyce (beeyng in case not lõge after to continue, but to fayll by reasõ of age,) so dainly brast out into the praysing of God, synging out a moste swete & melodious song muche after the sorte (yf ye wyll so lyken it) as in the poetes & Philosophiers it is wrytten, ỳ the swannes vse to dooe a litel before they shall dye: & thus he sayed: All my desires o Lorde are now fully satisfyed. Now wyll I be wyllyng & glad to dye: For now thou geuest thy seruaunt leaue to departe with a restefull & a quiet mynde, not felyng ne hauyng any ferther want at all or lacke in this lyfe, but euen desirous & fain nowe to passe out of this feble olde carkesse vnto the blissed coumpanie and felowshyp of the godly persones, whiche haue longe afore now loked for this daie, and yet neuer had the happe to see it, but with the spirituall iyes of their faith. My prayers are now more aboundauntly satisfied, who haue had the happe euen with my bodily iyes also to see, and to whõ it hath been geuen in myne olde armes to embrace thine onely sonne by whom, & through whõ it hath pleased thee to geue true healthe & saluacion, not only to the people of Israel, but also to all nacions of the vniuersall worlde. In this babes litell bodye (though it bee but homely & symply borne to the syght of the worlde) I acknowlage, o lorde, thy vertue & power. I acknowlage this babe to bee the lyghte of the worlde promised by the holy sayinges of the prophetes. I acknowlage this childe to bee the bright sunne, whiche it was thy holy wyll and pleasure to haue spring vp & arise vnto the worlde, that it might on euerie syde driue cleane awaye the derkenesse of all ỳ Gentiles, & that thy people Israell might haue whereof not without good cause, to glorie: thy people Israel (I saye,) beyng in true dede thy verai owne, not after the flesshe onely, (wherbyns in dede the begynnyng of this saluacion hath proceded:) but after a spirituall kynred, whiche is acquired & purchased through the faith of the ghospell. For suche an one verayly is to bee called by the name of Israel, whosoeuer earnestely fixeth deuout & godly iyes vpon this same light, and with the violence of faith, forceably breaketh into ỳ kingdome of heauen. In tymes past hitherto, the people of the Iewes hath gloried and made all their baunt vpon Abraham, Isaac, and Jacob: they haue gloried and made great bauntes of Moses, of their temple, and of the prophetes: but now frõ henfforth the ghostly Israel, (whiche is here & there in sundry places dispersed throughout al the worlde,) shal glorie on thy sonne, whõ thou hast vouchesalued to send after al the others here mencioned, as one ỳ in greatnesse, in vertue, & in power is ferre aboue them all. Now at this present in dede he lieth hidde in a corner, not knowen as he ought to be, but of verai fewe persones: but in tyme to come ỳ light of him shall blase abrode, & he shal w his bright shinig beames, lighten al quarters & coastes of ỳ worlde.

Lord, now leattest thou thy seruaunt depart in peace.

For myne iyes haue seen the saluacion &c.

A light tõ lighten the Gentiles, &c.

¶ And his father & mother meruayled at those thynges, whiche were spoken of him. And Simeon blissed them, and saied vnto Marie his mother: beholde, this chylde is set to bee the fall & vprisyng again of many in Israell, and for a signe whiche is spoken agaynst. And moreouer the sworde shal perce thy soule, ỳ the thoughtes of many hertes may be opened.

The texte.

Nowe the mother of the infaunte, and Joseph seeyng all this to bee spoken of the olde man Simeon, by the inspiracõ of the spirite of god, conferryng it also with the other thynges ỳ had gon afore, saied neuer a worde but meruayled in their myndes what the olde mannes wordes might mene. But Simeon, whan he had blissed the chylde, & also had prayed god to sende the parentes muche ioye of him, turnyng himselfe vnto Marie, saied vnto her: This sonne of thyne, although he hath been geuen vs of god, to the ende, ỳ he maie geue vnto all persones euerlastyng saluacion: yet through the defaulte of mã it shall so chaunce, that lyke as he shall lyfte vp to the hope of euerlastyng helth a great maignie, whiche shall wyllyngly embrace the gifte of God: euen

so a great nombre of the people of Israell, vtterly despisyng the bounteous goodnesse of god cummyng towardes thē, & offryng it self vnto thē, shall bee cast down vnto eternall dānacion. For whan the trueth shall by this thy sonne be opened & published, many shal fal which afore semed to stande, & many shal arise vp, that semed to lye in the dust. He hath been loked for of al ỹ Israelites: but he shall not bee receiued of thē all. For he shal bee set vp vnto all for a signe, suche an one as neuer hath yet bene set vp sens the beginning of the world: but yet shal he be one that shal haue many a mā to speake against hym & deny him. The Pharisees, the Scribes, & the bishops shal make muche murmuryng & pratyng agaynst hym: the vnbeleuers & heretiques shal make muche clamouryng & rorying agaynst hym. And so muche sedicious brablyng shall frō euerie place be reysed agaynst hym: that euen thou thy self shalt not be without some parte of the euilles that shal come. For the crueltie of thē shal not light vpon suche persones onely, as shal beleue on thy sōne: but also thy veraie owne harte and soule, shall the sweord of dolour and griefe perce. Suche a signe hath it pleased god to shew furth before the iyes of all men, that the clere light of the trueth beeyng ons shewed furth to shyne abrode, the thoughtes of men might and should bee discouered, which afore laye hidden in their hartes: & that the course of thynges should in suche wyse be turned the cōtrarie waie, as ỹ thyng selfe might plainly declare, that they wer ferre of frō the true righteousnesse, whiche in the sight & iudgement of men, semed to sitte euen in the highe chaire of righteousnesse: & suche to bee manifestly found wicked, as had gottē & taken into their owne handes, the doctrine & teachyng of true religion to warde god: & contrary wyse suche as afore wer reputed for men ferre out of the waye of true religion & godlynesse, might be plainly declared to haue been muche more nere vnto true religion, thē the others: & suche as semed vnto the worlde to be reiected & past all grace or hope of recouerie, suche should ỹ vnfeigned redinesse of beleuyng in god, admitte & leat in first of al to the kingdome of heauē. The Scribes, & the Pharisees haue continually Messias in their mouth, they haue the lawe euer more in their mouth, they haue righteousnesse alwayes in theyr mouth, they kepe often & muche in the temple, they tarye long in their prayers, they fast oftē, they walke vp & down notably besene with their brode phylacteries: but they hyde in their hartes a thyng ferre contrarie to that ỹ they shew in outward semblaunce. But the wilie & wicked thoughtes of suche, the light of the trueth of the ghospel whan it ariseth, shall plainly finde out and detecte. Publicanes, harlottes, and synners are by these countrefaytes of holynesse, debarred frō al sacres or holy rites of the tēple: But suche shal god receiue first of al into the kyngdome of heauē. The Gentiles which haue been geuen to idolatrie, sodainly chaungyng their life, shall with gredie zele & affeccion enbrace the doctrine of true godlinesse: the Pharisees & Bishops, in whose handes and power the keye of the lawe & of religiō did reste, shall with moste obstinate endeuour, resiste it, & be against it. The night hath no perfecte iudgemēt of thynges, but ofte tymes in stede of ỹ thinges selfes, it sheweth to ỹ iye ỹ onely shadowes & vaine counterfaytes of thynges: but ỹ sunne, whan it is vp & geueth clere light, it driueth awaie al blynde castyng of mystes before mēnes iyes, shewyng euery thyng in his owne lykenesse, & geuyng to euerie thyng his owne colour. Al this did ỹ same godly old mā speake, reioycyng & makyng glad chere frō the botome of his herte, whiche the holy ghoste had throughly enspired.

And for a signe whiche is spoken against.&c.

That the thoughtes of manye hertes may bee opened.&c.

¶ And there was a prophetysse, one Anna, the daughter of Phanuel, of the tribe of Aser, whiche was of a great age, and had lived with an housebande seuen yeres from her virgynitie: And she had been a wedowe about fower score and fower yeres: whiche departed not from the temple, but serued god with fastynges & prayers night and daie. And she came foorth that same houre, and praysed the Lorde, and spake of hym, to all them that looked for redemption in Israel.

Now

Now had the lorde Jesus receiued witnesse of his comyng into this worlde, of Aungels: of the virgin Marie: of her spouse Joseph, who had neuer had to doe with her: of Zacharie beyng a priest: of the young babe John beyng yet in his mothers wombe vnborne: of Elizabeth beeyng a maried womā, of shepeherdes: of wyse men called Magians: of Scribes who gaue vndoubted sentence and iugemēt out of the prophecie, in what place Christ should bee borne: of Herode beeyng in drede and feare leste some euill shoulde growe to him by Christes natiuitie: of Simeon, who was neither priest, ne leuite, but an vpryght lyuyng man and nothing els: now remayned that he myght haue semblcable testimonie of a wedowe too. So great was the efficacie and vertue of this young babe not yet shewyng foorth his full might and power, that he rauished all thynges with the spirite of god, enspiring the humble & poore sorte with the holy ghost, strikyng the proude with sore trouble of minde and with feare, so that of these preambles of thynges it myght without any difficultie be gathered, what chaunge of the worlde was lykely in tyme commyng to bee, whan the same childe beeyng ons come to full age, would openly vtter foorth that same godly voyce of his: and whan he shoulde throughe dooyng miracles dayly more and more weare famous: whan he shoulde dye, & arise agayne to lyfe: and whan he shoulde plenteously poure foorth the holye ghost from heauen vpon all suche as beleued on hym. So then nexte after an olde man that had long tyme lyued without any wyfe, foloweth an olde womā that had many yeres liued a widowe without an housebande. For a certaine woman there was, called Anna, whiche had that name geuen her of ỹ thyng that was in her, that is to saye, of Grace, for highly endued she was with the spirite of prophecie. She was the daughter of Phanuel beeyng a mā of good fame and muche commended, and of the tribe of Aser: whiche tribe beeyng the eyght in order emong the twelue, dooeth vnder a certayne priuie figure signifie ỹ blissednesse of ỹ resurrecciō, whiche solēnitie ỹ doctrine of the ghospel hath added to ỹ halowing of the Sabbothes ỹ the Jewes did vse. For Aser in Hebrew, is as muche to saie in englische, as Blissed. This Anna in that she was so ferre striken in age, semed to haue been delayed from dying and preserued in this life for none other purpose, but that beyng an old woman, she myght (accordyng as she had afore tymes with moste feruent praiers wished and desired) see the young babe, that was promysed, whiche should bryng health and saluacion to the people of Israell.

And ther was a prophetesse one Anna. &c.

Whiche was of a great age

For the holy ghoste had put in her mynde, that he was alreadie borne, & euen by the same suggestion of the spirite of God, whiche Simeon had tofore been enspired withall, came this Anna vpon theim euen in the veraie same houre, while these thynges whiche we haue already tolde, were in doyng within ỹ tēple. This Anna in ỹ tyme whan virginitie was not yet honorable, ne to be gloried of, emong the Jewes, had liued w an housebande of her owne, by ỹ space of seuen yeres frō her maidenhood. So muche tyme she was content, because of ỹ custome, to bestowe in hauyng an housebāde for brynging furth of chyldren. But all the residue of her lyfe she consecrated to ỹ onely seruyng of god in contemplacion. For she continued in the state of wedohood about the space of foure score & foure yeres. After that she had ons assaied wedlocke, although she were yet of lustie age, and in the veraie floure of her tyme, yet had she no manier mynde ne thought to marie any more agayne, but euen as a womā beyng dead to the worlde, and now wholy dedicated vnto god, she almoste neuer departed frō the temple, but was there busily doyng sacrifyce vnto him with euangelicall oblacions, not onely in the daye tyme, but also by nyght, offeryng herselfe vnto the lorde a liuely, a reasonable, and an acceptable hoste. For her body she offred with oftē fastyng, & her soule she offred with de-

And she had liued with an housebāde seuen yeres frō her virginitie

Which departed not from the temple &c.

And the same
kurth the same
houre, &c.

uout meditacions and prayers. And euen whyle the aforesayde rites and ceremonies of purificacion wer in dooyng within the temple, in the veraie houre while Simeon is in his prophetical talke, in the veraie momente whyle all thynges are full of holy and godly wordes, bothe of reioycing and of thākes geuyng for this heauenly young babe: this Anna to, (euen as god would haue it) commeth emong them, that she also might bee a witnesse of the same chylde, that borne he was, and that she might ioyne the affeccions of her herte with the ioyfulnesse of the others, extollyng and highly praysyng the bounteous goodnesse of god, for that he had cast so mercifull an ye vpon his people. Neyther dyd she, whan she was in coumpanye and presence of others, kepe secrete the thyng that she had seen with her yes, and the whiche she had learned by godde's inspiracion: but she woulde euermore bee speakyng and talkyng of this childe, vnto all suche as wer in Hierusalem, and looked for the redempcion of the people of Israel. And this was enough for a woman beyng a wedowe, onely in the temple to talke and to auouche that Christe was come, & the same to intimate and disclose vnto a fewe persones abrode beeyng desirous & houngrie of it. For that same tyme was not yet come, whiche was reserued for the Apostles whan they should be repleni shed with ỹ holy ghost, of ỹ which Apostles it is sayed in ỹ Psalme of Dauid: Into al the yearth is their soune gon foorthe, and their vvoordes into al the endes of the vvorlde throughout.

Psalme. xix.

The texte.

¶ And whan they had perfourmed all thynges accordyng to the lawe of the lorde, they returned into Galilee, to their own citie Nazareth. And the childe grewe, and waxed strong in spirite, and was fylled with wisedome, and the grace of God was vpon hym.

All thynges beeyng at the last fully and ordrely executed, as muche as ỹ lawe of Moyses had prescribed for the purificacion of women late deliuered of childe: they returned into Bethleem where the childe was borne. But whan kyng Herode beeyng done to wete by the Magians, that there was a newe kyng of the people of Israel borne, had commaunded all the infauntes to bee slain, as many as within two yeres daie, nexte afore passed, had been borne in Bethleem, and in al the circuite of the same lordeship or countie: Joseph beyng aduertised and warned in his slepe so to dooe, conueighed awaie priuely bothe the childe and the mother that bore it, into Egypte, & there made their abode vntill the death of the wicked kyng. That thyng dooen, thei eftsons returned at the warnyng of an Aungell, not into Bethleem, leste some occasion of shewing ferther crueltie might perchaunce thereby haue been geuen to ỹ sonne of Herode (who had at that tyme succeded his father, in a porcion of his kyngdome) but thei returned into the countrey of Galilee vnto the citie of Nazareth, where the babe was first conceiued in his mothers wombe. For his mynde was to liue in a corner out of the waie for a tyme: & in dede kepyng hym self in the poore citie of Nazareth, it was an easie thyng for hym to beguile ỹ crueltie of theim that dred the arisyng of a newe kyng. And thus hitherto that same our heauenly soueraigne lorde and prince, who had for our sakes adbassed & humbled hym self down euen to swadlyng cloutes, to the cradle, to criyng in his swathyng bandes as other childzen dooe, and to the strengthlesse babehod of the bodye, was preached and declared to the world by the onely testimonie of other folkes talkyng. But his age by littel and littel growyng vp, did from tyme to tyme encreace the bignesse of his stature, and the strength of his bodye: in which bodie as in a tabernacle, there clerly appered a certain woondre full towardenesse and naturall inclinacion to vertue, euidently declaryng that somewhat there was in hym more then a man. The strength also of the spirite continually encreaced in hym, daily more and more shewyng it self foorth in his countenaunce, in his passe, in his talke, and in his dooynges: in al whiche, there was not so muche as any one poincte, but it was euen full of the spirite

Into Galilee
to their owne
citie Naza-
reth.

And the child
grewe, &c.

of

of mildenesse and humilitie, of chastitee, of amiablenesse, and of godly zele. For he was nothyng subiect to those vices, which the yeres of childehood is commonly woont to bee encoumbzeed with: that is to wete, fondenesse of speakyng, and dooyng thynges, wantonnesse, inconstauncie, and folye: but ỹ heauenly wysedome wherewith he was replenished, not tariyng for the yeres & age that discrecion ought to bee in, did euen than alreadie in suche wyse shewe it self: that wheras he was afore commended, and sette forth by the testimonie of others, now by his owne vertues & giftes of grace (beeyng suche as fewe other men had,) he was made bothe woūdzefull to al persones, & also worthie to bee loued. Wysedome, holynesse, perfeccion of liuyng, rypenesse of discrecio, beeyng in hym suche and so great, as cannot in any other mā of right aunciēte yeres befound, made hym woundzeful vnto al mē: & the delectable swetenesse of his conuersacion, his ientle familiar facion towardes all folkes, & his humble softenesse, made hym vnto all men amiable. Neither was the fauour that men did beare him, fauour of the common sorte, or for a littell season, suche as that same age of childehood dooeth oftetymes gather through humain qualitees, (as in exaumple, for the respecte of beautie and welfauouredenesse, or otherwise for aptitude and quickenesse of taking that is taught theim, which is in some childzen before their tyme) but in him there shyned a certain godly and woondzeful grace, mightily dzawing al men to the loue of his vertuousnesse.

And was filled with wysedome.

¶ And his father and mother went to Hierusalem euerie yere at the feaste of Estur. And whā he was twelue yere old, thei went vp to Hierusalē after the custome of the feaste daie. And whan thei had fulfilled the daies, as thei returned home, the childe Jesus abode still in Hierusalem, and his father and mother knewe not of it, but thei suppolyng hym to haue been in the coūpaignie, came a daies tourney, and sought hym emong their kinfolke & acquaintaunce. And whan thei found him not, thei went backe again to Hierusalē & sought hym. And it fortuned that after three daies, they founde hym in the temple sittyng in the middes of the doctoures, hearyng theim, and opposing theim. And all that heard him, wer astouned at his vnderstandyng and aunswers.

The texte

And although Nazareth was somewhat ferre in distaunce from Hierusalem, yet neuertheleſſe the parentes of Jesus beeyng folkes of muche deuocion, went thither euerie yere ons, and that was at the festiual daie of Estur, whiche feaste was emong the Jewes kept high and holy with all possible deuocion and solemnitie. And this was the daie, at whiche that same lambe not knowyng any manier spotte of synne, was marked & appoincted to bee offred vp in sacrifice at his due tyme. The childe also beeyng vnder the guydyng of his mother, and his fosterfather, euen than as young as he was, accustomed hym self to deuout seruyng of god, for our ensaumple: puttyng al fathers and mothers in remembzaunce of their dueties, who are bound to restreigne their childzen that are come of theim, from all wantonnesse euen at the first daye, yea euen in their veray cradles, and the same to enure to holy conuersacion and to earnest appliyng of true godlynesse, while their age is yet tendze, and their naturall dispolicion yet ientile, softe, and plyaunt vnto all manier trainyng in vertue. The childe Jesus neded not the scholyng or ordzeyng of any other persone: but it was an exaumple ordeined for other parentes how to bzyng vp their childzen chastely and vertuously: and also a fourme or trade shewed vnto all young childzen, how thei ought to vse theim selfes obediēte to their parētes whan they are by the same exhozted and aduertised to thynges that are holy and godly. But whan his childehood by reason of a more noumbze of yeres, was now growen to a littel more strength, and begoon to dzawe wel towardes the stature of a young strieplyng, he beeyng of the full age of twelue yeres olde: and his parentes, accozdyng to the auncient custome had gon to Hierusalem at the daie of Estur, and the childe awaityng on theim in their cōpaignie: as soone as al thynges wer finished that to the solemne obseruyng of that

And whan he was twelue yeres old, thei went vp to Hierusalem.

The childe Jesus abode still in Hierusalem.

feaſte did appertein, & the daies throughly expired, in whiche due attendaũce muſt be geuẽ to the diuine ſeruice in ỹ tẽple: wheras his mother & Joſeph wer returned homeward toward Nazareth, ỹ childe Jeſus remained ſtill at Hieruſalẽ: euen than befoze his full age ſhewyng hym ſelfe glad and readie to accompliſhe the commaundementes and meſſage of his father, foz the dooyng wherof he had been ſent into the woꝛlde. But his parentes knewe nothyng of his tariyng behynde. But whã thei ſawe that he came not home again to Nazareth, thei accoꝛdyng to the common rate of care that other parentes take foꝛ their childꝛen, greatly muſed and woondꝛed, what had befallen. And in dede at the firſt, thei demed that he had hanged on the coumpaignie of ſome of his feloes and kynſfolkes, and by reaſon therof had been the ſlacker in cummyng. Thei geat theim therefoze backe again euen the ſame waie that thei had come, to the mountenaunce in manier of one wholles daies iourney, makyng ſerche foꝛ hym emong their acquaintaunce and kinſfolkes, in coumpaignie of whõ ſuche littell childꝛen are oftentymes woont to make tariaunce and lyngreyng, becauſe the affeccionate deſire of their kinſfolke oꝛ alliaunce dooeth commõly kepe theim backe and maketh theim to tarye. But emongſt all theſe, was Jeſus not found, who taught men euen thã alreadie as yoũg as he was, ỹ ſuche an one as is willyng to take vpon hym the pꝛofeſſion and teachyng of heauenly doctrine, muſt renounce and clerely foꝛſake all woꝛldely oꝛ carnal affeccions bothe of father and mother and alſo of kinſfolkes. Their hope therefoze beeyng beguiled in ſekyng Jeſus here emong his kinſfolkes, now that carefulneſſe foꝛ their child did ſomewhat moꝛe earneſtely pꝛicke and vexe their ſtomakes (as in tendꝛe parentes it will dooe) backe thei went again to Hieruſalẽ, demyng and ſuppoſyng it to bee poſſible enough, that he had there remained ſtill in the houſe of ſome frende oꝛ acquaintaunce of theirs. But whan ỹ childe was in vain ſought here alſo emong their acquaintaunce and kinſfolkes: after thꝛee daies ſpace, it chaunced, that his parentes whan thei had no ſuche hope at al, found hym in the temple not idle, noꝛ plaiyng this oꝛ that chyldiſhe toye: but ſittyng ſtil in the middes emõg the doctoures, whõ he beyng but a childe, did by courſe both heare teachyng, and alſo did appoſe: and beeyng by courſe oppoſed of theim again, did make aunſwer: not foꝛ that it was nedefull foꝛ hym to demaunde of any moꝛtall creature what to learne: but to the ende ỹ by wyſely miniſtryng his oppoſicions, he might rightely enſtructe and teache theim, that pꝛofeſſed the perfeicte knowelage of the lawe, wheras in dede they knewe not the ſtrength, the pith, and the effecte of the lawe: and all vnder one, enflamyng vs vnto an earneſt zele to take good inſtitucions: & alſo geuyng a good leſſon, that no age is ouer young oꝛ ouer ſoone put to the learnyng of ſuche thynges, as maie auaill oꝛ ſerue towardes godly perfeccion. Foꝛ ſome artes and occupacions there bee, whiche euerie age is not apte, but ouer yoũg to learne: onely deuocion and godlyneſſe is to bee learned byandby from the cradle, and the earneſt diligence in appliyng the ſame, not to bee ſlacked oꝛ releaſſed at any tyme, vntill the verai laſt daie of a mannes life. Foꝛ there is in it higher degrees and higher to growe vnto, as long as a mannes life doeth endure. And as foꝛ Jeſus, although he wer vnknowen bothe to the doctours & alſo to the people that ſtood about, yet did he make theim all to meruaill at hym, that beeyng a childe of a ſmal age, and ſtature, he could in his ſaiynges and aunſwers ſhewe foꝛth a certain woondꝛefull wyſedome: yea and ferre excedyng the wyſedome of ſage oldemen. They ſawe the age of his bodye to bee tender, and ferre vnripe to haue any great wiſdõ, and thei heard a young childe with ſingular humilitie and ſobꝛeneſſe, vttreyng fooꝛth and ſpeakyng ſuche thynges, as the great doctours of aunciente yeres, & thei ỹ ſemed now to bee as high in wyſedome as any men might bee, thought not tedious to

learne,

And whã thei foũd him not thei went. &c.

And it foꝛtuned that after thꝛee daies thei foũd him in ỹ tẽple. &c.

And all that heard hym wer aſtouned at his vnderſtandyng and aunſwers.

learne. And yet all the while there was in hym no pride ne haultenesse, there was in hym no mallapertenesse of cockyng or geuyng tauntes, there was in hym no manier bostyng or vauntyng of hym selfe, whiche vyces are not woont to lacke in boyes whose wittes are rype before their tyme. But he woulde question with theim, as one desirous and fain to learne: and beeyng demaunded any question, he would aunswer with all possible sobrenesse, yea and also with moste excellent wysedome. And on this manier taught he theim without any spice or semblеance of arrogancie, that is to saie, of presumpteous takyng of autoritie vpon hym. And by these thynges it came to passe, that aswell the doctours with whom he disputed, as also the parties that stood roũd about and wer witnesses of the same disputacion, wer veray muche astouned, not onely for respecte of the childes wysedome, (beyng suche as had not afore been heard of,) whiche he in demaundyng any question, and in shapyng any aunswer, did plainly declare: but also for the rare & singular sobrenesse of his countenaunce, of his gesture, and of his toungue, whiche thynges gaue a moreover ther grace of acceptacion vnto his vnderstandyng. And yet is not this poincte neither, without a fruictefull mysterie, that Jesus, who could not with any sekyng bee found emong his familiar acquaintaunce and kynfolkes after the fleashe, was soodainly found by chaunce at Hierusalem within the temple. For the saied citee of Hierusalem, beeyng of great name and fame, (by reason that the worlde had conceiued an opinion, that god was serued there best of all places,) did represente aswel ỹ churche militaunt on yearth, as also trioumphaunt in heauen. For thissame Hierusalem is our countrey that we make all our sighyng to bee at, forasmuche as we dooe well vnderstande that here in this transitorie worlde, we liue but it as it wer in a place of exile or banishemente, not hauyng a citee wherin to dwell for euer. Whersoeuer therefore all goeth by carnall affections of man, wheresoeuer the earnest studie of ỹ mynde is applyed vnto suche thynges as perishe and dye with this worlde: in suche a place neither is Hierusalem (whiche Hebrewe woorde is to saie in Englishe, the sight of peace,) neither a temple dedicated to the lorde. And therefore is not Jesus in any suche place to be sought, who is altogether heauẽly. But wheresoeuer is a breste and an herte, whiche despiseth tho thynges that perteine to the carnalitie of fleashe and bloud, & panteth for haste that he maketh toward that same blissed tranquilitie and quietenesse of mynde, whiche the bounteous goodnesse of god dooeth through the feith of the ghospel assure and waraunt euen here in this present life, and maketh perfect in the heauenly Hierusalem aboue: in suche a place is Hierusalẽ, in suche a place is the temple that Jesus is delited with: in suche a place there is bothe propounyng of questions and aunsweryng entrechaungeably, not concernyng how a round circle maie bee made iust fower square, not of that whiche in Aristotels philosophie is called Materia prima, (as if ye should saie in Englishe, the first originall stuf wherof & out of whiche all thynges in the worlde are produced and made) nor of that that thesame Aristotell and other dooe call primum mobile (wherby thei meue hym that gouerneth the worlde, & rolleth the skye about without begynnyng or endyng, not namyng it god, but estemyng it to be some other natural thing of it self) of al which thynges a man maie be ignoraunt, & yet come to heauen well enough: but in suche place as we speake of, the oppositiõs and aunswers are concernyng the knowlage of holy scripture, by the whiche god sheweth vnto vs, the waie whereby we maie atteigne euerlastyng saluacion. In suche a place are slain hostes & sacrifices moste acceptable vnto god, that is to wete, carnall luste, enuie, wrathe, desire of worldely auaunceмente, and auarice. In suche a place there is with all godly peticions, and with pure praiers, continuall burnyng of swete sauours and incense to the moste high contentacion &

pleasyng

pleasyng of god. It is therefore the parte of euerie bodye to see & prouide, that he haue Hierusalem within his owne breste, and that he there make readie a temple mete for the holy ghoste, to the ende that he maie bee woorthie to haue Jesus to his geaste.

The texte. And whan thei sawe him, thei merualled. And his mother saied vnto him: Soonne why hast thou thus delt with vs? Beholde, thy father and I haue sought thee sorowing. And he saied vnto theim: how is it that ye sought me? Wyst ye not that I must goe about my fathers busynesse? And thei vnderstood not that saiyng whiche he spake vnto theim. And he went down with theim, and came to Nazareth, and was obedient vnto theim. But his mother kept all these saiynges together in hir herte. And Jesus prospered in wysedome and age, and in fauour, with god and men.

And beholde, euen in the meane tyme whyle the said meruaillous chylde Jesus dooeth with this foundacion and entreyng make a preparatiue to the executyng of ỹ heauenly busynesse of restorying mankynde to saluacion which to doe he was come down frō heauen: his father & mother cometh sodainly in place, to whom the mysterie of goddes entente and purpose, was not yet fully knowen. There was yet still remainyng in theim, some litell spiece of humain affeccion, although thei had with a natural louyng carefulnesse, sought about for the childe. And Joseph for his parte holdeth his peace, who knewe veray well in his conscience, that he had no right ne title to the childe that his spoused wife had borne: but the mother (as she thought she might well doe by autoritie) maketh half a querele to hym: Soonne (saieth she) why doe ye handle vs after suche sorte as this? why did ye priuely steale awaie from vs? loe, your father and I beeyng now by the space of twoo or three daies in great care & heauynesse, haue been sekyng all about for you, fearyng on your behalf the daungier and perill of all suche misauentures, as the naturall tenderenesse of parentes dooeth commonly vse to feare the chauncyng of, vnto their children that thei loue, whan thei bee absent from theim. To these woordes of Marie, whiche had proceded of an affeccion in dede right tendre and naturall but yet somewhat humain and worldely (for respecte wherof it was not conuenient to interrupte or breake the godly talke, ỹ was than in hande) Jesus aunswered half roughly: not that he was in any fume or indignacion with his parentes, but to shewe, that in the affaires of the ghospell (whiche to dooe he was sent of his heauēly father,) no manier autoritie of any mā (what euer he be) ought to haue place. The autoritie of parentes ouer their children hath certain due limites and boundes, how ferre it maie extende, whiche autoritie it is lawfull & also necessarie to renounce and vtterly forsake as often as any matier of eternal saluacion cometh in place. For mete it is, that thynges worldely geue place vnto godly thinges, and that the respecte and regard of god (to whom we are bounden debtours aswell of bodye as of solle, and of whose bounteous liberalitee wee looke for the inheritaunce of the like euerlastyng) be aboue theim, of whom after the fleashe we are borne and brought vp, to succede theim but in some portion of good and substaunce worldely. In dede greatly bounden we are euen to our parentes too: but a great delemore are we bound to god, to whom we are bound euen that euer we had any fathers or mothers at al. So lykewyse at an other tyme after this, he made an aunswer not al of the ientilest manier vnto his mother, whan she at a mariage spake vnto hym, and moued hym of some wyne for the feaste, and did with a certain autoritie, because she was his mother, require hym to shewe a miracle, wheras miracles wer not to bee shewed but to the glorie of his heauenly father.* So did he also at an other tyme more snappishely make aunswer vnto theim, that from preachyng the ghospell called hym forth of the throng and presse of the people, in ỹ name of his mother & of his kinsfolkes. But the aunswer that he made at this tyme was in manier and fourme here folowyng. What was the cause (q he) why

Soonne, why hast thou thꝰ delt with vs?

And he saied vnto theim: how is it, ỹ ye sought me?

* Luc. viii. Matth. xii. et Marc. iii.

ye

ye did with suche pensif carefulnesse seke about for me: did ye not remembre in your myndes, that I must nedes bee about my fathers busynesse, as of tē as he calleth me to the office and funccion appointed vnto me? But what thyng these woordes of Jesus might mene, his parentes did not euen verai wel vnderstāde. For it expressed in hym a certain excellencie aboue the cōmon rate of a man especially at suche a tendre age of childehood. And albeeit that of a lykelyhood of thynges that had afore passed, thei looked for no common trade, ne yet no meane thyng at the handes of their childe: yet for all that did thei not fully and throughly vnderstande the high excellencie and maiestee of the power of god, they did not yet perfectely knowe by what woondrefull drifte and conueighaunce god the father had determined to redeme mankynde by his owne soonne. Thei heard ī these woordes of Jesus, a namyng of his father, whereas thei verai surely knew that he had no father in this world on yearth: they heare him speake of his fathers affaires and busynesse, of whiche affaires he had neuer spoken woordene made mencion to theim afore that daie. But thei, (though thei wer the parentes) are all huisht, & speake not a woorde, but dooe reuerently take the woordes whiche thei vnderstoodnot. And Jesus seeyng this, humbled him self & shewed hym self obedient to his mother & to Joseph his foster father: not that the oughed vnto theim any duetie of obedience, but of his owne goodnesse he submitted hym self for a season to their weakenesse, to be rewled and ordred by theim: and therewithal he also gaue vnto al childrē a fourme and an exaumple, with what earnest endeuour, & with what great reuerence thei ought to bee at their parentes commaundemēte: forasmuche as the childe Jesus, who oughed no seruice ne obedience to any bodye, sauyng onely to his heauēly father, did in suche wyse obey a father that was but counterfaicte, and his mother that bore hym without any harme or displeasure of empairyng her chastitee and maidenhood thereby. Thus did the lorde Jesus, thynke it good, in suche wyse to tēper all his saiynges & dooynges: that now he would shewe foorth, (as ye would saye,) certain litel sparkes of his godly power: and an other tyme again would he humble him self to the lowe degree of a man, poorely borne into this worlde. Verily his so doyng was expediēt for vs, to the ende that it might by all manier waies bee persuaded vnto mākynde, the veritie and true substaunce bothe of the diuine nature, and of ỹ nature of man, to bee coupled together in his one persone. The felowschip of a nature beeyng common bothe to hym and vs, did greatly make for the purchacyng of loue. We doe more earnestly and also more fruictefully loue thynges that bee nere to our owne nature, and familiar to dele with: euen by the olde prouerbe, which saieth: that lyke wil euermore vnto lyke. But as for putting our affiaunce and truste, we dooe more safely putte it in god, who, (forasmuche as lye he cannot, and is of power all thynges to dooe,) maiein no manier wyse bee doubted of, but that he will perfourme whatsoeuer he doeth promise. And in dede our loue towardes Christ doeth first spring vp of ỹ cousinage and likenesse of our nature: but from these begynnynges it groweth better and better to the loue of thynges beeyng higher aboue vs. For lyke as the common sorte of men, is at the first beginning by the onely seeyng of the beautie of ones bodye, enflamed and sette on fyer, to beare his good will to the partie, and shortely after, whan by kepyng compaignie and by talkyng with the same partie, the good qualities of a more beautifull mynde and folleliyng hidden in his beautifull bodye, are once throughly perceiued, they begyn more truely and also more ardentely to bee in loue with the thyng that thei see not, then with the thyng that they see: euen so the felowschip and equalitee of our humain nature in him, was vnto vs, as ye would saie, a lure to the conceiuyng of loue towardes the Lorde Jesus: but from this loue

Wist ye not that I must goe about my fathers busynesse?

And thei vnderstood not that saiyng whiche he spake vnto theim.

And he went downe, & was obedīēt vnto theim.

we

we growe vp moze higher to the loue of his diuine power, and of his godhed. Therefoze whether he humble hymſelf dowꝑ to our weakeneſſe, ozels mounteth vp to his owne highneſſe aboue, he buſily attendeth the labouryng and wozkyng of our health and ſaluacion. So than Jeſus went from the temple, and from Hieruſalem: and obeiyng the gouernaũce of his parentes, returned home again to Nazareth. Leat childzen & young ſtrieplynges whã thei heare this, bee aſhamed, as many as make light at the good leſſons and counſailes of their parentes exhoztyng the im to honeſt waies, ſeeyng that Jeſus did foz a ſpace leaue of from dooyng his fathers buiſineſſe, becauſe he would not ſhewe any exaumple of a diſobedient ſoõne. Leat the pzluate commoners and pariſheners bluſhe, that vſe to rebell againſt their godly paſtours, (beeyng their ſpiritual fathers:) ſeeyng that Jeſus beyng the greatter in dignitie, was content to bee ozdzed by his inferiours, and beeyng God, ſubmitted hymſelfe to the gouernaunce of creatures moztall. But the mother again on hir partie, foza ſmuche as ſhe perceiued & founde a certain power of the godhed to glittre and ſhewe foozth in hym, was well content to folowe the mynde & ozdzyng of hir ſoonne: and beeyng myndefull of hir owne wyſe and diſcrete ſobzeneſſe, did as yet make no blabbyng out abzode of any thyng (as other weomen vſe to bee full of clattreyng and bablyng) ne take vpon hir to geue any ſentence, oz iudgemente vpon theſe matiers, whiche ſhe did rather meruaill at, then vnderſtand the myſterie of it, what it ment: but all that euer had chaunced from the beginnyng about oz concernyng the childe, and all that euer was by hym ſaied oz dooen, ſhe gathered and conferred altogether, and laied it vp ſafe in hir bzeſte: coniecturyng and caſtyng of theſe wondzeful begynnynges, what ende of al matiers was lyke to enſue. Neither did ſhe leaue any one poincte vnmarked, to the ende that ſhe mighte afterward with the moze perfect trueth and aſſuraunce, make repozte of al thynges vnto the diſciples, that ſhould in tyme cummyng pzeache the lyke of Jeſus all the wozlde throughout. In the meane whyle Jeſus beyng yet hitherto knowẽ but vnto fewe folkes, cõtinued dwellyng in the poozecitie of Nazareth, liuyng (as ye might ſaie) vnder the gouernaunce of his parentes, vntill the tyme ſhould come, that was ſette of his father, in whiche he ſhould with miracles and with pzeachyng, ſhewe foozth hym ſelf abzode vnto the wozlde: geuyng to vs in the meane while a leſſon by his owne exaumple, that no man ſhould vnaduiſedly and vndiſcretely, ozels out of tyme and without due occaſion come ruſhyng in, oz make pzeſſe to take in hãde thoffice of pzeachyng the ghoſpel, befoze that he do throughly ſufficiẽt groweth of yeres, throughe vnculpable behaueour, throughe due learnyng and knowelage in holy ſcriptures, and thozough Goddes vocacion, gather vnto hym ſelf a good autozitie to be come a teacher. Foz Jeſus vntill he was in manier full thirtie yeres of age, neuer did any beray notable acte, ſauyng that aboue the rate of other moztall men, lyke as he grewe and pzoſpered in ſtature of bodye, in ſtrength, and in groweth of yeres: ſo did thatſame heauenly wyſedome ſtill moze and moze plenteouſly ſhewe foozth it ſelfe in hym, & ſo did his other manifolde giftes of grace alſo, throughe whiche, lyke as he was moſte highly accepted with god, ſo did he daily moze and moze growe in fauour and eſtimacion with men: an vnlyke man berailye and of a muche contrarie ſozt vnto the Scribes and Phariſeis, who by a countrefaicte pzetenſe of holyneſſe & of wyſedome, vſed to ſette out theimſelfes to the iyes of men, wheras in the ſight of god thei wer as full as thei might ſwarme of all filth and vncleneſſe of vice. Neither was it onely auailable to the ſaluacion of mankynde, (who was to bee redemed by a ſtraunge conueighaunce, and ſuche as the lyke had not been heard of afoze,) but alſo to the good inſtruccion & trainyng of our lyke, that Jeſus did by litell and litell, and by certain degrees, ſhewe foozth to

Wel his mother kepte all theſe layinges together in her herte.

And Jeſus proſpered in wyſedome & age.

the

the knowelage of men his heauenly gyftes of grace, that he was moste aboū-
dauntely replenished withall. For that thyng verily he did, to geue vs a lesson,
that from those first preceptes and rules of righteousnesse, (wiche we ought,
euen streight waie whyle we bee young cradle children, to drynke in,) we should
with continual goyng forewarde, vnceassauntely dooe all our possible endeuour
to atteigne vnto thynges of more and more perfeccion. For lyke as the bodye
hath his degrees of growyng bygger & bygger to the full rate of his stature,
and to his full strength, that is to wete, shootyng vp first from infauncie or
babehood to the stature of a young strieplyng, from the stature of a strieplyng
to the degree of a young man, from the degree of youth to the full perfeccion of
manstate: euen so hath godlynesse his degrees of encreacyng, vntill we maie be
full growen vp to the perfeicte substauncial strength of the fulnesse of Christe.
For Christ groweth bigger and bygger in vs, and shooteth vp more and more
to manstate, whan we from the first enstruccions and articles of the feith, dooe
encroche forewarde to a more depe hidden wysedome of the scripture of God:
whan we forsake the milke of the fleasche, and begyn to haue a stomake or ap-
petite to the sound and strong meate of the spirite: whan we leaue the vnsauerie
lettre, and thirst the mysticall sense and menyng: whan we nothyng esteme ne re-
garde thynges yearthly, but mount vp and take our flight to thynges celestial.
For it is euen plain settyng the cart before the horses, if the bodye shall by the
course of nature growe from tyme to tyme forewarde to better and better: and
the solle shall by our sluggishenesse continually renne hedlong backeward to
wurse and wurse. For thus dooe we see it commonly come to passe. Big
laddes and strieplynges growe quite awaie frō the pureneſſe of babe-
hood to boyſhe wantonneſſe: the youth than again groweth fore-
ward apace to drableyng in the lawe, and to makyng of affraies:
manstate emendeth to ambicion and couetise. And so cometh it
to passe, that euerie mā the nerer that he draweth to ỹ state
of age, so muche the ferther gooeth he backeward frō
innocent liuyng. But suche persones, as haue once
put on Chriſte on their backes, ought accordyng
to the exaumple of thesame Chriſte, with all
their strēgth to heaue forewarde vnto better
and better: to the ende that thei maie
bothe with the pure cleneſſe of the
solle make theimselfes acceptable in
the sight of God: and also by the
vncorrupteneſſe of their liuing,
geat theimselfes an honeſte
fame and reporte
emong men.

And I fauour with god and man.

The

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The paraphrase of Eralmus vpon

The thirde Chapter.

The texte.

¶ In the fiftenth yere of the reigne of Tiberius the Emperour, whā Poncius Pilate was lieutenaunte in Jewerie, and Herode the Tetrarche of Galilee: and his brother Philip the Tetrarche of Jturia, and of the regiō of the Trachonites: & Lysanias the Tetrarche of Abilene, whā Annas & Caiphas were the high prieſtes: the woorde of ỹ lorde came vnto John the ſoonne of zacharie, in the wyldernesſe. And he came into all ỹ coaſtes about Jordane, preachyng the baptiſme of repentaūce for the remiſſiō of ſinnes, as it is written in the booke of the wordes of Eſay the prophete, ſaiyng: The voice of a cryer in wyldernesſe, prepare ye the waie of the lorde, & make his pathes ſtreight. Euery valley ſhalbe filled, and euery mountaine & hille ſhalbe brought lowe, & thynges ỹ bee crooked, ſhalbe made ſtreight, and the rough waies, ſhalbe made plain: & all fleaſhe ſhall ſee the ſaluacion of God.

THou haſt heard, good Theophilus vō what beginninges bothe John the forerenner, & alſo the lorde Jeſus made a waie, and a preparatife vnto the office of preachyng the ghoſpel. Now heare by what meanes, & with what ſucceſſe they enterpriſed, & entred ỹ matier, to the ende ỹ thou maieſt wel vnderſtāde, ỹ nothing was doen by happe or caſualtie, ne through mānes wyſdome, but euerie whit by the prouidēce of god, tēperyng & ordreyng his owne matier after a newe manier of facion of his owne. For now was the time already come, ỹ the heauenly kingdome beeyng reuealed and publiſhed, the worldely kingdome ſhould abate & decaie: the ſpiritual prieſtehood beyng diſcloſed, the ſhadowie prieſtehood, (wherin the Jewes had vntil ỹ tyme made many glorious bauntes & braggues of thēſelfes) ſhould baniſhe clene awaie. Ceſar the Emperour of Rome ſurnamed Auguſtus, had now ended his life, by whoſe proclamacion the whole worlde had afore been ſurueighed, and the names of euerie bodye within the empier regiſtred in bookes, & in the time of his reigne Jeſus Chriſte was borne. Wicked herode alſo was now deceaſſed, who had ſought Jeſus beyng an infante for to haue ſlain him. And Archelaus herodes ſonne for his behaueour ouer muche reſēblyng his fathers wicked prankes, was exiled frō his kingdome into an other countrey. Tiberius Ceſar had ſucceded Auguſtus in ỹ empier. And in the fiftenth yere of his reigne Poncius Pilate a Romain was preſidēte of Jewrie. And herode the brother of Archelaus by the electiō & appointemēt of the ſaied Tiberius the Emperour, had Galilee allotted vnto him. Philip had ỹ rewle & gouernaunce of that parte of Syria, whiche is called Jturia: and it was called alſo Trachonitis, of the roughneſſe of the mountaines, becauſe ỹ countrey is ful of vphilles & downhilles, & almoſt no parte of it euen, or plain champian ground. For it goeth al alongſt in hilles & dales frō Libanus, & frō ỹ moūtaines of Idumea, vnto ỹ weſt coaſte of Syria. Thā moreouer ỹ parte ỹ is called Abilena, (of Abila the principall citie of the ſame region,) was by aſſignement come to the hādes of Lyſanias for his porciō, who afterward chaunged the name therof, & called it Lyſaniō. For Auguſtus in his tyme, becauſe he would ſumwhat breake & enfeble the puiſſaunt force of ỹ kingdome, had made a diuiſion of it, & diſtributed it emōg foure brethren, herode, Philip, Antipater, & Lyſanias: whiche therefore were called Tetrarches, ỹ is to ſaie in Engliſhe, the foure princes, or the foure head rewlers. For the name of a kyng was long afore aboliſhed by a lawe of the Romaines, who would haue no kynges. And thys was a token or rather a figure that the kingdome of the Jewes ſhould ſhortly after baniſhe awaye accordyng to the prophecie. But the holyeſt parte of Jewrie (wherein Hieruſalem, and the temple ſtood, and in whiche the lord of al was borne

In ỹ fiftēth yere of the reigne of Tiberius.

dozne,) one Ponce Pylate a Romain, had the administracion & gouernaunce of: beeyng as it wer a figure plainly betokenyng euen by the verai case & thyng as it stood, that ỹ Gentiles should breake into the kyngdome of heauē, which the Jewes would reiecte and vtterly delpise. Lykewyse the priesthood as a thyng that should soone after ceasse and haue an ende, went wandreyng & shiftyng frō one to an other out of due ordre, and was bought, and solde & made euē a market matier: wherin at that tyme twoo notable vngodly men, Annas, and Caiphas had the highest and the chiefest roumes. Emiddes these matters of diuidyng and mangleyng the countrey into soondrie rewlers handes, and in the middes of this verai troublesom state of thynges emong the Jewes, the kyngdome of heauen, and a newe priesthood sprang vp, wherof John the soonne of zacharie was chosen and specially appoyncted to bee an open preacher, and proclaimer. This John before laie hidden emong the wylde beastes, and passed a lyfe of woondrefull streightnesse, cladde with a Camelles skynne, girt with a belte of a rough leather thong, feedyng vpō wyld honey and grashoppers of that countrey, not so muche as tastyng any wyne or strōg drynke, to the entente he might bee a mete preacher of repentaunce: and might teache the people by his lyfe, before he should teache theim by his wordes: and might bee clere without all crymes hymselfe, who should so freely reproue the faultes and trans'gressiōs of other men: but now beeyng enspired with the holy ghost, and admonished by thesame, he came out of the dernes of wyldernesse, and gat hym, not into the temple, whiche place was reserued vnto Christe, but into all those quarters and coastes, which lye about the riuer Jordane, to the ende that he might haue the more plentie of water for suche as should bee baptised.

Who Annas and Caiphas wer the high priestes.

And he came into al ỹ coastes about Jordan. 16.

And he preached that the kyngdome of heauen was at hande, exhortyng that the people shoulde prepaire them selfes to the saluacion, (whiche approched) through repentāce of their former lyues: and that with the baptisme of water, (whiche he in his persone gaue, beeyng but as a foregoer and a messagier of Christe,) thei shoulde make thiemselfes mete for the baptisme of the spirite, which spirite he should geue, whose cummyng approched. These thynges wer than dooen by inspiracion of the holy ghoste, who long before had prophecied the same by the mouth of Esay the Prophete. For in this manier speaketh he of Johns preachyng. The voice of a cryer in the wyldernesse, the Lorde approcheth, prepair his waies, make his pathes streight, leste beyng offēded with the vnto ward crookednesse of your condicions and behaueour, he spedily sterte backe awaie from you. He cometh to all, all muste goe foorth to mete hym. All thynges must bee made plain & euen. Euerie valley shalbee filled vp, and euerie mountain & hille shalbe brought down & made flatte. Thei whiche wer high emong men, because thei wer in a great opinion & estimaciō of righteousnesse, or wysedōe, shal abate their stately & proude coūtenaūce, ỹ thei maie bee hable & apte to receiue ỹ righteousnesse, & wysedōe of God: & thei whiche as idiotes or mē of no knowlage ne regard, & as synners, wer out of al reputaciō, vtterly despised as abiectes emōg mē, shal soodainly through their obediēce to ỹ ghospel be reised vp vnto ỹ felowelhip & cōmuniō of ỹ kyngdōe of heauē: Such thīges also, as tofore wer warped & writhed soondrie waies, & stoode all crooked, shal in a momēte bee made euē & streight again with the squiere of ỹ ghospell: and where places wer rough by reason of ỹ thornes of manifold vices, & naughtie desires and lustes, they shall now be made verai smoothe, and plain waies. For by and in suche myndes dooeth the Lorde loue to walke. And to suche extreme contraries shal the courses of all thynges at the cūmyng of hym bee chaūged. Thei ỹ wer in despaire, shalbee set vp in comforte & hope again. Suche as trusted in theimselfes not caryng for any other helper or saluedur, shalbe cast awai & perishe, vnpossible to berecouered again. Thei that wer beforetymes esteemed

and reputed for wyse, shall beecome fooles: and suche as wer accoumpted for fooles, shalbee endued with the gyft of heauenly wysedome. Thei whiche tofore were idolatres, shall become true seruers and wurshippers of the liuyng God: and thei whiche in outward semblaunce appered to be true wurshippers of God shalbee found idolatres. Those that before wer wrathefull, shalbee quiete of mynde, and beneficiall to others: and suche as serued the lustes of cõcupiscence and lecherie before, shal now loue & embrace all chastitie. Thei which before wer pollers & catchers awaie of mẽs gooddes, shal now freely without sparyng geue awaie of their owne. To this mã therefore that shall make suche an alteracion and chaunge of thynges, prepaire your selfes. The Lorde wyll euen within a litell whyle bee here present in this worlde: & not onely the Jewes shall see hym, but all the nacions of the whole worlde shall vp the yes of feith, beholde hym that is the autour and geuer of saluacion: by and through whõ, God maketh a free offre of ỹ blisse of heauẽ, vnto al suche persones as through godly promptenesse and readinesse to beleue, and through correcciõ and emẽdemente of their former lyues, shall receiue hym whan he cometh.

The texte. ¶ Thẽ saied he to the people that wer come foorth to bee baptised of hym: O ye generacion of vipers, who hath taught you to flee frõ the wrathe to come? bryng ye forth therefore the due fruictes of repentaunce, & begyn not to saie with your selfes: we haue Abrahã to our father. For I saie vnto you: God is hable of these stones, to reise vp children vnto Abraham. Now also is the axe laied vnto the roote of the trees: euerie tree therefore which bryngeth not foorth good fruicte is hewen down, and cast into the fyer.

All this had Esai so many hundred yeres before prophecied of John: and nothyng there was, but in the ende it came to passe, and proued agreable vnto the prophecie in euery behalf, and in euerie poynete. For at Johns preachyng, a great multitude of people leauyng their houses (& declaryng by thesame their dooyng as plainly as if thei had spoken it in woordes, that who so ernestly myndeth or desireth to atteigne to saluacion, must dooe awaie and forsake the carnall affeccions that he hath at home in the house of his herte,) did by heapes resorte vnto the shore of fluime Jordane, that thei might bee diepped in water by hym: not that John was a forgeuer of synnes, or could so dooe: but because that he with this begynnyng and preamble, did prepaire folkes hertes and myndes vnto the redempcion and saluacion that was cummyng. For a good great parte & towardnesse of health it is, to acknowelage ones selfe to bee sicke: and a great auauntage & forderle towardes recouerie hath that persone, which is apte and willyng to take that maie bee a remedie for his disease.

And he saied to the people, &c. And forasmuche as the first steppe and degree to emendemẽte springeth out of the feare of God, (so that we first feare the iuste punishemente at the hãdes of the righteous auenger, and than loue the liberalitie of so boũteous a Lord,) John cryed out with a great boldenesse and plainnesse against ỹ proude Phariseis, and Scribes, who tofore had euer sticked fast and continued in the steppes of their wicked fathers, and thorough the false persuasiõ of righteousnesse, wer pufked vp in pryde, though thei wer strong enemies vnto true religion, settyng other men at naught, and standyng highly in their owne conceiptes, for none other cause so muche, as for the respecte that thei wer descended of Abraham, by the lignage & descent of the fleashe, as though God estemed men after their kynred or linage, & not rather accordyng to ỹ vertues and godly qualities of their myndes. O ye generacion of vipers (saieth he) moste vicious & corrupt children, descended of moste vicious and corrupte auncestrie: whereby haue ye perceiued & found out, that the vengeaunce of god hangeth ouer you, vnlesse ye in season emende your liues? What person hath geuen you any bywarnyng or watchewoorde to flee from the moste sharp punishemente and scourge of God, whiche shall spare no age, whiche shall pardone no nacion, nor shall shewe fauour to no degree or estate of men high or lowe? Lyke as remedie is of-

freed

freed vnto all suche as will yelde theimselfes to be cured and healed: so dooeth punishemente abyde all persones indifferently without exception, as many as refuse to emende from their olde naughtie behauiour and conuersacion.

Why did not entier loue towardes god allure you hither before, as wel as ꝯ feare & drede of punishemente dooeth violently haie you hither now at thys presente? your myndes and hertes are as yet nothyng chaũged at all. Wherefore if ye without any feignyng or dissimulacion bee penitente & sorie for your weiked lyfe past, chaunge your condicions, & be ye of an other sort of conuersacion, then heretofore ye haue been, & declare plainly by your verai doynges, that ye are reformed & emẽded. Ye haue vnto this daie hitherto lyke wylde trees, brought foorth the soure and pestilent fruictes of euill weorkes, that is to wete, pride, wrathfulnesse, auarice, enuie, hypocrisie, & contencion. Now if ye be in verai dede turned from euill trees into good trees: bryng ye foorthe good fruictes, suche as maie testifie your hertes to bee truely altered into a better frame. It is not here now requisite nor any thyng materiall, ꝯ ye chaũge your garmentes, or to leaue and take this or that kynde of meate: but ye must chaũge the euil lustes of your hertes. This is in verai dede the roote of ꝯ tree, whiche roote if it haue a bittur and a venemous sape, than spryng there none but euill fruictes out of ꝯ braunches: but contrarie wyse if the roote ministre & send vp a pleasaunte and holsome sape to the boughes, thã dooe ther growe foorth vpon the braunches those fruictes of the spirite, ꝯ are semely for god, & woorthie acceptacion: ꝯ is to wete, entier loue in stede of hatered: for bittur frounyng, godly ioye & lightenesse of herte: for discorde, peace: for fiercenesse, sufferaunce: for snatchyng and pollyng, liberalitie: for lecherousnesse, chastitie: for deceipte full craftinesse, simplicitie and plain dealyng: for presumpteous takyng vpon him, humble sobrenesse: for supersticion, true godlynesse. These are the thynges whiche declare who bee the true and vncountrefaicted Iewes: these be the thynges that declare who be circumcised as they oughte to bee, and who are the veraie true children of Abraham in dede, these sacrifices they are, that God is delyted with all.

Bryng ye foorth therefore due fruictes of repentaunce.

Nowe is the lighte at hande, leat shadowes passe awaie: the truth is in place, awaie with all counterfaicte hypocrisie: dooe awaie your vain confidẽce whiche the figures of ghostely thynges haue nourished in you, and not the thynges selfes: as for exaumple, whan ye saie in the way of glouyng: Hierusalem that holy citie of ours: the lordes temple, the lordes temple, the lordes tẽple: also suche figures of thynges as here foloweth, ꝯ is to wete, slaughter of bruite beastes in sacrifice: or deinyng and solemne halowyng of sabboth daies: obseruyng of newe moones: choice and difference betwene one meate & an other: brode borders vpon vestures (whiche ye call your phylacteries) fastyng and abstinence, with heauynesse & louryng of countenaũce: & the residue of obseruaunces a great maignie, whiche either the lawe did for a tyme prescribe & appointe as figures of thinges, to bee referred to the mynde: orels ꝯ Phariseis haue inuented for a vain pretense of holynesse: all these thinges euerie one, with circumcision it selfe, and altogether, shall ceasse and bee abolished. And suche an one shall from henfoorth bee estemed for a Iewe of the ryghte sorte, whatsoeuer he bee, that shall confesse and acknowelage him, whose comyng shall now ere long bee seen to the worlde. And suche an one shalbee taken for a manne rightly circumcised as he should bee, whosoeuer shall haue an hert pourged through faith, from all inordinate lustes and desires. Leat it therefore no more entre into your hertes to thynke with your selues vaingloriously: It is we that are the heritage, the succession and children of Abraham, it is we and none els, to whom the inheritaunce of saluacion hath been promised, the lorde wyll not forsake vs that are hys people. Naie I saye vnto

And begynne not to saie with youre selues: we haue Abraham to our father.

you, that lyke as the wickednesse of your forefathers shalbe nothyng preiudicial nor hurtefull to you, incase ye amende and take better waies: euen so shal the holynesse of your progenitour Abraham nothyng auayl you, if ye will still continue in your olde vngodlinesse. Ye will bee cast awaie, ye will surely bee disherited, ye will vtterly perishe to eternal damnacion, onlesse beeyng conuerted and turned to a better life, ye bryng foorth suche fruictes, as maie semely & woorthily stand with the ghospell. Neither shall Abraham bee destitute of posteritie or succession, nor god want a people of his owne, of whom to bee cõdignely worshipped and serued, and to whom to perfourme the inheritaunce vnto him promised, though ye should shrynke and fall awaie from him. For this dare I be bolde to auouche and to assure vnto you, God is not vnhable, but hathe power enough, euen of these stones here, to reise vp children vnto his frende Abraham, to whom he promised issue and succession, lyke in noumber to the sandes of the sea, and to the sterres in ỹ skye. In tyme herafter to come, the children of Abraham shalbee estemed and accepted, not after the kinred of bloud, but as euerie one shal folowe, and resemble Abraham in faith. Abrahã shall acknowelage and accepte for his chyldren, euen the Sogdians, the Ghotthians, and the wylde Scythians, if they embrace Messias: and shall coumpte and repute you for aliens and straunge borne bastardes, onlesse ye turne to ỹ faith and beleue. God hath hitherto shewed pacience & sufferaunce towardes you, though ye haue but euen soso brought forth the outward fruictes of the lawe, suche as they were: that is to saie, sacrifices, vowes, fastynges, washinges, difference of meates, and paryng awaie of the foreskyn in circumcision. But these thinges had no more but superficially an outward apparẽce of religion. And these are but leaues of the tree, detestable afore God, except the fruictes of the spirite be ioyned therwith. But now fromhenceforth shall euery body be estemed accordyng to the true treasures of the hert and the soule, euen as they shalbe founde good or euill.

God is hable of these stones to reise vp children vnto Abraham.

Now also is the axe layed to the rootes of the trees.

Euerie tree therefore. &c.

Now is there come a more streight and precise iudgement of god: and come he is, that seeth the botome of the diepest secretes of the herte. For nowe is the axe euen ready sette hard by the roote of tree, that hath so long tyme been sufered. Abrahams people shalbe hewen away frõ ỹ stẽme therof, & the heathen (so many as in prompte readynesse of beleuyng shall resemble Abraham,) shall be grafted in theyr places. Moses had no eare geuen vnto him: the Prophetes wer not herkened vnto, of whõ a great maignie yeslewe and put to death: at the voice of the lawe ye haue hitherto been of dull and deaf eares: now is he come, whose greatter there can none be sent, and after whom there is none to be looked for. Utter perishyng for euer hangeth ouer the whole nacion of the Israelites, except ye repente betyme and growe to more goodnesse: For euery tree whiche shall not now bryng foorth the good fruicte of faith, shalbe felled doune, & cast into the fyer. Meane is there none, nor respecte is there none: but either through true godlynes, to make haste vnto euerlastyng saluacion: or not so doyng, remediles and vtterly to be damned for euer.

The texte. And the people asked him, saiyng: what shall we doo than? He answereth and saieth vnto them: he that hath two cotes, leat him parte with him, that hath none, & he that hath meate, leat him dooe likewyse.

The common multitude of the Iewes beyng sore adradde with these terrible, and manacyng wordes of Iohn, sayd vnto him: If it be so as ye saye, what thinke ye than good for vs to dooe, whereby to auoide and escape the wrath of God, and to atteigne saluacion? Now begãne they to weare somewhat curable & towardto be healed, when they acknowlaged theyr diseases, and earnestly desyred remedie. Iohn therfore sheweth them a remedye of

perfect

perfect strength and efficacie at all assaies. For he calleth thē not, ne exhorteth them to the sacrifices of beastes, & suche other Iudaical meanes of pourgeyng theyr synnes: but vnto the woorkes of charitie. God is with no sacrifice in the worlde more sooner pacified, then with beneficiall dooyng to our neighbour. God hath no nede of any benefites of ours, but he suffreth in to bee rekened as dooen to hymselfe, whatsoeuer we bestowe vpon our neighbour beeyng in necessitie or nede. He that hath two coates (saieth John) leat hym couer his naked brother with the one of them. And he that hath asmuche meate, as may suffise for twain, leat hym geue halfe thereof to another that is hūgrie. With these two exaumples John taught the people of the grosse and blockishe ignoraunt multitude, that the moste strongest and effectual meane to appease God beeyng offended with vs, is, if we by all meanes bee franke and bountifull in dooyng good to our neighbour, whatsoeuer thyng he hath neede of: whether it bee apparel, or meate, or drynke, or harbourgh, or aide and succour against violence, or coūfortable woordes in tyme of sorowe, or doctrine for his enstruccion, or good exhortacion and counsail. And bounde we bee to helpe the present necessitie of our brother, not onely with parte of those thynges whereof our selues haue superfluitie or more then we neede, but also we ought to cut of a litel share of suche thynges, as might otherwyse stande vs in good steede for our owne vses and occupiyng, as often as our neighbours necessitie requireth present helpe out of hande. This remedie than it was that was geuen by John to the common multitude, whiche remedie neuertheleſſe serueth for all men indifferentely.

He that hath two coates, &c.

¶ Then came the Publicanes also to bee baptised, and sayd vnto hym: Maister, what shall we dooe? And he sayd vnto them: require nomore then that whiche is appoynted vnto you.

The texte.

Than came also the publicans, that is to say, the customers and takers vp of tolles, beeyng semblably stricken with great feare at Johns preachyng, wheras otherwyse they wer a kynde of people geuē to pollyng, and rauine, and geattyng all that they might for theyr owne singuler auauntage and lucre, with all other mennes losse, damnage, and hinderaunce, men nothyng passyng on religion or on the feare of God, but more ready to obeye the commaundementes of worldely Princes, then the preceptes of God: whiche sorte of men, wheras they haue an euill name among all nacions, and bee commonly ill spoken of, yet among the Iewes thei wer specially aboue all other sortes of men abhorred and reputed abominable. And yet the sore sharpe preachyng of John had stricken suche an horrible great feare into them all, that euen thei too, as euil as thei wer, came to John, requiryng baptisme, and desiryng to learne how & what way thei might appease the wrathe of God. And John ỹ true foregoer and messagier of hym, who would driue backe or put away no man (wer he neuer so muche spotted or defiled with synne) made a softe and a gentile aunswer euen to publicans also: if ye cannot yet (saieth he) fynde in your hertes to geue out to the poore and nedie some parte of that that is your proper owne: yet at leſt wyse make ye this one steppe towardes a better lyfe, that from henceforth ye holde your handes from pollyng and catchyng awaye the goodes of other men. ye haue an annual stipende and an ordinarie fee of Cesar: and it is rated out vnto you by a plain rule, howe muche or litel ye ought to require of the people for any duetie.

The texte.

¶ The soldiers lykewyse demaunded of hym, saiyng: And what shal we dooe? And he sayd vnto them, hurt ye no man, neither trouble any man wrongfully. And be content with your wages.

The soldiers lykewyse demaunded, &c.

After the Publicans, came soldiers also, an vnrewly and an vngodly kynde of people, hauyng no regarde ne care of any lawes, headie and hastie

to do wrong, and felowes that vsed to sel theyr lyfe and solle for money, setting all theyr delite and felicitie, in catchyng and robbyng from other men, fierce and presumpteous through ouermuche libertie and sufferaunce. Neuertheleſſe the feare of Goddes vengeaunce fel vpon these men too, and therfore thei also came to Iohn. Thei acknowelaged theyr wicked state of soldierſhip (as thei vsed it,) thei desyre baptisme, & require moreouer to bee enfourmed, what possible meanes they might make, to haue God appeased towardes them. It was surely in this kynde of menne a great poynct of fortheraunce towardes healthy, that thei would acknowelage theyr disease, and wer pricked with desyre of a better life.

And he sayed vnto them. Hurte ye no man, &c.

Therefore Iohn woulde not at the fyrst daye auenture to require in suche as these wer, that thei shoulde shewe beneficial liberalitie towardes theyr neighbour, because he thought it to bee a steppe sufficient and great enough for the first settyng forward towardes God, if suche as thei wer, would honestely refreine and kepe themselues from dooyng mischief about in places where thei came. And to speake more of this sorte of men, in dede thei are woont to bee noysome and hurtefull in thre poyncres especially, that is to wete, in violente oppression: in layng to mennes charges, & burdenyng them with false crymes and in pielage or robbery. For often tymes the weapons whiche the Princes haue deliuered vnto them for defense and maintenaunce of the publike tranquillitie, thei turne to the hurte of theyr verai owne countreymen beeyng true subiectes, and do auenge theyr owne priuate malice with thesame weapon, wherwith the saftie of the wholle people in general ought to haue been defended. So that oftentymes thei goe on theuyng for booties, and spoile the countrey, thei burne, thei drieue awaie mennes catalle, thei rauishe weomen, thei breake vp mennes houses, thei turne the good man of ỹ house where thei haue lodged or been entretained, thei turne hym clene out of his owne doores, and pounble hym about the pate.

And because thei dooe oftentymes plaie these partes, and haue nothyng sayd nor dooen to them for it, thei thynke thei may do it lawefully. Again, some of them promote false plaintes against honest simple men before theyr princes or captaines, for none other purpose, sauyng ỹ a portion of the parties goodes beeyng seased as a forfaict may come to their snapshare in rewarde of their false accusacion maliciously and slaundrously prepensed. And at suche vngracious prankes the Princes do oftentymes wynke, whyle thei ernestely tendre the gratifiyng of theyr seruauntes. Furthermore some of this sorte of people, whan thei prodigally consume and waste out vpon harlottes, vpon dice, or in banketting, and reuellyng at the wyne, all that euer theyr Prince doeth in the name of a fee or stiepende allow them, thei make vp theyr losse again with pielyng and pickyng: and do not onely leaue suche duties as thei ough stil vnpaied, but also dooe by plain extorcion pulle from poore housebandemen that that is no duetie at all: and so vndre ỹ name and colour of warre, thei thynke nothyng what euer it be, to be vnlawfull for them to do, wheras in verai dede there is a due lawe of armes seruyng for battaile and warre, which warre in dede is not vtterly to bee disallowed, in case it be attempted for a iuste and a rightful cause, that is to saye, if it bee made for the defense and mainteinaunce of the publique tranquillitie of a realme and countrey: if the case so stande, that it cannot bee auoided: if it be enterprised by godly Princes: if with the consente of them, for whose behouf it is expedient or necessary that the warre should be made: if it haue been donounced or proclaimed with all rites and circumstaunces accordyng to the lawe of armes: if iustice and moderacion bee vsed in it, that is to say, if warre be so kept, with as muche sparyng of bloudshed, as possibly may bee: if as fewe be losse, as may bee, especially of them, ỹ neuer gaue any cause to the warre: if the vnaduised wilfulnes and hastynes of the soldiers be bridled

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by the captaines: if ther be no bucklyng together of the two armies, sauyng onely by suche soldiars and men of armes, as haue geuen theyr othe afore to do as they ought to do and none otherwyse: nor without a signe to bee geuen by cõmaundement of the captain whan thei shall buckle together in fight: if euery bodye immediately holde theyr handes from fightyng, as soone as euer ẏ trõpettes haue ons blowen retraicte: if also as soone as it possibly may, ẏ warre be ended and so breake by. Vnto this sorte of men therefore dooeth John nothyng but shewe, what theyr accustomed vse is to do, and what thyng from henseforth they ought to eschewe, if they mynde to escape the vengeaunce of God. Strieke ne beate ye no man (saieth he) accuse no man falsely for lucres sake: but be ye contented with your ordinarie waiges that is allowed you.

¶ As the people wer in a doubte, and all men mused in theyr hertes of John, whether he wer veray Christe: John answered and saied vnto them all: I baptise you with water, but one stronger then I shall come after me, whose shooe latchet I am not woorthie to vnlooce: he shall baptise you with the holy ghoste, and with fyer. Whiche hath his fanne in his hande, and he will pourge his floore, and gather the corne into his barne: but the chaffe will he burne with fyer that neuer shalbe quenched. And many other thynges in his exhortacion preached he vnto the people. The texte.

And with suche great authoritie wer the premisses handled and dooen by John, that the people begoonne half to bee in opinion, that hymselfe was the veray Messias, of whose cummyng he preached vnto thẽ. And this did a great maignie of them with secrete thynkyng cast in theyr hertes, though John on his owne behalfe, by reason of his singular humilitie of herte, did as muche as he could to hyde his own greatnes. For this is the light and cockebrained factiõ of the commõ multitude, that suche persones as thei haue a speciall mynde and regarde vnto, thei sette more price by, then ther is cause or reason why: & suche as thei beare hatered against, suche do thei most slaunderously reporte, fyndyng faulte with all thynges in them. But this earnest good fauour and opinion of the people dyd wel declare veray perfeicte humilitie in this most holy mã, who was so ferre from takyng vnto hym the auauntage of an other mãnes praise, that he stoutely refused the same, beeyng geuen vnto hym of the peoples owne voluntarie offre. And the wrong opinion that the people wer in, did muche good for this one poincte, that the dignitie and worthynesse of Christe beeyng as yet knowen but to a fewe, was there allowed with a substauntiall and an open testimonie in the face of the worlde. For John as soone as he by inspiracion of the holy ghoste, wel perceiued the secrete thoughtes of the people, he spake in this maner: Sirs (saieth he) ye do esteme me by outward thynges that may bee seẽ, as for exaumple, by the meate that ye see me eate, by my wede, and by this that I dooe ministre baptisme vnto you: but the thynges that bee not seen, are a great dele more effectuall, euen after the same rate as in a man the vertue of the mynde whiche is not seen, is of muche more dignitie & woorthynesse, then the power of the bodye that is seen with mennes eyes.

I on my behalfe, though I do baptise you with water, yet am I no remitter of synnes, but I am nomore but a preparer of you to a baptisme of more efficacie and vertue, whiche ye shall receiue at the handes of hym, whose cummyng I preache vnto you, beeyng, as in dede I am, somewhat his elder in tyme, and somewhat afore hym in ordre and course of preachyng: but in power a great way inferiour vnto hym. For he that commeth after me, is so ferre better then I, that I (whom ye all beleue to bee some great high man of price) am vnworthy to vnbuckle the latchet of his shooes. And I am his seruaunt, not his felowe: I am a foregoer vnto hym, but euen of muche lyke rate, as the day sterre goeth before the sunne, and shall anon after bee derkened and drouned with the greatter light of the sunne when it commeth. And euen veray this that I haue, I haue of his bounteous goodnesse. My doctrine is but verai I baptise you with water.

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washe, if it bee compared vnto his doctrine: my baptisme is of no vertue, if it bee sette by his baptisme.

But one stronger then I shall come after me, &c.

For he, because he is come from heauen, wyll teache heauenly thynges: I beeyng but an yearthly creature, dooe speake yearthly thynges and lowe matiers. I diep your bodyes in water, but he shall diep your soules, and baptise you with the holy ghoste and with fyer. And looke how muche the spirite is of more strength to entre and to perce, then is water, looke how muche the fyer is of more strength and effecte then is water, of so muche more power shall his baptisme be, then myne is: hitherto hath it been vnknowen, who wer the true folowers of godlynes. An easie thyng it is to be washed with water, a light matier it is to kylle a beaste in sacrifice: an easy poynct it is to forbeare eatyng of swynes fleashe. But nowe dooeth suche doctrine come to light, suche tymes dooe approche euen here at hande, that they can no longer be vnknowen who bee good folkes in verai dede, and who be otherwyse. For he wyll come to dooe the thyng that he hath so often tymes thretened in the Prophetes, which is, by a precise streight iudgement, to disclose a perfeict difference betwene the godly and the wieked. For he wyll haue in his hande a fanne, (for vnto this man is geuen al power in heauen and on yearth,) and with this fanne, whiche no man shalbe able to auoide, he shal make clene the flooze of his winnowyng place, and there wynnowe euery creature, tryng them with the wynde of the crosse and of afflictions.

And gather the corne into his barne.

And suche persones as are but chaffe, that is to say, in pretense of holynes, metely gaye, but withinforth voide and emptie of all deuocion, shall fligh about this waye and that waye, whither soeuer carnal desyre and affeccion shall carry then: but suche as are good wheate, hauyng within them substauncial and true godlynes, shall not bee scattred abrode all about with the wynde: but whan the chaffe is tryed awaie, they shall declare the substauncial stedfastnes of theyr mynde, whiche nothyng could moue. That tempeste shall not make any persones eutill, but shall shewe them openly to bee knowen what they wer, euen when thei wer not seen, in lyke sorte, as the clere light, where it is, dooeth not make any persones blynd or defourmed but sheweth who be defourmed or blynd. The trueth of the ghospel is bright light, which they shall not abide nor awaie withall, that dyd afore shewe furth theyr peyncted sheathe vnder the countrefaicte cloke of holynes, whereas afore God they wer men of wiekednes: and contrary wyse they shall bee enbraced and muche made of, whiche whereas vnto the worldwarde they were reputed for abiectes, yet neuertheless had a perfeicte zele of godly deuocion in theyr brestes.

Suche persones as at the strong force of the doctrine of God, whan they heare it, shalbee moued and stiered to dooyng of myschief, and to slaughter, shall not than fyrst of all bee made wieked: but suche occasion beeyng geuen, it shall openly appere what manier felowes thei wer afore. For an occasiō dooeth not make folkes wieked, but dooeth discouer theim and shewe theim as thei bee. Suche an one as whan the losse of gooddes is set before his yes, or whā peril of any crosse or of death is shewed hym, wyll fall from the profession of the trueth, and forsake it, shall not euen than fyrst of all begynne to bee wieked, but he shall at suche a tyme plainly declare what manier one he was afore.

Neither shall euerie one byanby that is diepped in water, endure throughout in this examinacion or tryall: but suche an one as hath fully receiued into hym the spirite of God, and he that hath throughly conceiued the fyer of charitie and loue vnperishable: suche an one shall not bee moued with any storme of mysauentures or euyls, but shall rather bee the more better pourged, and the more stedfast, in lyke sorte as wheate and other graine is pourged and made clene with the fannyng of the wynde, and as golde is scoured by the vertue of

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the fyer. Leat therefore euerie bodye prepaire theimselues to this rigourous and precise tryall, trustyng not awhit to his noblenesse of byrth, puttyng none affiaunce in the holynesse of his auncestrie, nor puttyng no truste in the carnall ceremonies of Moses lawe, but armyng and fensyng his solle with forteresses, & wardes of more pithythy substaunce to truste to. It shalbee no smal poyncte of the matier, what sorte euerie bodye bee found to bee of. Health euerlastyng, and euerlastyng damnacion shall trye out and diuide the sound, from the light ones that are but puffes, and the right borne Israelites from the bastardes. For the well clensed corne shall he laye vp into the barne of the heauenly lyfe, and the chaffe shall he burne vp in fyer that neuer shall bee quēched. The iudgemente shall here in some piece bee shewed, but after this present lyfe it is, that the wieked receiue the affliccion of endelesse peine and tormēte. With these and many other saiynges mo, did John exhorte the people to repentaunce of theyr former lyfe, and to the desire of Messias, whiche was than shortely to come, now puttyng thē in feare of perill, now stieryng theim to goodnesse with promise of rewardes, and (as ye would saie) awakenyng the myndes of ỳ people vnto the earneste zele of euangelicall godlynesse, with the gladsome newes of redempcion and saluacion.

And ỳ chaffe shal he burne.

The texte.

¶ Than Herode the Tetrarche, whan he was rebuked of hym for Herodias his brother Philips wyfe, and for all the euils whiche Herode did, added this aboue al, and laied John in prison.

And this boldnesse of speakyng so plainly, the common bulgare people in consideracion of the notable holynesse of the man, could abyde veraie well: the Publicanes could suffre it wellynough: the soldiers also tooke it in good parte: and all these whā they wer reproued, dyd willyngly ackno welage theyr disease, and beeyng brought in a feare, thei sought for remedie. But Herode could in no wyse awaye withall, who with his hault stomake (because he was a kyng) woulde haue all thynges to bee lawfull for hym, that stoode with his luste or fansie. Yet did he beare veraie good fauour & loue to John. He veraie well sawe and also dyd no lesse allowe the perfeccion of his lyfe, beeyng suche as was in fewe men, yea and in many thynges would he also bee rewled by the counsaill of John. But yet in that poyncte in whiche it had been chiefly of all expedient and behoueable to geue eare vnto Johns saiynges, he did not onely not dooe after his counsell, but also cast hym in prison for geuyng hym good aduertisemente. And brought John to destruccion, whan John was diligent to call hym backe from destruccion. Of this sorte are often tymes the hertes of suche Princes, as the wysedome of the ghospell hath not throughly woonne ne recouered frō the dominion of abominable lustes. Some suche men bee lordes and rewlers ouer others, as on their owne behalfes are bondeseruauntes to their owne violent and strong affeccions: and suche thynke themselfes euen for this poyncte specially to bee kynges, that thei be slaues and bonde men to abominacion, no man saiyng blacke their iye. Thei many tymes call vnto theyr seruice to bee about thē, men well approued and knowen for theyr holynesse of liuyng, thei haue many tymes priuate communicacion with the same, and after the counsaill or aduise of suche thei dooe many thynges: not that thei haue delite in true godlynes, but that thei maie by suche a cloke purchase to themselfes an opinion of perfeicte liuyng, and that thei maie somewhat mollifie mennes repinyng and grutchyng at theyr naughtie dooynges: or to the ende, that whā thei piele and polle the people, whan thei reise wieked battaill, whan thei playe tyrannous partes towardes some that beare good herte and wille to the common weale: thei maie seme to dooe these thynges too, by the counsail of moste approued honeste men. And euen in the lyke sorte did Herode abuse the pilche of

Camels

Camels hyde, wherwith John was clad: in the lyke sorte dyd he abuse the leatherne belt wherwith John was girt: so dyd he abuse the spare diete that John vsed: so dyd he the innocencie of Johns whole lyfe: so lykewyse dyd he the authoritie of John, through whiche he might dooe veraie muche with the people, and altogether to the mainteinaunce of his owne tyrannie. And for this cause the Lorde Jesus dooeth afterward cal hym fore. For this is the wylie craftinesse of euill Princes of this worlde: vnto whom if it shall at any tyme fortune right professours of the ghospell to bee called to seruice, either ỹ ghospellers muste eschewe the compaignie and conuersacion of suche maisters, in whose houses they shall sooner bee marred and brought to naughtynesse on their owne parties, then thei shall turne the others to better waies: or els they must prepaire their myndes afore hande to the lyke rewarde for shewyng the trueth without dissimulacio, that John fortuned to geate for his labour. For whan Herode nothyng growyng out of kynde from the maniers and facions of his father and others his auncestoures, plaied many wicked and tyrānous partes, pielyng and pollyng the people, pullyng awaie all libertie by oppressio, punishyng in others the same thynges in whiche he was a common offender hymselfe, vsyng all offices of magistrates vnder hym as sale ware for money, vsyng also to sell the ministracios of priestehood, and kepyng within his house openly in the face of all the world, one Herodias, the wyfe of Philippe beyng his brother, and had by force of strong hande taken hir awaie from his saied brother beeyng yet aliue, together with a doughter of the same Philippes: this holy man because he could not abyde suche inceste and vnnaturallnesse of mariage in a kynges house, from whens especially aboue all other places, it was conueniente that exaumple of kepyng the lawes should procede, aduertised hym to refrayne hymselfe from suche a wicked misdede. But with a deiulish kyng, the deiulishe request of a gierle beeyng a minion dauncer together with the suggestion of a deiulishe woman, weighed more, then the holsome aduertisemente of so vncorrupt a man: with the whiche good aduertisemēte he was nothyng the better, but remained still so ferre out of the waie frō beeyng emēded, ỹ vnto his hainous enormities afore paste, he added one dede of myschiefe more, the moste vngracious that euer was: that is to wete, castyng John in prieson, and procedyng so ferre at last in outragious woodnesse, that he causeth the head of the moste innocent man to bee chopt of, and so gaue it to the wenche for a rewarde of hir vicious wanton dauncyng.

The texte. ¶ And it fortuned that whan all the people receiued baptisme, (and whan Jesus was baptised, and did praie,) the heauen was opened, and the holy ghoste came down in a bodely shape lyke a doue vpon hym. And a voice came from heauen whiche saied: Thou art my beloued sonne, in thee dooe I delite.

But now, (to returne to the discourse of the storie) before that the Lorde Jesus would entre into the busie office of preachyng, whiche he entēded with in the compace of a shorte tyme to accomplishe, and bryng to a perfeicte ende, to the entēte that he would leaue no one poyncte of humilitie or of righteousnesse vnfulfilled: thought no disdeigne to come with the residue of folkes vnto baptisme, not to bee purified hymselfe, (whiche he neded not) but to consecrate and halowe the lauacre or founte of eternal saluacion to our behouf through his baptisme. He humbled hymselfe, but that not withstandyng, he was aswell by the voice of John, as also by the moste clere testimonie of his eternall father, openly commended in the face of all the people, to the entente ỹ thei might knowe hym euen by the face to and by sight, of whō the Prophetes had afore tymes spoken muche by prophecie, & of whom John had opēly witnessed. So thā, at what tyme a great noūbre of the common people wer in baptisyng, & in

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the same coũpaignie Jesus Christ coming as one emõg ỹ mo, had instauntely desired of John to haue baptisme, as though he had been like other mẽ subiect to sinne, John would haue refused to baptyse him, acknowlegyng him as ỹ autour & giuer of puritie, of whõ he ought rather to had been baptised himselfe. And thissame testimonie was geuẽ first of John to the dignitie of Jesus being there personally in place, euen before all the multitude of the people: but ỹ heauẽly father did by a more euidẽt marke, disseuer his sonne Jesus frõ the residue of ỹ compaignie ỹ wer baptised. For vnto al ỹ rest, whã they wer in baptisyng, ther appered no signe ne tokẽ at all. But immediately after ỹ the lorde Jesus was baptised, as he was now makig his deuout praiers to god, (teaching vs thereby, that whã the state of innocencie is perfectely renewed through baptisme, we ought immediatly to cõuerte & bestowe our selues to suche studies & exercises as are of the spirite, & mõg whiche, deuout praier hath the firste place,) heauẽ opened, whiche his baptisme set wide opẽ to vs, whereas vntil ỹ day it had been shut vp frõ vs. And from thens came downe the holy ghoste, beyng of himselfe in dede inuisible, but for ỹ tyme enuested & clad w̃ a figure or likenesse visible, because he should bee seen w̃ the iyes of mẽ. And as for the likenesse, it was of a doue, because ỹ this birde, beyng as a signe to represẽt innocẽcie or simplicitie, had many hũdred yeres afore brought a braũche of an oliue tree into the Arke of Noe, for a tokẽ ỹ the wrathe of God was pacified, & also a caucion or pledge of waraũtise that the floudde was at an ende. And in dede ỹ said floude of Noe by whiche the worlde was at ỹ time scoured & pourged of al naughtie creatures, did cõteine a mysticall figure of our baptisme, whereby al our synnes are drouned vp, our bodyes & soules both, beeyng preserued in perfeict safetie. In this likenesse than did the holy ghoste descẽde down, & reste vpon the holy toppe of the lorde Jesus heade, openlye betokenyng ỹ he it was, whom God the father had plẽteously enoynted w̃ all heauẽly giftes of grace: whiche giftes he would afterward poure out vpõ al persones as many as by putting their affiaũce & truste in him, wer or should afterward bee grafted into ỹ brotherhood of his bodye through baptisme. Upon hym.

There came also vnto him besides this lykenesse of a doue, an euident testimonie of his fathers voice, not now declared by ỹ prophetes, not by Moses, not by Aũgels, but published by the father selfe: not ỹ the father maie in his verai owne lykenesse as he is, bee either heard, or seen, or by any sense of the bodye cõprehended or perceiued: but lyke as the holy ghoste beeyng inuisible did opẽly shewe himselfe to the iyes of mẽ in a visible signe, euen so the heauenly father sendyng down a voice through the elemẽtes aboue, did sensibly perce ỹ eares of men. And the voyce ỹ souned frõ on high, was in these wordes. Thou arte myne owne onlye dere beloued sonne in whom I am throughly pleased and satisfied. To none of all the holy men ỹ euer were in olde tyme, was there euer any testimonie of suche lyke sorte as this geuen. A doue cõmyng before, pointed out certainly, to whom this voyce did appertaine, to the entẽte ỹ no man should deme it to bee John, ỹ was cõmended w̃ the said poisee, of the whiche John, a great maignie of folkes had conceiued suche an high estimacion, that they verily thought him to be the Messias selfe. By so many testimonies was it the pleasure of Christ to bee commended vnto the worlde, ere he would addresse him to entre the highe charge of preachyng: geuyng in the meane tyme a lesson to vs by exaũple of himselfe, that no mã should presse or touble himselfe, into suche an high office sodainly or vnreuerẽtly, ere he had made himselfe mete for it. He had priuately had testimonie geuen him of Aungels of Elizabeth, of Simeon, of Anna, of the Magians: and in the open face of the worlde by John, (whose authoritie was of ryght great weight and force emong the Jewes,) and by the holy ghoste, and by the fathers owne selfe. And a voyce came frõ heauen. Thou art my beloued sõne in the dooe I delite.

The texte. ¶ And Jesus hymselfe began to bee about thirtie yeres of age, so that he was supposed to bee the soonne of Joseph: whiche was the soonne of Hely: whiche was the soonne of Mathat: whiche was the soonne of Leui: whiche was the soonne of Melchi: whiche was the soonne of Janna: whiche was the soonne of Joseph: whiche was the soonne of Mathathias: whiche was the soonne of Amos: whiche was the soonne of Naum, whiche was the soonne of Helsy: whiche was the soonne of Nagge: which was the soõne of Maath: which was the soonne of Mathathias, whiche was the soonne of Semei, whiche was the soonne of Joseph, whiche was the soonne of Juda, whiche was the soonne of Johanna, whiche was the soonne of Rhesa, whiche was the soonne of zorobabell, whiche was the soonne of Salathiell, whiche was the soonne of Neri, which was the soonne of Melchi, which was the soonne of Addi, which was the soonne of Cosam, which was the soonne of Helmadã, whiche was the soonne of Her, whiche was the soune of Jesu, whiche was the soonne of Heliezer, which was the soonne of Joriã, whiche was the soonne of Mattha, whiche was the soonne of Leui, whiche was the soonne of Simeon, whiche was the soonne of Juda, whiche was the soonne of Joseph, whiche was the soonne of Jonam, which was the soõne of Heliachim, whiche was the soonne of Melcha, which was the soonne of Menã, whiche was the soonne of Mathatha, whiche was the soune of Nathã, whiche was the soonne of Dauid, whiche was the soonne of Jesse, whiche was the soonne of Obed, whiche was the soonne of Boos, whiche was the soonne of Salmon, whiche was the soonne of Naasson, whiche was the soonne of Aminadab, whiche was the soonne of Aram, whiche was the soonne of Esrõ, whiche was the soonne of Phares, which was the soonne of Juda, which was the soonne of Jacob, whiche was the soonne of Isaac, whiche was the soonne of Abraham, whiche was the soonne of Thara, which was the soonne of Nachor, which was the soonne of Saruch, which was the soonne of Ragau, which was the soonne of Phalec, whiche was the soonne of Heber: whiche was the soonne of Sala, whiche was the soonne of Cainam, whiche was the soonne of Arphaxat, whiche was the soonne of Sem, whiche was the soonne of Noe, whiche was the soonne of Lameth, which was the soonne of Mathusala, whiche was the soonne of Enoch, whiche was the soonne of Jareth, whiche was the soonne of Malaleel, whiche was the soonne of Cainã, whiche was the soonne of Enos, whiche was the soonne of Seth, whiche was the soonne of Adam, whiche was the soonne of God.

And vnto all the thynges aboue mencioned, there was also annexed the autozitee of full yeres, fitte foz suche a purpose. Foz at the tyme whan the lozde Jesus came vnto baptisme, he was well toward the poyncte of thirtie yeres of age: not that the age is estemed afoze god, but because it was conuenient, that he whiche should dzawe all persones vnto hym, should satisfie all creatures in all behalfes, neither in suche a persone any one poyncte to bee, whiche any creature might any thyng lykely depzaue oz fynde faulte withall. The age therefoze of due rypenesse was chosen therunto and taryed foz, vntill it came: because that ouer young age, (whã one is but a strieplyng towardes a young man) is not of any authozitee oz regarde emong men: foz the generall opinion of people is, that suche an one is vnexpert and vnskilfull: and on the other syde, olde age is the lighter estemed and passed on, by reason that the power & habilitee of the witte, is muche decaied, & suche ones greatly suspected of dotyng. And foz because that the bleamische of ones linage, dooeth soze abate a great piece of this autozitee emong the common people, this poyncte also was pzouided foz, that Jesus should foz so long tyme bee berayly thought and beleued to bee the soonne of Joseph, vntill the ghospell wer thzough his miracles & pzeaching, sufficientely bzought to light and made famous.

And Iesus himself began to be of thirtie yeres of age.

So that he was supposed to bee the soonne of Joseph.

This was a thyng foz the dignitie of Chzist, to bee bozne of a virgin: but because it was not muche materiall that the same should euen at the first daie come to light and knowelage abzode, and yet though it had, it would haue been a verai harde matier to bee persuaded to the wozlde: he vsed the wzong opiniõ of the people an other waie to a good purpose, because no manier thyng should in the meane tyme diminische his autozitee in his pzeachyng, if he might of any manier lykelyhood, haue been saied to bee bozne in aduoutrie. It was his pleasure to come into the wozld bozne out of a simple meane house: but yet suche an house, as no spotte of il name oz fame had at any tyme stained. Foz be-

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rally to a teacher of the gholpell, not only the faulte ſelfe, but alſo all lykeneſſe & apparence of the faulte muſt bee auoided, and a teacher ought of duetie not only to bee a man of good commendacion for the vertuous qualities that he hath, but alſo without any infeccion or ſparke of ſuche thynges, of whiche the people vſeth to conceiue any myſtruſte of euill. For this is ỳ cõmon opinion of moſte men, that ſcarcely at any tyme there dooeth of euill parentes come good chyldren. Therfore Chriſt, who ſhunned not the repꝛoche of pouertie, who ſhꝛounke not to bee bozn out of a meane houſe: yet eſchewed ỳ ſimple repꝛouke and ſlaunder ỳ might haue come of his age and of his deſcent. And althoughe Joſeph was not the father of Jeſus by nature, but by ỳ oꝛdꝛe of the lawe onlye, (becauſe he was the ſpouſed houſebande of Jeſus mother:) yet neuertheleſſe becauſe he maried a wyfe of the ſame tribe and houſe that himſelfe was of, I haue thought it beſt to begynne the rekonyng of oure lozdes petigrewe at hym, to the ende that it maye ỳ moꝛe euidently appere, that a verai man he was in dede, on the bodyes behalfe naturally bozne of them, of whõ the fozeſaiynges of the pꝛophetes had befoꝛe his commyng tolde ỳ bozne he ſhoulde be. For after the higher nature of his godhed, the heauenlye fathers ſelfe acknowelaged & openly pꝛoteſted Jeſus to be his owne verai ſoõne. Than Joſeph the ſpouſe of the virgin Marie, (who was mõther to Jeſus) was after the fourme of the law, called the ſoõne of Heli, beyng his vncle by the fathers ſyde: but after the trueth of natural generation, he was the ſoonne of Jacob, whiche Jacob reiſed ſede vnto his bꝛother Heli, beyng bozne out of the ſame bealie ỳ himſelfe was, becauſe ỳ ſame Heli was deceaſſed without iſſue, & ſo vpon his wyfe, whõ he at his dying lefte a widow, Jacob begot a ſoonne called Joſeph. Heli was ỳ ſoõne of Mathat, & he again had Leui to his father. Leui was bozne of Melchi, who was begotten of Janna the ſoonne of Joſeph ſoonne of Matatthias, to whom Amos was father. And him did Naũ begeat, who was the ſõne of Helli, & Helli bozne of his father Naggee, & Nagge iſſued out of Maath, ỳ ſõne of Matathias. This Matathias was come of the ſeede of Semei, ỳ ſonne of Joſeph, who was begottẽ & bozne of Juda. Juda had to his father Joãna, ỳ ſõne of Rheſi, beyng ſoõne to zozobabel. zozobabels father was zalathiel, bozne his ſelfe of Neri, ỳ ſoõne of Melchi, who was deſtẽded of ỳ image of Addi the ſoonne of Coſam, begotten of Helmadã. And he was lineally deſcẽded of Her, ỳ ſoonne of Jeſo, who was bozne of Heleazar the ſonne of Jozã. And father to Jozam was Mattha, beyng himſelf bozne of Leui the ſonne of Simeon, bozne of Judã the ſonne of Joſeph. And him had Jonã begottẽ beyng himſelf the ſonne of Heliachim, ỳ ſonne of Meleã. And he was bozne of Mathatha, being the ſonne of Nathã. This man had kyng Dauid begotten of Barſabee, by whom was reſtozed the ſtocke of Salomon, whiche failed afoze, and decayed in Ozochias. Dauid was begotten of Jeſſe the ſonne of Obed, beyng bozne of Booz. Father to this mã was Salmon, the ſonne of Naaſſon, beyng bozne of Aminadab: to whom Ar am was father, & Aram ſonne to Eſrom, begotten of Phares, the ſonne of Juda, Juda came by lineal deſcente from the Patriarke Jacob ỳ ſonne of Iſaac, whom Abzaham beyng an aged man had accozdyng to goddes pꝛomyſe, begotten of his olde wife Sara. And Abzaham was bozne of Tharra the ſonne of Nachoz, beyng begottẽ of Saruch the ſonne of Ragau, to whom Phalec was father, and father to him again was Heber, begotten of Sale, the ſonne of Cainan, and Cainan the ſonne of Arpharat, whoſe father was Sem, the ſonne of Noe, and Noe the ſonne of Lamech, and he the ſonne of Mathuſalah beyng bozne of Enoch, whoſe father was Jareth, and he deſtẽded of Malalehel, the ſonne of Cainan, who was begotten of Enoch,

Why che was the ſonne of Heli.

the ſoonne of Seth, whoſe father was Adam, and begotte Seth after that he had liued an hundred and thirtie yeres. Adam was the head of al mākynde, hauyng none other autour ne progenitour of his generacion but onely god, of whom he was created of the claie of the yearth, beeyng to hym (as it wer) in ſtede of a mother. And forbecauſe that all mankynde was infected & taincted through the ſynne of this our yearthly father, and reſemblyng the inclinacion of the ſame firſt father, it was now fallen into all kynde of vicious neſſe: there was ſent the lorde Jeſus as a reſtorer and a redemer of the ſame mankynde whan it was ſo extremely fallen: to the ende ỳ the ſame which had ful & whole fallē down through ỳ diſobediēce of one, might be recōciled again through the obedience of one: and to the ende that, lyke as all thoſe which had folowed the ſteppes of their yearthly father, became thereby ſubiect vnto death: ſo thei which beyng exempted from the kinred of the ſynner through baptiſme, wer grafted into the heauenly Adam, (which is Jeſus Chriſte,) and did cleue faſt vnto the ſteppes of the ſame: ſhould attaigne euerlaſtyng life in heauen. And in dede the begynnynges of mankynde whan it fell, and of the ſame, at the reſtoryng of it, dooe in many behalfes aunſwer taunt pour taunt the one contrarie to the other. For nothyng at al was there doen in this matier by blynde chaūce or caſualtee: but all the wholle proceſſe and diſcourſe of thynges was tempered and ordred by the wyſedome and ordeinaunce of God almightie. The talkyng of Eue with the ſerpente wh̄ ſhe was a virgin, was the begynnyng of our deadly periſhyng: and the talkyng of the virgin Marie with Gabriel, was the begynnyng of our health and recouerie. Eue beeyng corrupt with the lure of an apple laughyng on hir, bothe caſt awaie hir houſe bāde, and alſo brought in death into the worlde: & Marie beyng a virgin for euer & euer vncorrupted, conſtauntely deſpiſyng all allurements of the fleaſhe, and with ſimple plain feith willingly yeldyng hir ſelf vnto the wille of God, brought foorth the man that brought health and ſaluacion to the worlde. Adam alſo was tempted, & ouercomed: Chriſte beeyng tempted, ouercame the temptour. Adā folowyng the mynde of his wife whan ſhe was corrupted, was caſt out of paradiſe for his labour: Chriſte obeyng his father euen vnto death, ſette ỳ waie into heauē wyde open. For the ſenſuall pleaſure of taſtyng an apple, was Adam made a bonde ſeruaunte vnto the deiuill: Chriſte by ſettyng all the kingdomes and delicate pleaſures of ỳ world at nought, deliuered our enemie into our hādes, to be ſubdued at our owne pleaſure. The one through the eatyng of an apple, loſt al his poſteritee and ſucceſſion: and the other through abſtinence of meate, reſtored theim that afore wer loſt. The one was driuen awaie out of paradiſe into the yearth, replenished with miſerie, and liyng all deſerte: & the other hath made a waie vnto heauen ſake and ſtrongly fenſed from all deſertenelle.

Adam through the fain deſire of proud knowelage plucked his ſucceſſiō after hym vnto death: and Chriſte through the humble obedience of feith, did reſtore lyke a gain. Yea, and beſides all this, on bothe parties wood and tree. On the one ſyde the ſerpente by meane of the tree, ouercame and beguiled Adam: and on the other ſyde Chriſte by meane of the tree, beguiled and alſo ouercame the deiuill. By meane of ỳ tree came death: by meane of ỳ tree came lyfe. The head & chief captain of our deſtrucciō was made out of ỳ yearth, beeyng a virgin: and the head of our ſaluacion, borne of the virgin Marie. Adam was created to the lykeneſſe of god, and Chriſte beeyng the true lykeneſſe of God, tooke on hym bothe the lykeneſſe and nature of man. Adam was deceiued through his wife Eue: and Chriſte hath called backe his ſpouſe the churche, from the deceiptefull errour of the deiuill. On the one partie, a woman, whyle ſhe ſeketh to bee made wyſe, vttred foorth the begynnyng of all fooliſheneſſe: and on the other partie a woman, whyle ſhe ſheweth hir ſelf void of all ſuche

presumpcio, bryngeth foorth vnto vs the fountaine of wysedome. The first Adam while he hath more desire to bee wyse thē obediēt, brought in foolishenesse into ỹ worlde: & the newe Adam wheras he was the wysedome of hys father, was cōtent to bee made as a foole for our sakes, to the ende that we might bee made wyse in him. Through pride came our fall: & through humilitie came our settyng vp again. Adam beeyng through the serpente made bare of all the good qualities of the mynde, couered himselfe with leaues plucked frō the tree: Christ beeyng ryche in giftes celestiall desired no manier thyng at all of this worldes. The figures also of the olde testament dooe verai well accorde with the storie of the ghospell. Moses guided and led the Israelites out of Egypte: & Christe hath deliuered thē frō the derkenesse of ignorauncе, and from the bondage of vice. They had their passage there through the water, & we here through baptisme haue a readie waie to saluacion & freedome. There was a pilour of a cloude and of fyer: and here the father sendeth a voice down through a cloude, & our spirite is baptised with fyer. Through the first lawe is occasion of death: through the lawe of the ghospell we are called again to life. But the olde lawe did with thoundreynges and lightenynges make them sore afeard: & the lawe of the ghospell dooeth with gentilnesse and benefites cal vs foorth to saluacion. Moses was terrible to be seen, but in suche wyse that constreigned he was to couer his face: Christe is mylde and full of courteous humanitie, & puttyng him selfe in coumpaignie emong the thickest of ỹ people. Moses went vp to the hill to talke with God: and Christe came downe to vs, to the entent that God should speake to vs by him. The first Adam whyle he coueteth to bee equal with god, is cōpared to brute beastes, voide of vnderstandyng. The seconde Adā whan he humbled himselfe frō his godly maiestie down to ỹ basseneſſe of our humain nature, wheras we were more abiecte & vile then euen the brute beastes are, he lifted vs vp to the participacion & brotherhood of his godhed. Now to conclude, through Jesus ỹ soonne of Naue was their returning into the lande flowyng with mylke and honey: and through Jesus the soonne of a virgin is our returnyng again into paradise. Leat vs therfore goe awaie from the disposicion of our first parentes, and duely folowing the like of our lorde Jesus, leat vs with pure mindes enbrace his benefite, and leat vs with all godly zele and endeuour folowe his exaumple to the best of our powers: him self wyl aide vs ther to with his helpe, the whiche of his goodnesse hath geuen the exaumple: leat vs enbrace the merciable and vnwrathefull maker of that law euangelical. Leat vs folowe our guide, who onely and none but he, is hable to bryng al nacions of the whole worlde home vnto that same lande, whiche continually without ende dooeth moste plenteously flowe with all kynde of ioyes.

The paraphrase of Eraſmus vpon

The .iiii. Chapter.

The texte. ¶ Jeſus beeyng full of the holy ghoſte, returned from Jordan, and was ledde by the ſpirite into wyldernesſe, and was fowertie daies tempted of the deuill. And in thoſe daies did he eate nothyng. And whan thei wer ended, he afterward houngred. And the deuill ſaied vnto hym: If thou bee the ſoonne of God, commaunde this ſtone that it bee breade. And Jeſus aunſwered hym, ſaiyng: It is wryten: Man ſhall not liue by breade onely, but by euerie woorde of God.

Returned from Jordā.

AND Jeſus (vpon whoſe head the doue had lighted before at his baptiſme: beeyng not a void ſigne, but the holy ghoſte hym ſelf in that lykeneſſe,) although he wer now ful of ỹ holy ghoſt, yet before he would entrepriſe the office of preachyng the ghoſpell: becauſe he would bee in all thynges approued and tryed euen to the vttermoſte, ere he would take ſuche an office in hande: he departed frō Jordan, geuyng therby a leſſon, that after baptiſme, mē ſhould endeuour theim ſelfes to the more higher exercises of godly liuyng: he withdrewe hym ſelf from the coumpaignie of people, with whom to bee familiar and muche conuerſaunt, dooeth many tymes corrupte a man, and alſo dooeth cauſe the autoritie of a teacher to bee the leſſe eſteemed & regarded. And by the ſpirite of God wherewith he was wholly rauiſhed and poſſeſſed, he was moued and led forth into wyldernesſe, from whens John had tofore come forth emōg the people. And this did Jeſus euen as one that mynded to bidde the enemie of mankynde, quickely to come of and make readie all his craftes and ingiens: verily of purpoſe, bothe to ſhewe and declare vnto vs, that the deuil, who had hitherto been as a cōquerour ouer mankynde, and had holden theim captiue, maie bee banquyſhed and ſubdued: and alſo as it wer, with his fynger to pointe vnto vs the waie how to wynne ỹ victorie ouer hym. A place was ſought and found apte and mete for the temptours purpoſe, and that was wyldernesſe: and occaſion was miniſtred by the meanes of houngre. For Jeſus to dooe the parte that Moſes did in this behalfe, now that he went about to geue vnto ỹ worlde a newe lawe, that is to wete, a doctrine of grace, whiche is the ghoſpell, he faſted as Moſes had dooen, fowertie daies: and in all this tyme of the ſaid fowertie daies he touched no manier of meate, but paſſed ouer all this tyme with holy praiers vnto God: geuyng laude and glorie to the ſame, and with geuyng continuall thankes vnto his heauenly father. And this was a paterne and a ſaumple or preſident of a certain rare and vnwoont vertue in man. Neither was he ignorant of the craftes & ſubtilties of Satan, who by all meanes poſſible neuer more earneſtely pitcheth and ſetteth his ſnares and grinnes, then whan he perceiueth ỹ mynde and ſolle of mā with notable endeuour to encline and drawe towardes heauenly liuyng. And Satan had heard that one there ſhould come whiche ſhould diſcoumfeight and deſtruie his puiſſaunce: and whether that mightie conquerour wer now alreadie come or no, he ſtood in doubte: and what man Jeſus ſhould bee, he could not tell. For Satan who had beguiled mankynde tofore by his ſubtile craftes and wyles: was now contrarie wyſe to bee beguiled by the politique wyſedome of God. He had heard John openly cōfeſſe and ſaie, I am not Chriſte: Wherfore ſeeyng thynges and perceyuynge many

And was led by the ſpirite into wyldernesſe.

And in thoſe daies did he eate nothyng.

thynges

thynges in Chriſte, whiche ferre ſurmounted the coumpace of mans power: and on the other ſyde again, ſeeyng hym to be an houngred, and to be in great affliccion through defaulte of takyng bodyly ſuſteinaunce, (wherag it is not read that Moſes and Helias after the faſtyng and abſteinyng from meate by the ſpace of lyke noumbre of daies were an houngred:) he ſuppoſed Jeſus to bee nothyng els but a man, yea and ſuche a man, as by his craftie cõueighaũce might bee corrupted. Now the wilie and ſubtill deuiſe of the tempoure was this: that is to wete, eyther to ouercome and wynne hym in dede, or at the leſte wyſe to hunt out, whether he wer that Soonne of God or no, whiche had been promyſed by the Prophetes. Whiche thyng if he might haue perceiued ſo to bee, than would he bende all his ſtrength and force to this ende and purpoſe, that by one waie or other he might hindre and lette the redempcio of mãkynde. But no crafte is hable to take place or effecte againſt the wyſedome of God, whiche in ſuche ſorte tempered and ordred al hir dooynges, that it did not onely ſubdue and conquier that ſame our moſte ſubtile and craftie enemie, but alſo defeacted hym of his purpoſe by his woordes, leauyng hym in as muche doubte and vncertaintee, as he was before. By the infirmitee of the fleaſhe he mocked and diſappointed hym of his purpoſe, & through the ſtoutneſſe & puiſſaunce of the ſpirite together with the ſure ſenſe of holy ſcripture, he vanquiſhed and ſubdued hym, ſo that hauyng the foyle and ouerthrowe to his great ſhame, he was driuen awaie: and departed in as muche vncertaintee whether this wer the ſoonne of God or no, as he was before at his firſt cummyng. Satan therfore laied againſt Jeſus that ſame effectual darte and artillerie, that he firſt vſed againſt the firſt parentes of mankynde Adam and Eue: and therewith ouerthrewe theim, albeeit he onely enticed theim with the lure of a faire apple ỹ laughed vpon theim: but here in Jeſus caſe, houngre alſo, beeyng an eiuill that no man can endure withall, was a ſtrong helper forward to the thyng, that the temptour went about. Eſau beeyng compelled with houngre, ſold the title and intereſt of his birtherighte that he ſhould haue had by elderſhip, he ſolde it for a meſſe of pottage. And the Lorde Jeſus (if it had been his pleaſure) might through his diuine power, either haue kept awaie houngre from cũmyng to hym, or els haue driuen it awaie whã it was come. Neuertheleſſe he would not ſo dooe, but it was his full pleaſure & wille to laie a baite for the temptour to vſe, wherewith the ſame temptour ſhould bee taken his owne ſelf. The weakeneſſe of his bodye beeyng ſuche as other men had, was laied in Satans waie, as a ſecrete baite to vſe for his purpoſe: but the temptour ſtumbled, & hitte on the hooke of the power of his godhed. He ſawe the bodye of a mã wythering and dryng clene awaie with houngre, to bee in great affliccion and paine, and none other lyke but ſhortely to bee in the Jeoperdie and peril of death. (And mẽ playnly affirme that there is no kynde of death more peinfull, then to bee famiſhed to death.) He ſawe hym in ỹ wyldernelſſe ferre from any towne or village, from whens any meate might bee gotten or miniſtred vnto hym for his ſuſteinaunce. Takyng therfore a boldeneſſe of theſe thynges the ſpirite of wickednelſſe aſſaileth the Lorde Jeſus beeyng replete with the ſpirite of holyneſſe: he biddeth bace, & begynneth firſt with hym, of whom he was to bee ſubdued: he biddeth hym come foorth who was to ſtrong & valiaunte for hym to matche with all: he attempteth to take in the ſnare, one ferre wyſer and more warie then hym ſelf. What nedeſt thou (ſaieth Satan) to bee thus tormented with houngre? If thou bee that ſame ſoonne of God whiche was promiſed to bee ſent to redeme the worlde, commaunde that this ſtone turne into breade for thy behouk, and that will bee an euident token whereby for thee to declare, that thou art the ſoonne of God in dede. For thy father vndoubtedly wil not in this behalf geue a deafeare to his

And whan thei wer endued, he afterward houngred.

Gen. xxv. d

If thou bee the ſoonne of God, commaunde this ſtone, that it bee breade.

soonne, beeyng thus in distresse and ieoperdie of death through houngre. And seeyng that he created all thynges of naught, it should bee an acte of no great matier, if the Soonne of God turne a stone into breade. But Jesus beeyng not ignorannt what the temptour herin hunted for, so tempered his aunswer: that he neither consented to the temptours counsail, nor yet disclosed the nature of his godhed to his enemie, who now by a newe & a straunge cõueighaunce, was through the infirmitie, and weakenesse of Jesus bodye, bothe to bee beguiled, and also to bee conquered. He denyeth not but the Soonne of God had power to turne stones into breade, ne disalloweth to asswage the houngre of the bodye with meate whiche was ordeined therefore, but by the authoritie of the holy scripture of God, he plainly sheweth, ỹ there is a life of the solle muche more to bee regarded then the life of the bodye: and that there is a spirituall meate, whiche is more requisite to bee desired, then the meate that for a shorte tyme prolongeth the bodily life, whiche lyke neuertheless must of necessitie perishe within a shorte space afterward, either by meanes of sickenesse, or of age, or of some other casualtie. For the meate of the spirite geueth lyfe for euer to endure, and this meate is the woorde of God. This first assault therefore of ỹ deuill, Jesus auoided with this aunswer: It is wryten (saieth he) in ỹ booke of deuteronomie. *Man liueth not by breade onely, but by euerie woorde that procedeth out of the mouth of god.* And for this purpose dooeth the lorde now take the woorde of the diuine scriptures for his staigh: first, to teache vs humilitie and sobrenesse, that we ought not precisely to affirme any thyng without the authoritie of Scripture geuen vnto vs from God: Secoundly he declareth vnto vs, that there is no weapon of more effectual strength against all the instinctes & mocions of wicked deuils, then the authoritie of the holy scriptures. Out of the said scriptures is the true meate of the solle to bee sought and gotten, if a mã be of mynde and wille to liue to godward, to whomward who so liueth not, the same is alreadie but a dead man, yea although to the ye he appere to bee aliue. The first parentes Adã and Eue did eate, and thei died for their labour. That if thei had geuen the temptour that same aunswer, whiche the lorde Jesus here at this present tyme gaue hym, and had more regarded the lordes commaundemente (the due kepyng wherof geueth life euerlastyng,) then the appetite and luste of that mortal apple: thei had not endaungered bothe theim selfes and all their succession after theim to death and damnation. And thus muche ferther dooeth the exaumple of our saluecur teache, that miracles are not to bee shewed for ỹ luste or pleasure of men, but at suche tymes onely, whã the glorie of Christe dooeth call for it, or els charitee and loue towardes our brother, dooeth necessarily requyre it. For either to worke or to feigne sightes of woondres for a vaing glorious boastyng, (as who should saie, this can I dooe:) or to satisfie the curious lust and pleasure of the lookers on, whereby neither goddes glorie is aduaunced, nor any profite groweth vnto our neighbour, is nothyng els, but the propertie and condiciõ of witches and Juglers: as for ensaumple, a brennyng fyerbrande to bee diepped into the water, & not quenched therewith: or the feareful lykenesse of Hector or Achilles to bemade appere to the sighte, or the rushes and strawes to goe trallyng about ỹ house, semyng to bee snakes. Jesus at no tyme shewed any miracle, but that bothe the glorie of his father was sette foorth thereby, and also the necessitee of men relieued, or els that for a tyme the vnbelief of men should thereby bee moued and stiered to feith. Whan the multitude of people wanted wherewith to bee fedde, he so multiplied a fewe loaues, ỹ the same suffised to many thousandes: but in so muche would he not vouchesalue to fede the iyes of Herode with any miracle, ỹ he would not so muche as opẽ his lippes to speake vnto hym. And for ỹ like purpose & cõsideracõ, doeth he at this presẽt denie a miracle to Satã.

It is wryten: Men shal not not liue by breade onely but by euerie woorde of God.

Deut. viii. a

And

¶ And the deuill tooke hym into an high mountain, and shewed hym all the kyngdomes of the worlde, euen in the twinckelyng of an eye, and the deuill saied vnto him: All this power will I giue thee euerie whit, & the glorie of theim, (for thei are deliuered vnto me, & to whomsoeuer I will I geue it:) If thou therfore wilt fal down before me, & worship me, thei shall bee all thyne. Iesus aunswered & saied vnto hym, bruce from me Satan. For it is wryten: Thou shalt worship the lorde thy God, and hym onely shalt thou serue. The texte.

The deuill, though he wer vanquyshed at this first bickeryng, yet ceassed not from tryng maisteries with Iesus, to our exaumple, leste that we beyng ons cõquerours, should geue our selfes to sittyng still, void of all feare or care: but that we should haue euermore from tyme to tyme, a mynde readie & well armed & fensed against his newe assaultes. Suche as haue profited & growe to a meane degree of euangelicall philosophie and doctrine, dooe easily contẽne the disease or vice of gluttonie and riottous excesse, as a thyng beeyng bothe filthye and beastely. Albeeit euen in this temptacion also afore goyng, there wanted not the gryn and snare of mouyng Iesus to presumpteous vsurpyng and takyng vpon hym, whan Satan said: If thou bee the Soonne of god. For suche as of nature are arrogaunt and proude, and desirous of glorie, doe ofte tymes attempte to reache to suche thynges as are ferre aboue their powers: because thei will not lese any parte of the opinion & estimacion that menne haue of theim: and so by a craftie coulour & countrefaict glosse, thei take vnto theim the thyng that is not in theim, huntyng for glorie and fame emong men. After that sorte dooe many by deceiptefull & craftie feactes vsurpe vnto theimselfes the gifte of prophecie, whiche thei haue not: and many make bauntes & crakes of hauyng visions of Aungels, whiche thei yet neuer sawe. But the Lorde Iesus contrarie wyse: although he wer greattest of all the worlde, yet he will not bee acknowen of his greatnesse, but hydeth it, shewyng foorth ward no cõtenaũce but of infirmitie & weakenesse of the bodye, ne at any tyme sheweth he foorth his godly power, but whan so to dooe is expediente for the healeth of man, to the ende that the fathers glorie maie bee renoumed and troumped abrode by the soonne. Satan therefore (as he is malicious, & will neuer haue dooen ne be in reste,) dooeth eftsons inuade the Lorde, & sette vpon hym with thesame darte that he had dooen afore. but in a soondrie matier, assaiyng whether he that could not be ouerthrowen with houngre, might possibly bee corrupted with the rychesse and honoures of this worlde. For ambicion (whiche is the desire of honour and aduaũcemente) is a sore & a mischief bothe pestilent and also in manier vnpossible to bee ouercomed. It is an euill that stealeth on a man euen in moste excellent vertues & qualitees, crepyng in and acquaintyng it self in hertes that labour to clyme and to mounte vp vnto thynges of high difficultee: in so muche that, whom neither aduersitee, nor pouertee, ne sickenesse haue been hable to breake: whom neither any riottous excesse, or lecherie, hath been hable to corrupte: theim dooeth the earneste desire and affeccion of glorie, ouerthrowe and bryng quyte vnder foote. For what thyng is there so mischeuous or so wicked, whiche mortal men will refuse bothe to doe & suffre, if thei maie thereby beare rewle, & be in autoritee. Is not ofte tymes the croune of a royalme bought with poisonynges, with murdreyng of ỹ nerest kyndred, with incestuous mariage within the degrees forbidden by goddes lawe, and with other vilanies not to be named. With the slaughter and murdrienente of how many persones is the seigniourie of some one citie now & than gotten into mennes handes and possession. Honour is swete: a gaie thyng it is to bee a rewler: & a royall matier to excelle and passe others. And reignyng doeth vtterly in all behalfes seme to bee a certain poyncte of Godhed emong menne. With this same swete flatreyng poison wer the first parentes Adam and Eue caught. The lure of ỹ flatreyng apple was delectable to their iyes: but ỹ high perfeccion of knowelage falsely promised vnto theim by the Serpente, & the dignitie

dignitie of beyng eguall with ỹ ſtate of Goddes: was muche more delectable to their myndes. With this engien therefore did the temptour aſſaille Jeſus, & he not a whitte ſhrounke backe from the vnreſteful malapertneſſe of theſame temptour: to the ende that he would vanquiſhe hym to our behouſe, & would teache vs the facion how to geat the ouerhand of hym. The deuill than tooke Jeſus vp into an high mountaine, and out of theſame mountaine as out of a beakon or an high place of ſpyal, he ſoodainly in a momẽte laieth all ỹ kyngdomes of the worlde before his iyes (for a wieked ſpirite by the permiſſion and ſuffreaunce of god, maie ſo muche dooe, as to repreſente vnto mennes iyes a liuely ſemblaunt of thynges, after a certain ſtraunge & woondreful manier:) and euen in theſame momente alſo, looke whatſoeuer poynete of high eſtate or royaltee, the route and ruffleyng of great kynges and princes hath within their courtes, or otherwyſe belongyng vnto theim: theſame doeth Satan by a certain ſleight as it wer of a iugleyng caſt, ſette before the iyes of Jeſus (as for exaumple,) rychelle, ſeruauntes, palaices, armies, troumpettes, ſeruice, & attendaunce of menne crouchyng and kneleyng vnto theim, ſhewes of royaltee whan thei goe abrode, trioumphes, ambaſſades, power to commaunde and to haue al thynges dooen at a becke, & other thynges a great maignie, wherewithall the flaterie of all peoples, dooeth worſhyp and exalte moſtall princes of the worlde beeyng ofte tymes bothe fooliſhe and vngodly, or howſoeuer other thynges bee, y wiſſe frail, and not hauyng any long tyme to liue: yet the people vſe theim as verai Goddes: yea and the princes ſelfes beyng ſette in a pryde through the proſperous fortune of thynges tranſitorie, thynke theimſelfes better then god almighties felowes. A certain ſpectacle of all theſe thynges woondrefull to beholde & imagine, did that ſame craftie iugler ſoodainly in a momente repreſente before the iyes of the Lorde Jeſus, who cannot bee deceiued with any ſleightes of iugleyng, forasmuche as nothyng is hidden or vnknowen vnto hym. And vnto this royall ſhewe of thynges, did the liyng & malapert Satan ſette out a paincted ſorte of woordes more ſtately and glorious, then the thinges ſelfes wer. All theſe ſame thynges (ſaieth he) ſo goodly, ſo ryche, and ſo full of royaltee, bee deliuered to my power and diſpoſicion, to geue and to graunt vnto whomſoeuer me lyketh. For the ſoueraigne and the god of this worlde, I am. That if thou wilt acknowelage my ſoueraigne godly power, and falling down flatte at my knees wilt bough and knele vnto me, the whole vniuerſall power and poſſeſſion of all theſe realmes & kyngdomes that thou ſeeſt, will I deliuer vp into thy handes. Thou ſeeſt how great the name of Ceaſar is euerie where: and yet how ſmall a porcion of ỹ worlde is it, that acknowelageth hym for their lorde and ſoueraigne. And thou alone ſhalt haue and enioye theim euerie one without exercion, and ſhalt bee wurſhipped as a God here on yearth, ſo that thou wilt acknowelage me for the autour and geuer of ſo great a bliſſfulneſſe. Thou knoweſt here (I am ſure) good chriſten reader the moſte liyng & moſte preſumptuous ſaiynges of him, who ſaied once vnto thoſe vnfortunate firſt parẽtes of mãkinde Adã & Eue, ye ſhall in no wyſe dye: but ye ſhal bee as Goddes, knowyng good and euill. Here the Lorde Jeſus dampned the wieked woordes of Satan, with woordes of Goddes holy ſcripture, ſaiyng: Auaunt Satan with al thy deceipteful promiſſes. An hurtefull game it is, & full of hindreaunce, that is bought with the loſſe of due loue & deuociõ towardes GOD. The thyng that thou wouldeſt couenaunte and endente to haue, is wieked, and the thyng that thou promiſeſt is in vain. For wryten it is in the booke of Deuteronomie: The lord thy God ſhalt thou vvurſhip, and hym onely ſhalt thou ſerue. God will not ſuffre his glorie to bee putte ouer from hymſelf to an other: nor will not ſuffre to haue any partener in it. He is the true god and lorde of al thynges whatſoeuer there

And the deuill tooke him into an high mountaine. &c.

All this power will I geue the. &c.

If thou wilt fall down bee fore me. &c.

Deu. vi. c. f. d

Thy lord god ſhalte thou wurſhip. &c.

is

is in heauen or in yearth. And vnto all that are true wurshippers of hym, he freely promiseth the enheritaunce of the kyngdome of heauen. His saiyng must mē be rewled by, rather thē by thyne, who, like as thou doest wickedli require to haue to thy self, the honour that is due to God alone: so dooest thou promise not onely thynges of vanitee, & thynges that shall not any long tyme endure, but also perteinyng to an other mannes possession, & not to thyne. The Lorde Jesus might haue aunswered: wherefore dooest thou promise me ỹ is myne owne alreadie? with what face dooest thou require me to fall down at thy knees, sence that I am God, the whiche created thee, the whiche expulsed thee for thy pryde, and cast the down out of heauen, and readie and hable euē now to cast thee down into helle as soone as I shall so thynke good. Ouer these veray kingdomes which thou offreest me, no power ne title it is that thou hast, if the wrong iudgemente and vngodlynesse of the mortall people did not geue thee power and autoritee ouer theim. By their folye it is, that thou art of any power. True loue and deuocion towardes GOD, shal reuiue again: & where shall thy kyngdome than bee? Thus might Jesus haue saied: but Satā was at that present to bee beguiled, & not to bee enstructed, ne taught. Neyther was he woorthie to bee tolde of his faulte, forasmuche as he could by no manier meanes be reformed. But for our behouf was al this pageaunte plaied: weit wer to whom this lesson was geuen, that whatsoeuer thyng hath the dishonour of God ioyned with it, how profitable so euer it seme to bee, is with great stoutnesse to bee refused and defied: not as though rychesse are of theimselfes euill: or that to bee a kyng is of it self euill, or to bee a publique magistrate or in high autoritee is of it self euil: but for that in manier no mā maketh hymself a waie to these thinges, but by naughtie meanes and conueighaunce: and for that the thynges are not enioyed ne possessed without sore daungier of forgeattyng the bounden duetie and loue towardes god: and because thei are subiect to the hasarde of ieoperdies and perilles innumerable. And truely whatsoeuer persone beeyng corrupted with inordinate desire of suche thynges as these, dooeth make light of goddes commaundementes, vseth fraude and falsehood, stealeth, forsweareth, sleagheth, vseth right and wrong as all one, suche an one hath euen now alreadie kneled down & dooen wurship to the prince of this worlde, and hath denyed God, by a league made with Goddes aduersarie. And as often as the mynde of a Christen man is enticed, that for encreacyng of his substaunce, or for obteinyng rewle and autoritee, or for purchacyng of glorie and renoume, the trueth maie bee forsaken, and wickednesse receiued in the place therof: Leat him by this exaumple of Christe his Captaine, make aunswer without feare. Auaunt Satan with all thy deceiptefull promisses: onely GOD is to bee wurshipped and boughed vnto: & who so hath hym his good Lorde the same is lorde of all thynges with hym.

¶ And he carryed hym to Hierusalem, and sette hym on a pynnacle of the temple, and saied vnto hym, If thou bee the soonne of god, cast thy self down frō hens. For it is written, he shall geue his Aungels charge ouer thee to kepe thee, and in their handes they shall beare thee vp, that thou dashe not thy foote against a stone. And Jesus aunswered & saied vnto hym, It is saied, thou shalt not tempte the lorde thy god. And as soone as all the temptacion was ended, the deuill departed from hym for a season. The texte.

Neither dooeth the endelesse malaperteneſse of Satan, although it wer thus also putte of from his purpose, not yet neyther geue ouer, or surceasse frō temptyng. He setteth vpō Jesus yet once more, as an enemie ofte to be vāquished: to the ende that we should vnderstande our selfes to haue in this life a cōtinual fight with the same our aduersarie, neither any thyng to bee so muche against all godsforbod, whervnto he dareth not presume to prouoke & entice the true seruauntes of god: but yet that good men nede not to feare, to whose behouf Christe Jesus hath vanquished hym, and who haue dartes and weapons enough,

enough, of moste strength and vertue out of the holy scriptures, wherewith the malaperte importunitee of the temptour maie in a momente bee out faced and quailled. For al the auauntage that he geatteth by temptyng is to none other poynte, but by ministryng suche a good occasion, to make the vertue of ỹ good men greatter & better tried. He therefore ledeth awaie ỹ lorde Jesus frō the high mountain vnto the citie of Hierusalē, & there sette hym euen vpon the vppermoste pinnacle of the tēple, & eftsons prouoketh him by tēptacion, to the ende ỹ either beyng ouercomed with vain glorie he shoulde cast himself down headlong & so breake his necke, orels by ỹ token he should descry himself to bee the soonne of god. And a defense to mainteine his fraude withal, he stole out of ỹ holy scripture, albeeit vnderstāded & taken in a worōg sense, & not applyed to suche purpose as it ought to be. For by such like meanes doe ỹ wicked persones & heretiques many tymes abuse ỹ scripture of god, & deceiue ỹ vnwarte, whā thei depraue & turne by a wrong sense, ỹ rule of goddes woorde to their owne affectiōs. Here (saieth he) declare thou, whether thou be the soonne of God, or not. Cast thy self down headlōg, & in case thou shalt haue no harme at al thereby, it maie than be open & euident vnto al creatures, ỹ thou art the soonne of God. Neither is there any daungier of any misauenture to befalle thee. For it is written in ỹ psalmes, as touchyng the soonne of god, that he shal geue charge to his aungels concerning thee, that thei see thee preserued, and that thei shall vvith their handes beare thee vp, that thou maiest not stumble vvith thy foote at any stoone. This prophecie was not shewed directely of Christe alone, but of any godly man what euer he bee, that trustyng boldely on goddes mightie helpe, ought not to be afeard on his owne behalf frō any euils of this worlde: accordyng as the lord Jesus himself bidde his Apostles to be out of al feare or care in their hertes, for not so muche as an heare of one of their heades should perishe, cōtrary to ỹ mynde & pleasure of their heauēly father. But Jesus making no countenaunce all this while, that he was naturally the soōne of god: onely made this answer folowing, whiche might haue been made of any good man whateuer he had been: & with a texte of holy scripture rightly alleged, he conuinced the text of scripture which Satā had falsely cited, as if one should haue driuen out one naille with an other in a bourde. But contrarie wyse (saieth he) it is wrytē in the boke of Deuteronomie: Thou shalt not tempt the lord thy god. His helpe shalbee readie, whā any casualtie or whā any matier cōcerning goddes cause, shall bryng theim into daungier: but not whā thou shalt for a vainglorie or a braggue prouoke & require the high power of God to bee shewed. Neither doeth ỹ tēdrenesse of god towardes vs, serue to mainteine the glorie, or ỹ carnal pleasure of mā: but he at suche tymes as his will is, declaryng his owne glorie in man, doeth succour māne beyng destitute of ỹ ayde & helpe of the worlde. But vnwoorthie is ỹ persone of goddes helpe, who for his owne vainglorie dooeth wilfully cast himself into a manifest daunger of his lyfe. Neither is it the propertie of a true godly mā to appoynte vnto god, whā or how he ought to deliuer vs frō perils, forasmuche as certain we are ỹ whether he deliuer vs, or deliuer vs not: ỹ thyng is entēded & wrought by him, that is moste for our healthy & safegard. Oftētymes it is more for our benefite, and good happe to be sicke, thē to be in health: to dye, thē to liue: to be in affliccion, thē to haue prosperitie. It is preset godlynesse to depēde of him with a syngle herte: & a wicked thyng it is, with mānes curious searchyng, to tempte what his power maie extēde to doe. For he is of power to doe al thinges, but he wil not dooe but what is best. With these and other waies mo, did our head and maister Jesus suffre himself to be tēpted of Satā immediately in maner after his baptisme: to the ende that we should not thynke it to bee sufficient, that all our synnes haue been forgeuen vs through the lauacre of baptisme: but ỹ we

He shall geue his aungels charge ouer thee, &c.

Psal. xcj. c.

Thou shalt not tempt the lorde thy God.

must

must take in hand and entre a sharpe battaill with our enemie Satã, who wil leaue nothyng vnattẽpted, for to drawe vs backe again into our olde bondage. At our baptisme we moustre to the behouf of our captain, and we promise to warre vnder his banners against the armie of Satan. And as for men of this worlde we haue nothyng to do withal, in the waie of any querele, forasmuche as Christe commaundeth vs to loue, yea euen our enemies too: but we haue to doo with the wicked spirites, who fight against vs from on high, with fierie dartes, and with muche policie. But Iesus our soueraigne hath once discounfeighted all their powers, and therefore hath deliuered thẽ into our hãdes easie enough to bee vanquished: yea and will eftsons subdue thẽ in vs, if we will folowe thesame trade of fightyng, whereby Christe brought theim vnder subiection. Thei assaulte vs somewhyles by themselfes, puttyng vngodly thoughtes in our hertes: many tymes by ciuill men, as their souldiers, thei assatill vs whan they procure and make out messagiers that maie prouoke vs to all sensual voluptuousnesse, that with brallyng & with raillyng woordes maie moue and stiere vs to wrathe and manslaughter. And baites wherwith to catche vs thei somewhyles fette of this worlde, the promocions, rychesse, and pompes whereof, thei doo by heapes cast into our iyes. And many tymes euen out of our owne selfes thei take baites for vs. For there be in vs certain affeccionate pangues of nature, whiche we are not hable to cast awaie from vs onlesse we should vtterly shake of our humain nature, as for example, appetite to meate and drynke, desire to fulfill the luste of carnal concupiscence, after that nature hath made vs of full age thereto. And although moderately to vse carnal copulacion with the lawful wife is none enormitie: nor against the high pleasure of God it is, to allaie thirst & houngre with meate and drynke: yet in this behalf dooeth our subtill and wylye enemie lye in awaite for vs, that either we maie geue these affeccions the bridle in takyng more then for the sufficiaunce of nature is necessarie, orels appease the rage of theim by suche waies as is not cõuenient. Of whiche sorte for exaũple these that here folowe maie bee: as if one should touche an other mannes wife, or vse his owne wife immoderately, or doo the acte after faciõs vnsemely: or if one should with offendyng his Christen brother, eate of thynges offreed vnto Idolles, whan he maie auoid that slaundre, and yet otherwyse wel enough relieue ỹ necessitie of the bodye. There bee also in euerie of vs certain speciall inclinaciõs bothe of the bodye and of the mynde to certain vices, whether it so bee, that thesame wer first takẽ of our parentes, & so haue sticked still in vs, or whether thei haue been taken of a custome, orels whether thei haue by any other meanes, come vnto vs. As for exaumple: one man is of nature more prone to couetise, an other to gluttonie, an other to leacherie, an other to wrathe, an other to ambicion. Of al these dooeth our enemie leaue not one thyng vnwatched, whereby he maie drawe vs to damnaciõ. But we must against al his lyng in await, be both stout, & also diligẽt in watchyng. The spirite of Christ shall geue vs bothe strength & witte against al his ingens: & the holy scriptures shal ministre vnto vs armoure & weapõ enough. He that suffreeth vs to bee tẽpted, wil not suffre vs to be ouercomed: but will so ordre the fight, that the ende of the field and battail shall turne to our benefite. Our ennemie beyng putte to the worse, will not ceasse to haue enuie at vs, but he wil at lẽgth ceasse to inuade: & the oftener he shall come, so muche ỹ more often discounfeighted and weakened shal he at all tymes departe again. For how ỹ case should afterward stãd with vs, Christ did now exprẽsse by exaũple of himself. For after that the deuell had despeched and spent out all the feactes and craftie poynctes that he could against the Lorde, and yet sawe that he was neuer a whit ỹ nerer of his purpose, beyng not onely ouercomed, but also deluded & defeacted in woordes, he departed awai: howbeit but for a season, that is

And as soone as al the tẽptaciõ was ended, the deuill departed fro hym.

to saie, to returne again to temptyng whan he might seeke and procure an occasion thereto. For sens the tyme ỹ he could not geat out of Jesus to professe that he was the sonne of god, who he was not hable with any goodly shewe of thynges to corrupte: he afterward laboured through the healpe of his soldiers the Pharisеis, the Scribes, and the priestes, to putte hym to death. yet euen in this behalf also did Jesus by a godly policie, mocke and defeacte the wylinesse of his aduersarie, for the thynges that Satan with all his strength laboured to bryng to passe to our castyng awaie: the same did Christe turne into our saluacion. yea, and then moste especially of all did Satan perceiue his tyrannie to be clene ouerthrowen: whan he assured himselfe of most vndoubted victorie. First came baptisme, whiche geueth the state of innocencie: than afterward came wyldernesse, and continuall praier, fastyng, and therewithall battaill with Satan, against whom we are moste chiefely armed w̄ avoidyng the coumpaignie and resort of people, emong whom there is in no place wantyng matier enough to prouoke and stiere weake myndes vnto vices mo then one. Praier kenseth and gardeth the soule: Fastyng abateth the strength of the bodye, and encreaceth more strēgth in the soule.

The texte, ¶ And Jesus returned by the power of the spirite, into Galile. there went a fame of him throughout all the region. And he taught in ther synagogues & was cōmended of al mē.

There was now nothyng remainyng, but for Jesus to addresse himselfe to the office of teachyng. And thys is the veraie true office moste specially belongyng to Bishops, whiche office no man dooeth after a ryght sorte take in hande, onlesse he bee many waies tryed and proued, onlesse he bee found a conquerour and a subduer of all naughty appetites, whiche doe corrupte and perishe the worde of God, so that he may bee hable to teache others too, by what meanes they may resist Satan. For it is not enough that a teacher of the ghospell be pure from vices, but he muste also be stout and vncorrupte, that neither for lucre, ne for any sensuall pleasure of the bodye, ne for ambicion, ne for the feare of any euils, he wyll decline from the vpright streightnesse of the trueth of the ghospell, whiche trueth Satan doeth not at any tyme cease to assault by suche persons as loue this worlde more then they loue the glorie of God.

And this the lorde Jesus beyng mynded to teache vs, after the premisses all finished and dooen, returned nowe again into Galile in great power and vertue of the spirite whiche he was replete withall. For of the temptacion afore sayd he had gathered strength of the spirite, not that any spiece of any newe power had growen vnto him more then he had afore: but for ỹ the thyng whiche he had in his mynde, dyd more vttre and shewe foorth it selfe, settyng out vnto vs there while, as it wer in a plaine picture, what the charge and care of an euangelicall teacher ought to bee, and what he ought to looke for. It was his wil and pleasure to begynne his fyrst preachyng of the ghospell in Galile, beyng the moste abiecte & basse region of the Jewes: partely, to agree iustely with the prophecie of Esaie, in whiche it was foresaid, that about the coastes of Zabulon & Neptalim, that is to saie, nere to Galile of the Gentiles, ỹ light of goddes trueth shall spring vp: & partely to the entent that no parte of the prosperous procedyng of the ghospell, shoulde bee imputed to the aide or mainteinaunce of thys worlde, in case the ghospell had been taught or brought to lyght by learned men, by ryche folkes, or by meanne of power, or in case it had sprong vp out of a region beyng awy thyng famous. For God did of a purpose choose and picke out all thynges vile and abiect in worldely estimacion, to thende that all the whole glorie of so marueilous a matier should redound vnto himselfe. And euen nowe already was the fame

And Jesus returned by the power of the spirite into Galile, &c.

of Jesus

of Jesus not vnspoken of emong the people of Galile, with whom, by reason of some miracles priuately shewed that all the worlde knewe not of, he was come in knowelage to many, yea, euen before his baptisme, a fewe disciples euē at that tyme gathered vnto hym, whom it was his pleasure to haue as witnesses of all his whole lyfe and doctrine. And euen at the same verai tyme he by lytel and lytel withdrewe hymselfe from the affeccionate willes of his kynsfolkes, because he wold by his so dooyng teache vs, that kynsfolkes also dooe oftentymes hurte the synceritie and pureneſſe of doctrine. But after that John was cast in prieson (for duryng the tyme of Johns preachyng, Jesus dyd in manier altogether holde his peace, because there should no spice of contencion growe or aryse betwene the disciples of the one and the other whether should haue the preminence) he with a great courage entreth the buisy office of preachyng the ghospell openly in the face of the worlde. For it was now tyme, that the lawe beeyng restreigned and kept vnder bandes (the figure whereof John did beare) the libertie of the ghospell should putte forth the head, and shewe it selfe. For emprisonyng and fettres was moste mete for the lawe beeyng full of shadowes, and beeyng derkened with mysticall doubtefull saiynges: but mete it was to sette the light of the ghospel vp on high, to the entente it might bee open in sight to all regions and coastes of the worlde without excepcion, aswell to the greatteſt as to the leſte, aswell to the learned as to the vnlearned.

Than as soone as the Lorde was returned into Galile through the power of the spirite of God, with whom he was filled, (whiche power was now aswell by his doctrine, as also by miracles, partely vttreed:) the fame whiche had tofore (as ye would saie) slighen abrode but emong a fewe persones in comparison, concernyng Jesus, was than published and bruited abrode throughout all that regiō. For vnto a teacher of the ghospell, a famous name is requisite: not for that suche an one ought to seke glorie emong men, but for that an honeſt opinion of the teacher dooeth purchace vnto the same bothe credite and authoritie. But the sayd honeſt opinion, as it is not to bee desired, so is it not by allmanier waies to be acquired and gottē. Leat a teacher of the ghospell accordyng to the exaumple of Jesus so lyue, that where as he maketh no vaunte ne boste of hymselfe: he maie yet neuertheleſſe be aduaunced by the testimonie of the heauenly father, by the power and vertue of the holy ghoste, and by the voice of John, that is to saie, of euerye honeſt and good man in whom the grace of God resteth: leat hym so lyue, that he may through the perfeccion of his liuyng and behaueour, turne the eyes of all folkes vpon hym. And to bee short, leat hym be of suche feith and constaunt affiaunce in God, that if the case should so require, he may glorifie God euen with shewyng myracles too, howbeit (as the worlde now is) it is a miracle great and great enough, if such an one neither with rycheſſe, neither with sensuall pleasures, nor with worldly promocion, ne with the dredfull offreyng of tormentes, ne with the feare of death it selfe, wyll not any whit at all bee turned from the pureneſſe of the vetitie euangelicall.

Now emong the Jewes it was a custome, that often seasons, but moste specially on the sabboth dayes, the people assembled together into the temple, or into their synagogues, to thentent that the tyme of restyng which the lawe enioyned them from all filthie and secular worckes, should not bee spent on dycyng and cardyng, on harlottes, on banquettyng and reuellyng, on chydyng and brallyng and other verai naughty vices: but to bee besto wed about thynges perteignyng to the solle. And in the sayed temple or synagogues there was talkyng of one with another, not concernyng triflyng matiers of the worlde, but about the lawe of the Lorde, about messias to come, who was with

And he taught in their synagogues.

moſte ardent prayers loked for of all good and godly folkes. And what euery man could, he conferred and declared amõgeſt all the preſence, of what ſtate or degree ſoeuer he were. And whoſoeuer made any countenaũce that he had what to teache vnto the people, there was deliuered vnto him a booke of the lawe of God, wherhens it is the parte and duetie of a teacher of the ghoſpell to fet out wherwith to fede the ſoules of the people, and not out of ỹ dreames of men. And whatſoeuer thyng was in this place and audience doen, could not bee priuie or hidden, becauſe there flocked thither a great multitude of all ſortes and degrees of people.

Jeſus therfore willyng his doctrine to be knowen vnto all creatures, as he walked throughout the cyties of Galile, he vſed accordyng to the lawdable cuſtome of the Jewes, to come into their ſynagogues, ſhewyng forth euery where the ſame wonderfull & pithythie doctrine of ỹ kingdome of heauẽ, beyng of ſo muche more power & force then the doctrine of ỹ phariſeis, (who preached naught but the vtter rynde of the lawe & the cõſtitucions of men,) as wyne is ſtronger of herte & of operaciõ then water. Neither did there lacke emong the people of Galile, ſome myndes apte & deſierous to learne, whiche marueilled at this newe kynde of doctrine, and whiche did reuerence the wonderfull teacher therof, highly prayſyng and magnifiyng him.

And was cõmended of all men.

The texte, And he came to Nazareth where he was nourced, and (as his cuſtome was) he went into the ſynagogue on the Sabboth daie, and ſtode vp for to reade. And there was deliuered vnto him the booke of the prophete Eſai. And whan he had opened the booke he found the place, where it was written: The ſpirite of the Lorde vpon me, becauſe he hath enointed me: to preache the ghoſpell to the people he hath ſent me: to heale the broken herted: to preache deliueraunce to the captiue, and ſight to the blynde: frely to ſette at libertie theim that are bruiſed, and to preache the acceptable yere of the lorde. And he cloſed the booke, & gaue it again to the miniſtre and ſate doune.

And hitherto verily the ghoſpels cauſe did ſufficiently well procede, vntill he came to his kynſfolke, and to the knowelage of hys familiar frendes and acquaintaunce, becauſe we ſhould vnderſtande, that he whiche teacheth heauenly thynges, ought as muche as he maye, to eſtraunge him ſelf from the fleſhe, and from the bloud of his kinred. For whan he had paſſed throughout certain litell townes and cities of Galile, at the laſt he came to Nazareth, in whiche place (by reaſon that he had been ther brought vp of a young nource chylde, and had long tyme liued there with hys parentes and kynſfolkes,) he was ſuppoſed of many to had been borne, and for the ſame cauſe was alſo comonly called a Nazarean. And to thentent the Nazareans ſhoulde not fynde theim ſelues grieued, that he had thought ſkorne of his kynſfolkes and alliaunce, as one that had more mynde and deſire to goode huntyng about for glorie emong people of ſtraunge parties where none of his kynne dwelt: he came thither alſo to Nazareth beeynge nowe a man of great fame, and muche ſpoken of, whereas he had tofore had no ſuche fame in thoſe quarters. And becauſe he woulde declare that he had nowe renounced and geuen vp all priuate buiſyneſſe and affaires of the worlde: he came accordyng to hys accuſtomed manier into the common ſynagogue. For no where ought ſuche a man to bee more conuerſaunt, then in the temple, who ſo is conſecrated to the profityng of all folkes in generall. And when he heard others treactyng and reaſonyng of Moſes lawe, he alſo aroſe vp, ſignifiyng by that geſture (as others vſed to dooe) that he alſo beyng enſpired with the holy ghoſte, had ſomethyng in his mynde that he was willyng to ſpeake before the multitude beyng there aſſembled. Whiche cuſtome euen at this daye endureth in the churches, by the ordinaunce of ſ. Paule, that men ſhall ſpeake and heare by courſe: And in caſe any man haue any thyng opened vnto him by

And ſtood vp for to reade.

reuelacion

reuelacion, wooꝛthie oꝛ mete to bee knowen, he that ſpake afoꝛe, ſhal leaue of, and ſhall geue place to ỳ partie that ſuccedeth hym, becauſe that no troubleous noyſe, and confuſion of ſpeakyng, ſo as one may not bee heard foꝛ another, ſhal ariſe in the holy congregacion, in whiche it is decent, that all thynges bee dooen with peace and tranquillitie.

The booke was deliuered vnto Jeſus, and that accoꝛdyng to the euſtome and vſage, foꝛ vs to bee enſtructed and taught therby, fromwhens the doctrine of ſaluacion ought to pꝛocede, that is to wete, not out of the inuẽcions of mẽ, not out of the poſicions of Philoſophiers, but out of the booke of holy ſcripture, whiche hath been reueled vnto vs by the ſecrete inſtincte and operacion of the ſpirite of God. Jeſus, in whom all the treaſoures of knowelage and wyſedome wer hidden, had no nede of any booke, but yet he tooke the booke, becauſe he would commende vnto vs the earneſt ſettyng of oure myndes on the readyng of holy ſcripture. The miniſtre of the ſynagogue reacheth fooꝛth the booke vnto hym, but he tooke it hym ſhut. Jeſus, who alone hath the key and openeth that is layed vp hidden in the olde lawe, whan he had taken the booke, openeth it, and turneth it. Foꝛ Jeſus hymſelf laye ſecretely hidden, and diepely hiddẽ in the lawe. And truely mete it was, that the Jewes ſelfes ſhould geue the thyng, wherewith they ſhould anon after be conuinced. And the booke that was deliuered vnto Jeſus, was not at all auentures, as though it foꝛced nothyng what booke it wer: but it was the booke of the Pꝛophete Eſaie, thẽ whom, neuer did there any man either moꝛe clerely, oꝛels moꝛe euidently pꝛophecie of Chriſte, and of the doctrine of the gholpell. Neither did the thyng by a blyndẽ chaunce ſo happen: but it was ſo conueighed by Goddes pꝛouidence, that the booke beeyng opened abꝛode, and a leake turned, that ſame verai place came chiefly fyꝛſt to hande the whiche dyd moſte clerely and plainely talke of Chriſte, and in the whiche, Chriſte by the mouthe of the Pꝛophete ſpeaketh of hymſelf in this manier: The ſpirite of ỳ Loꝛd is on me, becauſe he hath enoynted me: to bꝛyng glad tidynges to ỳ pooꝛe, by pꝛeachyng of the gholpell hath he ſent me: to heale the contrite, that is to ſaye, thꝛoughly bꝛoken in herte: to pꝛeache remiſſion and fre deliueraunce to ſuche as are in captiuitie, and ſight vnto the blynd: to ſet frely at libertie ſuche as are all bꝛuyſed: to pꝛeache the yere of the Loꝛde bothe acceptable and muche to bee wiſhed foꝛ: and to pꝛeache the daye of retribucion. Whan the Loꝛde Jeſus had with his owꝛn voice pꝛonounced theſe wooꝛdes ſtanding vpon his feete, he redeliuered the booke ſhutte together again as he had receiued it, vnto ỳ miniſtre, ſignifiyng by his ſo doing the obſtinate vnbeliefe of ſome of the Jewes, who ſittyng ſtill beatyng on the lettre of the lawe, did neither vnderſtande, ne would acknowelage Chriſte beyng the ſolle and the lyfe of the lawe. Now immediatly after this taketh he on hym the parte and office of a teacher, and ſate hym dowꝛn quietly about to expoune the ſentence that he had read. As touchyng that he read the texte of the Pꝛophete ſtandyng on his feete, it was a thyng dooen foꝛ the authoꝛitie of the ſcripture of God, whervnto it is mete that all dignitie of man dooe reuerently humble it ſelfe. As touchyng that he taught ſittyng dowꝛn, it is foꝛ a declaracion, that an expounder and pꝛeacher of Goddes holy ſcripture, ought to bee boyde and altogether clere from the troubleous vnquietneſſe of all carnall and woꝛldely deſires.

And there was deliuered vnto hym the booke, ꝛc.

And when he had opened the booke, ꝛc.

And ſate doune.

¶ And the yes of all them that wer in the ſynagogue, wer faſtened on hym. And he beganne to ſaie vnto them: This daye is the ſcripture fulfilled in your eares. And all bare hym witneſſe, and wondꝛed at the gracious wooꝛdes, whiche pꝛoceded out of his mouthe. And they ſaied: Is not this Joſephes ſoonne? And he ſaied vnto them: ye will vttrely ſaie vnto me this pꝛouerbe: Phyſician, heale thy ſelfe. Whatſoeuer we haue heard dooen in Capernaum, dooe the ſame here lykewyſe in thyne owꝛne countrey. And he ſaied: Verily I ſaie vnto you: no Pꝛophete is accepted in his owꝛne countrey.

The texte.

But partely the newe fame whiche had now already begõne to be spred abrode of Jesus, & partely the authoritie of a teacher, whiche he now first of al toke vpon him, & finally a certaine heauenly grace shynyng in his verai countenaũce, did cause, that the iyes of all the people, whiche were then present in ỹ cõgregacion, were earnestly fixed on him, for suche an audience doeth the lorde Jesus loue, as kepe their sabboth, restyng from all troubleous desires and affections of this worlde: suche as with mutuall concorde one with another are gathered together into one place, suche as haue the iyes of their mynde lokyng none other waie, but streight vpon Jesus, but streight towardes euerlastyng saluacion. For he dayly speaketh vnto vs in the mysticall scripture of God: he speaketh by euãgelical prophetes that is to saie, by the entrepretours and expouners of the holy bookes of scripture. But happie and blessed are thei to whom the Lorde Jesus speaketh, they geuyng suche an ernest iye and eare vnto him. For to suche doeth he vouchsaue to open the mysterie of the depe hidden sense. For as soone as he sawe the iyes of all the presence caste full and whole and fixed on him alone, he begõne to saie vnto them: ye haue now, heard the prophete Esaie by the inspiracion of the holy ghoste promisyng vnto you a certain excellent and mightie teacher, who should, not out of a worldly spirite teache cõstituciõs of mẽ or vain fables seruyng to no good purpose, but beyng aboundauntly enoynted & replenished with the spirite of God, should bee sent from the same, to bryng the glad and wishable tidynges of saluacion to suche as are meke and poore in spirite: and by reason therof are apte to receiue the holsome doctrine of heauen: and whiche teacher should be of power and habilitie to perfourme the thyng whiche he should bryng tydinges of, as one endewed with heauenly vertue and power: whiche teacher also shoulde freely bring saluacion vnto all creatures, as many as acknowlagyng their owne naughtynesse and offences, did wishe for saluacion: whiche teacher more ouer (all manier synnes beyng freely pardoned) should helpe al suche as had their hertes corrupted with many soũdrie diseases of vices & of naughty lustes: whiche teacher ferthermore shoulde preache deliueraunce & settyng at libertie vnto al persones, that either beyng geuen to Idolatrie were kepte fast of the deuill as captiues and prisoners, orels beyng as thral to the supersticion of the lawe, might not reache ne atteigne to the libertie of the spirite: whiche teacher besides all this, should through faith open the iyes vnto suche as were blynd in soule, & abode in a moste diepe myste of manyfolde errours, in suche wise as with their saydiyes they should be hable to beholde & looke vpon the light of the eternall veritie accordyng to the prophecye, whiche the same Prophet wrote in another place: where he saith. *The people that satte in darkenesse hath seen a great light.* Whiche teacher ouer and abouethe premisses, shoulde restore vnto their first state of fredome, all suche persones, as semed to bee al crushed and bruised to pieces by Satan with all kyndes of eiuilles: & whiche teacher finally shoulde declare in open preachyng, that the true Jubilie of the Lorde was nowe come, a tyme lyke as to bee hertely wished for of all creatures, euen so with moste ardent myndes to bee accepted and enbraced of all people without exepcion.

This day is this scripture fulfilled in your eares.

Moses gaue a tradicion of a sabboth of daies, in whiche he commaunded that euerye seuenth daie, they should all rest from sloumbreyng or vnclenly occupacions: he gaue also a tradicion of a sabboth of yeres, in whiche he inioyned that euery seuenth yere it should bee rested from tillyng of the earth, neither any thyng to bee required of the same, sauyng what it woulde bring foorth of it owne selfe. He gaue ferthermore a tradicion of a yere, called the restorer of the fyrst state of libertie, vnto whiche, (of the propertie of ỹ thing) was geuen the name of Jubilie, emong the Hebrewes. Thys yere of

Jubilie

Jubilee came about in course again after .vij. times seuē yeres, & was euermore ỳ fiftieth (for seuē tymes seuē maketh, xlix.) And this yere of Jubilee was moste hertily to bee wished for of all the Jsraelites, that either with bondeseruice, or els with debte, wer any thyng oppressed. But lyke as the sabboth of Moses refreshed mennes bodyes onely with beeyng at rest and quiete: so did the seuēth yere onely prouide for the restyng of the yearth from tillage. But now there is shewed vnto your knowelage a perpetual sabboth, neuer to bee interrupted or broken: in whiche the mynde and solle beeyng free & vacaunt from al troubleous vnquietnesse of euil desires, ought wholly to attēde to the quiet applyng and exercise of heauenly thynges, and not now with pensike carefulnesse to prouide altogether for yearthly thynges, forasmuche as to them that loue God, no manner thyng at all is wantyng. Yea, and moreouer the Jubilee of Moses did not helpe any others but onely the Jsraelites: it gaue neither free deliueraunce, ne yet ful deliueraunce, yea and that same verai thyng whiche it did geue, extended no ferther then to the bodye, and endured but for a shorte tyme. But this yere of the Lorde, dooeth vnto all persones, whosoeuer are endebted to the deuill through synne, whosoeuer bee as bondeseruauntes subiecte to euill spirites, whosoeuer through ignoraunce of the trueth are blynd, whosoeuer bee in all kyndes of naughtynesse so farre past, ỳ thei are vnhable to euery good worke: vnto all suche dooeth this Jubilee of the Lorde bryng perfeicte & free remissiō, deliueraunce or libertie, sighte, healthe, and complete perfeccion in euery behalf. So muche the more therefore ought ye with prompt zeles and endeuours to enbrace that is offreed. For the thyng that ye haue hearde promised by the prophecie, ye maie now if ye will in the dede self fynde to be true. Ye haue heard it with your eares, but ye haue nede of readie and desireful hertes, if ye wyll bee apte to receiue so great a blesfulnesse. Jt is euen the highest thyng that possibly maie bee, whereof this free offre is made vnto you. But woe vnto theim, that shall despise the bountifull & gracious goodnesse of God, so willingly offreyng it self vnto theim. Jt is the yere of Jubilee, freely offreyng deliueraunce and saluacion vnto all suche as with mekenes of submission and with readinesse of belieuyng, shewe theimselfe willyng to bee taught, and apte to receiue healyng. But after this yere of Jubilee must succede and folowe the yere of retribucion & redresse: whiche shall adiudge and minister euerlastyng peines in helle vnto all suche as shall haue refused the goodnesse of God. By these woordes dyd the Lorde Jesus in an humble and sobre maner signifie, hymselfe to bee the same man, of whom the Prophecie of Esaie did make promysse: whereas the moste parte belieued the saied place of the Prophete not to concerne Messias, but to concerne Esaie hymself. For whan Jesus was in baptisyng, the holy ghoste flydyng downe from heauen in the visible lykenesse of a doue, and lightyng vpō his heade, did all the people to wete, that thissame was euen verai he, whom the prophecie had ment of. Enoynctyng betokeneth a certain mylde and tentyll still thyng. For there is nothyng more tentyl, supple, or caulme, thē oyle: wherof was euen that name of Messias geuen hym, whiche is in Greke Christon. in Latine, Vnctum, in Englishe, the enoyncted. For as for the preachyng of John, it was sharp, and soure, & full of threatenyng: but Christe did with myldenesse, with courteous familiaritie, and with beneficial good turnes cōtinually moue and praie the people to receiue saluacion. Whan Jesus dyd with moste high autoritie and no lesse myldenesse speake and treacte of the premisses, many had hym in great estimacion therfore, and merualled at his talke beeyng verai ferre vnlyke to the talke of the Pharisees: that is to wete, caulme, mylde, and meke, amtable, poudred with much grace, hauing in it no spice of haultenesse or pride, no poynete of soure looke or of presumptreous takyng vpon hym, and yet neuertheless of suche sorte, that it contained in it condigne autoritie. For ỳ woor-

And all bare him witnesse, and wondred at the gracious woordes whiche proceded out of his mouth.

des of the Pharisees, because thei issued foorth from an herte corrupted with ambicion, with auarice, with enuie, and with many other naughtie affeccions, did moste tymes smacke of the spryng that thei gussched out of. But ỳ woordes whiche proceded from the mouth of Jesus because thei welled foorth from a brest replenisshed with the heauenly spirite of God, were not onely amiable and swete vnto all good folkes, but also pithythe and effectuall to ward saluacion. Yet neuertheless some there were emong these Nazareans, in whose myndes and opinions the meanneſse of Jesus kynred and kamilie that he came of (to the outward acceptacion of the worlde) made the autoritie of the heauenly doctrine to bee the lesse regarded. For in consideracion that they euery one dyd yet all this whyle beleue hym to bee the soonne of Joseph and Marie, & that the slender habilitie and substaunce aswell of Joseph and Marie bothe, as also of theyr allyaunce and kynsfolkes was not vnknowen: in consideracion also, that they had seen hym many yeres euen from his chyldhood to had learned at none other schoole, sauyng onely his fathers occupacion of carpentrie: ne at any tyme to had haunted the schooles of the Pharisees and of the expert lawiers, (who taughte the mysteries of the holy scripture bookes with muche high solemnitie and haultenesse of countenaunce:) they dyd muche meruaill where and how he had soodainly gotten so great vertue and power, whiche he had tofore shewed foorth in other cities by diuerse and soondrie miracles: they mused where he had gotten that same wondreful knowelage of diuinitie bookes: thei woundred where he had gotten so great eloquence to speake after that sorte vỳ autoritie. For thei did not yet vnderstande, of how muche more power and effecte the enoynctyng of the spirite of God is, then the doctrine of ỳ Pharisees. Estemyng hym therefore by the thynges whiche thei knew in hym after the flesche, they saied: Is not this same felow the soonne of Joseph the carpenter? for they knewe not the heauenly father, who than wrought by his soonne. And because that Jesus wrought ferre fewer miracles in the citie of Nazareth, then he shewed in other cities: certain of his kynsfolkes beeyng halfe in a fume and indignacion therewith, detracted and reproued hym, as though that either he had not his power readye to serue hym euerye where, orels that he oughed his owne kynsfolkes suche despite, that he would shewe no miracles emong theym, wherin thei hunted for a certain worldely prayse and glorie to theimselfes ward by suche a matier, the glorie whereof was altogether due vnto God. The vngodly murmuryng of these persones, did Jesus rebuke and alaie with suche saiynges as here folow. Because ye haue heard (saieth he) that I haue elswhere emong others healed all kyndes of diseases: verily ye wyll saye vnto me, that is woont to bee saied in a common prouerbe: Thou physician heale thyne owne selfe. We haue heard saie, that thou haste wrought certain woondreful thynges aboue the course of nature in the citie of Capernaum, where thou wer but a straungier not hauyng there any that are nere of bloud or kynred vnto thee. But conuenient it wer that thou shouldest bee beneficiall moste chiefly to thyne owne kynsfolkes: what thou dooest to thy countreymen and kynsfolkes, the same thou dooest vnto thyne owne selfe.

Whatsoeuer we haue heard dooen in Capernaũ.

Therefore if this vertue and power of thyne, bee appropriate vnto thee, and contynuall in thee, than whatsoeuer thou haste dooen emong the Capernaites and straungiers, dooe euen here lyke wyse emong thyne owne kynsfolkes beyng moste nere vnto thee: and dooe it here in thyne owne countreye. Vnto the wieked murmour of theyr hertes beeyng now disclosed and vttreed, the Lord aunswered in this manier: I am in dede a physician readie to heale all the diseases of all creatures, if any partie shewe hymselfe apte to bee healed. For no physician (bee he neuer so well learned, ne neuer so well willyng to dooe good,) is hable to helpe or cure the sicke, if they cast the medicine awaie from theim, whē

No prohete is accepted in his owne countrey.

it is

it is offred theim, and mystruste the feithfull physician. And in dede this is the affeccion of the moste common sorte of men, that thei esteme the physician so muche the more, that he is come a man vnknowen, out frō some ferre countrey or region: and in suche a place dooeth he fynde more truste and affiaunce to bee put in hym, where he is estemed by none other thyng, but by his arte and by the name of a physician. And in dede as touchyng his cunnyng whiche he carryeth about with hym where euer he goeth, he is at all tymes and in euery place onemanier a man: but where he fyndeth men full of mystrustyng and contemners, he cannot by his cunnyng dooe good to so many: not for that he hath in suche a place any lesse will or els power on his owne behalfe, but because the parties, whom his mynde and will was to relieue, will none of the benefite of health for despite and grutche that thei beare to their owne selfes. And the same that chaunceth to the physicians, dooeth muche more chaunce vnto the Prophetes. For the cunnyng of physicians dooeth oft tymes helpe some, yea, whether thei will or no. But the Prophete because he doeth moste chiefly cure solles, hath it not lyng in his power, though he would, to helpe suche as refuse saluacion whan it is offered. And refuse it he dooeth, who so euer mystrusteth. And many for none other cause mystruste ꝑ Prophetes, but because thei esteme the same, not of the power of God weorkyng by them, but of the weakenesse of body, whiche thei see in theim lyke as in other mortal men. Turne ye the stories of the olde Prophetes ouer and ouer, and ye shall fynde it to bee a thyng of moste vndoubted certaintie that I now saie vnto you: whiche is, that neuer was there yet any Prophete had in price within his natiue countrey and emōg his owne kynsfolkes: not for that thei bee lesse hable or willyng to dooe good to theyr owne frendes, then to straungiers or foren persones, but because the vnbelieke of the kynsfolkes maketh theim vnworthie of suche benefite at goddes hande.

But I tell you of a trueth: many wedowes wer in Israel in the daies of Helias, whā heauen was shut three yeres and six monethes, whan great famishemente was through out all the lande: and vnto none of theim was Helias sent, sauyng into Sarepta beſydes Sydon, vnto a woman that was wedowe. And many lepres wer in Israel in the tyme of Heliseus the prophet: and none of theim was clensed, sauyng Naaman the Syrian. The texte.

For the benefites of God are not geuen for the respecte of kynred, but for the good herte of a man: not to the cousinage of the fleasche, but to the promptnesse of the spirite: not to the nacion, but to the feith. For this I affirme vnto you for a matier out of doubte: that in the tyme whyle Helias was lyuyng, whan by the continuall space of three yeres full, and six monethes, there had fallen downe no rayne from heauen and the barraynnesse of the yearth by reason therof, had oppressed all the quarters there about with great famine, there wer many wedowes in the nacion of the Israelites: and yet the said prophete beeyng nere at the poynete to perisshe through hounger, he was not sent to any one of theim all to beee fedde, but vnto the wedowe of Sarephtha in the countrey of Sydon. Why was he not rather sent to the wedowes of Hierusalem, there to multiplie the steane of meale, and the pitcher of oyle? or to shewe a notable miracle to some one of theim by restorying a dead chylde vnto lyfe again? Forsouthe because that emong the Israelites there was not one of all the wedowes, that coulde equally matche or compare with the syncere feith and affiaunce in God of the said heathē and barbarous woman. She beeyng desired, gaue hym water readily without any stickyng: and whan he promysed that hir steane of meale, and hir pitcher of oyle should not waste, she beleued, & made hym pottage as she was bydden to dooe. This was forsouth a mynde & herte of an Israelite in a woman beeyng no Israelite: so ferre is the good herte more regarded & esteemed afore God, then is the bloud or kynred. And did there

not

not a muche lyke thyng befal in the tyme of Heliſeus ỹ prophete, who ſucceded Helias. For no doubte there is, but that emong the Iſraelites there wer many Lepres, the whiche found a great myſſe of their bodely health: Why than was neuer an one of thẽ made cleane by Heliſeus but Naamã of Syria, beeyng before ỹ tyme an Idolatre, & an aliene borne to ỹ nacion of ỹ Iſraelites. Coulde not the prophete haue been hable to dooe the ſame emong his owne countrey folke, that he was hable to dooe on an aliene and heathen man. Was he (trowe) more quicke and readie to dooe good to ſuche as wer not of goddes religiõ, and yet borne in a foreyn countrey to, then to men of his owne people and nacion. No, But the feith of the man deſerued that benefite of goddes hand. For he had a ſure feith that God was hable by his true ſeruaũtes to dooe as great a thyng as that. And whan he was bidden to plounge hymſelf ſeuen tymes in fluime Jordan, he obeied and did it. yf the lepres of Iſraell had had the ſame feith with theim, euen thei ſhould haue felt the beneficiall goodneſſe of God to.

And many lepres wer i Iſraell, in the tyme of Heliſeus. 4. iiii. Reg. v.

The texte. ¶ And all they in the Synagogue, whan thei heard theſe thynges, wer fulled with wrathe: and aroſe vp, and thruſte hym out of the Citie, & led hym euen to the edge of the hill, where on their Citie was builte, that they might caſt hym down headlong. But he departed and went his waie euen through the myddes of theim.

Whan Jeſus had with theſe ſaiynges plainly, without any flaterie or cucour laid to his countreymen of Nazareth theyr vnbeliefe, for ỹ reſpecte wherof thei made theimſelfes vnworthie of goddes benefites: & all vnder one did geue half a ſignificacion, that thende would bee, that the free gifte of the power of the ghoſpell ſhould paſſe awaie and remoue, not onely frõ his countreymen of Nazareth, beeyng vnbelieuers that would not turne to the feith, but alſo from all the Jewes in general, vnto ỹ wedowe of Sydõ, that is to ſaie, to ỹ churche of the Gentiles, & to Naaman of Syria, ỹ is to ſaie, to the Gẽtiles who afore that tyme wer idolatres & wurſhyppers of falſe goddes: ỹ enuious grutchyng & murmour of ỹ Nazareãs turned into manyfeſt indignacion & fumyng. For ỹ hertes of theim euery one wer brought ſo ferre out of pacience, becauſe he had been ſo bolde to ſpeake ſuche woordes in ỹ opẽ Synagogue, (preferryng the peoples of Sydon & of Syria before the Iſraelites, whereas the ſaied people wer mẽ vttrely abhorred & deteſted emõg the Jewes:) ỹ making a plain bpraye & ſedicion, thei droue hym out, & baniſhed hym the citie of Nazareth. And not beeyng therewith ſatiſfied, they brought hym euen to the brough & edge of the mountaine, vpon whiche the ſame citie was buylded, beraily myndyng & purpoſyng to toumble hym down euẽ there headlong. O vnnatural countrey mẽ: O fauour of ỹ waueryng mynded people, into how great a madneſſe ſodainly chaunged. And after all this is dooen, they matuaill ỹ ſaluacion cometh not to theim whereas theimſelfes dooe baniſhe awai frõ theim ỹ weorker & geuer of ſaluaciõ. Thei diſdeigne to haue ỹ godly beliefulneſſe of the heathẽ to bee praiſed, & yet dooe they not all the while emende their owne wicked vnbelief: They did verai eagrely deſire to haue a phyſiciã: & yet cannot they abide to ſwallowe down ỹ holſome pille of the veritie beeyng bittur in theyr mouthes. Thei will nedes haue their bodyes made hole, nothyng regardyng ỹ diſeaſes of ỹ mynde. And the medicine of the ſolle beeyng ſicke, is true & plaine ſpeakyng: whiche becauſe it is true, is thought ſharp & bytyng. Thei haue more mynde to pleaſaunt flatreyng poiſõ, though it worke death, thẽ to a bittur medicine ỹ might bryng theim health. Thei require to haue miracles ſhewed emong thei for vaine glorie of ỹ worlde, whiche Chriſt neuer ſhewed but for the health of mẽ, & to goddes glorie. Neither was his cũmyng into ỹ worlde purpoſely to heale the bodyes, whiche ſhoulde within ſhort ſpace after decaie & periſhe: but to cure ſolles that ſhoud liue for euer. And now cõſider me here, how peruerſely & ouerthwartely ỹ Nazareãs wurſhipped & ſerued God. It was ỹ Sabboth dai, & thei rekoned it a thyng againſt al godſforbod on ỹ daie to ſewe a ſeame in a ſhooe: but whã

a coun-

a countreyman of their owne iently calleth theim vnto saluacio, thei accoũpte it no wieked dede at all, seditiously with all their force to driue him before theim to a place where he might breake his necke. For louth Satan did his busie cure by these instrumentes to accõplishe the thyng ỹ he had tofore by his owne selfe tempted Jesus vnto. And here found he baillifes or seruaũtes, more graceless & myscheuous, thẽ hymself. For Satã for his parte durst not presume any ferther, but to moue Jesus that he would cast hymself down headlong frõ the high pinnacle of the tẽple: but these felowes swarming together in a plũpe hale & drawe to a stiep edge of an high moũtaine, & as muche as in theim lyeth dooe toũble down at the same place, a countreyman & tounesman of the same citie ỹ theimselfes wer of, beeyng knowen emõg theim: & one that had dooen theim all good. Their wieked will did asmuche as euer it was hable: but their wieked will had no suche power as to dooe it. For the tyme was not ye come in which it was expedient for vs ỹ Jesus should dye, who in dede was come to suffre death for vs, but not till his owne tyme ỹ his heauẽly father had appoynted, nor any other kynde of death, then whiche he had specially chosen. Nor euerye Sabboth did lyke hym for the purpose, but the Sabboth of Estur, in whiche it was semely for the lãbe that should redeme the worlde, to bee offreed vp in sacrifice: neither was a stiepe edge of a rocke or a moũtaine for his purpose, but ỹ high exaltyng vp on the crosse. Lucifer was toũbled down headlong out of heauẽ for his pryde, & therfore is he a buisie prouoker of others to sodain ruine & downfallyng. The sonne of God had of his own disposicio leat hymself faire & sobrely down into yearth to the ende ỹ beyng hoigheed vpõ ỹ crosse, he might drawe vp all thynges vnto hymself, & might by exaũple of hymself lift theim vp into heauen through humilitie, whõ ỹ same prince & head captaine of pride laboured to toũble down headlong into hell through presumpcion & vnbelief. Neither was Nazareth a place conuenient for the executyng of that sacrifice: but Hierusalẽ. Jesus therefore suffred hymself to bee driuen out of the Citie, to auoid destowyng of his preachyng vpõ people vnworthie (whiche self same thyng to dooe, he taughte his Apostelles also;) But to bee toũbled downe the rocke headlong he would not suffre, because it pleased hym willingly of his owne accorde to suffer death. What than did he? He turned not hymself into a birde or a serpente, or any other lykenesse made by somme sleight of inglyng or legerdemayne, to thẽtent so to escape: but wout any hurte at all, passed he faire & softely through the middes of theim, which tofore had violently, haled & pulled hym to cast hym down headlong: wherin he opẽly declared ỹ malice of mã to haue no power on hym, vnlesse he would willingly of his owne accorde, delyuer hymself to bee taken of theim, & to be putte to death. And with this onely kynde of auẽgemente was the moste merciful Lorde Jesus cõtented, that is, to forsake & leaue thẽ whõ he perfectely knewe to be vncurable. Otherwyse (if it had so pleased hym) it laie in his power euẽ with a mere becke to haue driuen theim all to breakyng theire neckes who had haled hym thither for ỹ same purpose. But his desire was rather to haue theim lyue, ỹ emẽdyng theimself by cõtinuaunce of tyme, they might of malefactours be made innocent, then to cast theim awai at the wurste whan thei were offenders. For oftetymes yt men be restreigned of their benefite that thei maie not haue it at their wylles whan thei would so readie as thei haue hadde, it maketh theim the better to fele ỹ mysse & lacke of hym ỹ is readie for to dooe theim good. Certes by this miracle thei might haue been moued as well to reuerence & acknowelage his power, against the vertue wherof the conspiryng of the furious multitude was not hable any thyng at all to dooe, as also to loue the goodnesse of hym who when thei had attẽpted ỹ vttermoste mischief against hym that laye in their powers, yet was rather willyng to reserue theim to a tyme of repentaunce, then to cast theim awaie at the wurste to eternall punishemente.

But he departed through.

The texte. ¶ And he came down to Capernaum (a citie of Galilee) and there taught theim on the Sabboth daies. And thei wer astouned at his doctrine: for his preachyng was with power. And in the Synagogue there was a man, whiche had an vncleane spirite of a deuill, & cried with a loude voice, saiyng: leat me alone, what hast thou to doe with vs, thou Jesus of Nazareth? Art thou come to destroye vs? I knowe thee what thou art, euen the holy of God. And Jesus rebuked hym, saiyng: holde thy peace, and come out of hym. And whan the deuill had throwen hym in the myddes: he came out of him and hurt hym not. And feare came on theim all, and thei spake emong theimselues, saiyng: what maner a thyng is this? For with autoritie and power, he commaundeth the foule spirites, and thei come out. And the fame of hym was spred abrode throughout euerie place of the countreye round about.

Jesus therefore, forsakyng the proude citie of Nazareth, beeyng rebellious against the doctrine of the ghospell, came down and tooke his waie toward a citie of Galilee called Capernaū, beeyng a citie of great rychesse, and therefore drouned in all riottous excesse, in all voluptuousnesse, in ambicion, in pryde, and in the other vices whiche customably are compaignions to rychesse. But here because of their volupteous sensuall liuyng, he vsed no familiaritie of carnall conuersacion emong theim: (whiche familiaritie hath euermore been a breder of contēpte, & hath vsed to make mēnes autoritie the lesse regarded. Wherfore here also in Capernaū, as his custome was elswhere to dooe, he wente into the tēple vpon the Sabboth daie, and preached. For the wickednesse of the Nazareans (beeyng so great, that thei had gon about wilfully to murdre hym, beyng their best frende,) could not so wieghe hym, that beyng offended with so hainous a dede of myschief as ẏ was, he would forsake the countrey of ẏ Jewes, & foorth with putte ouer the gyft of the ghospell from theim vnto the Gētiles: but now he fulfylled in dede the same thyng, whiche he afterward taught in wordes to his disciples: which is, that whan thei wer drieuen out of one citie, thei should flee vnto an other, not settyng their mynde, ne diuisyng how to auenge their iniurie, but how to sette foorth the ghospell ferther and ferther, in suche wyse, as the malice of those that droue theim awaie out of their tounes, might profite to the expedicion of settyng forward the profession of the ghospell. And the Capernaites (although thei wer men all geuē to worldely affaires, nor muche abhorred from the maniers of the heathen, emong whom, by reason of the trade of biyng and sellyng that the one vsed with the other they wer often conuersaunt:) he found muche more ientill and honeste in tabyng or interpretyng his woordes, and dooynges, then he found his owne countreymen the Nazareans: to whō neuertheless for his well knowen, and throughly tryed, and continuall perfeccion of lyfe, he ought to haue been more derely beloued. For the Capernaites verai greatly woondred at the doctrine of Jesus: consyderyng that it was no washe miengled geare, nor peyncted and glossed as was the doctrine of the Pharisees, of washynges, of truely paiyng the tithes of mynt and rue, of castyng gyftes into the offryng boxe of God, and of suche other lyke thynges, whiche rather conteined supersticion then vertuous doctrine, and whiche wer laied vpon the simple people to maintein the glorie and lucre of the Pharisees: whereas thei theimselfes that taught these thynges kept not so muche as the chief commaundementes of the lawe: but the doctrine of Jesus was found substaunciall and full of autorite.

Thei wer astouned at his doctrine.

For his preachyng was with power.

For first, whatsoeuer he taught was moste certain trueth, and also agreable with natural reason. Secoundarily, it was of it selfe muche materiall vnto true godlynesse, and to eternall saluacion. Ferthermore, his singular perfeccion of liuyng caused his doctrine to bee regarded accordingly.

And ouer and beslydes all this, many a miracle was there wrought and shewed by hym, with suche power and vertue as had neuer been vsed ne seen there, whiche euidentely declared the doctrine that he taught to bee of God, and not of mannes spirite. For the Lorde Jesus dyd his myracles not for lucre or vain glorie, but first with theim he succoured the woofull necessities of

suche

suche persones as were in extreme distresse, to the ende that by dooyng theim benefites, he myght wynne their hertie loue: and secondelye the miracles were for a tyme shewed to the bodily yes, to the ende that by the same miracles they might learne to beleue those thynges, whiche though they wer inuisible, yet wer more earnestely then any corporall benefites to bee desired: lastely they wer a figure & a representacion of those thynges ẏ wer wrought in their soules. It was now the Sabboth daie: and the people religiously & with great deuocion rested from the weorkes forbidden, whiche yet of theim selfes were not euill, as for exaumple, to goe a iourney, to kiendle a fyer, to greynde their corne, to presse their wynes or to botche vp their garmente beeyng broken or seamerent. Withoutfoorth in dedeit was Sabboth daye, ẏ is to saie, the daie of reste, but within their myndes there was great trouble & vnquietenesse whiche the spirite of Satan did there reise, who woondrefully tossed and vexed their myndes with diuerse mocions of couetise, of pryde, of wrathe, of auengeyng displeasures, and of enuie. For there and no where els is the true Sabboth, where ẏ spirite of the Lord quieteth the mynde to reste from all vicious and inordinate lustes. And of this thyng there was euen thã present a certain figure in their synagogue, whiche was a certain man, whose bodye was possessed with an vnclene deiuill, and this exaumple was to vs halfe a warnyng and a puttyng in remembraunce, in how muche more miserable and piteous case they are, whose myndes are possessed with eiuils of vices, yea more foule and ilfauoured, then that deiuill was. For what deiuill is more vnclene or more noysome then lecherous concupiscence, then wrathe, thẽ ambicion, then the gredie desire of money, then enuie, then hypocrisie? With these deiuils and suche others lyke, were the Iewes for the moste parte possessed, who dwelt in the Synagogue, whiche synagogue had not as yet receyued the spirite of Christ: but was vexed with so many deiuils as there reigned vices in theim. Neither were they hable to receiue the moste mylde spirite of the ghospell, vntill the lorde Iesus expulsed and droue out from theim, that eiuill spirite of Satan that held theim in his possession. Wherefore the sayed partie so possessed with Satan, beeyng not hable to abyde the newe vertue of Iesu, whiche priuely vttered it self, began to crye out horribly roryng.

There was a man whiche had an vnclene spirite.

Oh out out, what hast thou to dooe with vs thou Iesus of Nazareth? Art thou come to destroye vs before the tyme? we knowe what tormentes abydeth vs at the last daie. But nowe thy presence tourmenteth and vexeth vs before that daie. We require no saluacion of thee, we aske no releasse of peine, but only praie thee to delaie or differre it vntill than. We neuer felte the lyke of these tormentes by the presence of any other Prophete. Wherupon it is not vnknowen to vs, who thou art. For doubteles thou art that same only holy of God, that shall conquier all vngodlynesse, & driue out of ẏ worlde all vnclenesse. The lawe hath his holynesse, the law hath he clernesse: but thou arte he onely, whom God had sanctified and declared holye with heauenlye holynesse.

What hast thou to dooe with vs thou Iesu of Nazareth.

The lorde Iesus would not suffre hym selfe to bee praised or spokẽ of by that wicked spirite, but would all ẏ glorie of his praise to bee referred to his father only, and to come from hym, knowyng ryght well that this confession of the deiuill came not foorth of a syncere faith, but of a malicious wille and purpose. For he profession Christe to bee Iesus, and to bee the sonne of god, only to geat hym to confesse the same of hym self, and playnly to vtter what he was to hys harmes dooyng the self same thyng by the mouth of this man: that Satan the temptour of hym had tofore gonne aboute to dooe, and had laboured in hys owne persone: he profesteth Christe of a subtile and craftye mynde: not that hym selfe myght atteigne saluacion, but that he myghte

And Iesus rebuked hym.

lette and hinder the saluacion of others. Neither was it loue that caused hym to vttre that voice: but feare of punishemente. Wherefore as an euill and malicious vile slaue of a desperate mynde vnpossible to bee recouered to grace, he deserued to heare these thankes for his confession.

And saied: holde thy peace & come out of hym.

Holde thy peace thou vnclene spirite, and departe from that man, whom by tyrannie thou doest possesse: I am come to saue men. And whan the deuil had thrown hym in the middes, he came out of hym, and hurte hym not. At this emperiall and almightie voice of Jesus commaundyng hym to departe, the vnclene spirite whan he had thrown down the man vpon the yearth & vexed hym, he departed from hym: so that no harme appered dooen vnto the man beyng now safe and clene deliuered. That he threwe hym down, it was an euident signe of his peruerse wille, and a token that fore against his mynde he forsooke that same his dwellyng place. That he hurte hym not, it proueth plainly, that the wicked spirites can hurte none of theim, whiche dooe wholly committe theim selfes vnto the saluc our. For the goodnesse of this one Jesus onely, is of more strength to saue man: then the malice of innumerable deuils to destroye or hurte the same. Other men whã thei labour to deliuer mens bodies from noysome spirites, are woont to take for the purpose, and to vse all possible kyndes of remedies, and thynges of vertue & strength to putte awaie that euill: as are (for exaũple) certain praiers specially prescribed & appointed therefore, and made withe certain woordes apte for that purpose: burnyng of frankincense: sprinclyng of holy water, or other thynges accustomed: certain herbes hauyng a vertue and propretie to expell theim: with many other kyndes of ceremonies not vnlyke the feacte of sorcerie, and witcherafte. And yet right seldome is it seen, ỹ those thynges expell an euill spirite. That if at any tyme he dooe departe out of hym, he leaueth behynde hym some tokens & markes of his manifest malice: either tearyng awaie some membre and lymme of his bodye, as a legge or an arme: or els leuyng behynd hym some disease & sickenelle vncurable.

And feare came vpon theim all.

But whan the people sawe that at the mere woorde and sharpe commaundemente of Jesus, the euil spirite soodainly departed from ỹ man, so that he was perfectely healed, and not so muche as the leste marke or signe that could be of his euil remained, thei all that sawe this doen wer astouned and beganne to woondre. And thus thei talked emong theim selfes of Jesus: what a straunge case is this, that we see now suche a thyng dooen, as ỹ lyke hath not been read ne heard. For he hath the vnclene spirites vnder his rewle and obeisaunce, and commaundeth theim. And his commaundementes are of suche mightie power and autoritee: that thei byandby, ackno welageyng him more of power then theim selfes, dooe forsake a man in suche wyse, that after thei bee gon out of hym, perfect health returneth in place of sickenesse.

And the fame of hym was spred abrode.

Thus the sight of this so woondrefull a miracle, caused that the name & fame of Jesus bruited and spred abrode this acte, not onely in the citee of Capernaum, but also through out all that region, euen into the synagogue of the Jewes, whiche lacking the spirite of Christe, made an vprore and a stiere through the spirite of Satan, against the trueth of the ghospell: through the inspiracion of whiche Satan, the Nazareans attempted to murdre the saluc our as is afore saied.

The texte.

¶ And whan he was arisen vp and come out of the synagogue. he entred into Simons house. And Simons mother in lawe was taken with a great feure: & thei made intercessis to hym for hir. And he stoode ouer hir, and rebuked the feure, and the feure leaft hir. And immediately she arose, and ministred vnto theim.

Than departed he from the synagogue, and entred into the house of Symon, to whõ the name of Petur was afterward geuẽ: whose mother in lawe was holden with a verai sharpe feure. This womans kinsfolke and alliaunce

besought

beſought Jeſus, that as he vndeſired had expulſed and dzieuen out the deiuill from the man, (as is afoze ſaied) in the ſynagogue: he would bee ſo good, at the deſire of a great maignie frendes, as to heale this woman of her feure, and the rather, foz aſmuche as ſhe was of the allyaunce and affinitie of Petur, a diſciple of his owne, whom he entierly fauoured. Than Jeſus to ſhewe and declare hym ſelfe readie to dooe good bothe pziuately, and openly, aſwell to his acquaintaunce, as to thoſe that were ſtraungiers vnto hym, yea and vnto all ages, young oz olde, to all ſexes, men oz women, and to all ſtates and degrees, ryche oz pooze: he came nighe, and ſtandyng hard by the woman, he threatened the feure, commaundyng it to departe.

And foozthwith at the lozdes commaundemente, the ſickeneſſe went quite awaie, and the ſtrength and luſtineſſe of hir bodye returned again, not by littell and littell, as it commonly dooeth in thoſe whiche are cured at the handes of phiſicians: but the ſickeneſſe beeyng ſoodainly dzieuen awaye, the wholle ſtrength and luſtineſſe of perfeict health, with a cherefulneſſe of moode, was in ſuche wyſe reſtozed, that ſhe ariſyng out from the bedde where ſhe had lyen ſicke, dzeſſed the ſupper foz Jeſus, and hys diſciples, and ſerued theim whyle they ſate at the table. And immediatly ſhe aroſe & miniſtred vnto theim.

¶ Whan the ſunne was downe, all they that had ſicke, taken with diuerſe diſeaſes brought theim vnto hym: and he layed his handes on euerye one of theim, and healed them. The texte.
And deuils alſo came out of many, cryeng and ſaiyng: thou art Chriſt the Sonne of god.
And he rebuked theim, and ſuffred theim not to ſpeake: foz they knewe that he was Chriſte.

And ſo readie was the Lozde to dooe good and to helpe all men: that he neuer did ſo muche as laye foz his excuſe the impoztunitie oz vnſeaſonableneſſe of tyme, to any that of a ſimple and mere faith, and truſte in hym, required his helpe and ſuccour. Foz the matier beeyng now opēly blowen abzode thzoughout all the wholle citie: as many as had any ſicke folkes in their houſe, whiche were troubled with diſeaſes of diuerſe ſoztes, bzought their ſicke folkes to ẏ dooze of the houſe where Jeſus lodged. And he beeyng a moſte ientell ſaueour neither laied foz his excuſe that he was nowe from the people within doozes where he ought of reaſon to haue quiete repoſyng of him ſelfe from labour: ne that it was night, & therefoze an vnſeaſonable tyme foz ſuche dooynges: but vpon all ẏ euer wer bzought vnto him, he laied his handes ẏ were euermoze geuers of health & helpe. And all kyndes of diſeaſes did he bothe eaſily and freely putte awaie from all perſones, as one that mynded by thys exaumple to teache all men, that ſuche as wil bee free from the diſeaſes of the myndes, they muſt flee to none other but to Jeſus only, whiche is euermoze readie freely to pardone and fozgeue how grieuous ſoeuer the offenſe committed hath been: ſo that with ſincere fayth they turne wholly vnto hym beeyng the only autour of true ſaluacion. Foz there is no kynde of ſickeneſſe ſo incurable, ſo rooted to ſticke by a man, ſo deadly: but at his touche and commaundemente it maie bee healed. And here is by the waie, ſette foozth a paterne oz exaumple to biſhops, and paſtures, oz curates ẏ ſuccede in Chriſtes place, with what myldeneſſe they ought to receiue ſynners that are deſirous to emende from their vice and ſynfulneſſe. Foz yf the Lozde Jeſus, in whome there was not ſo muche as any one litell pzicnte oz marke either of ſickeneſſe oz of vice, wouldeneuer turne awaye his face from any diſeaſe, were it neuer ſo ougly oz lothely to ſee: but that he woulde receiue theim to hym, but that he woulde touche and handle theim, and alſo woulde heale theim, howe muche moze than dooeth it become thoſe perſones the ſame to dooe, whom the benignitie of Jeſus hath tofoze pourged, from the ſickeneſſe And he laied his hēdes on euerie one of theim.

of the mynde, and who yet neuertheleſſe in the meane tyme are not all free from all faultes: eſpecially for as muche as it is not thei that take awaie the ſickeneſſe: but thei are onely miniſtres of the gifte that cometh from heauen, & haue nothyng but the office of exhortyng and ſtieryng others to aſke & deſire health, and of bringyng theim vnto that mightie phyſician, and mouyng the ſame to mercie by their interceſſion, ỹ he wil vouchſalue to touche their hertes and myndes with his handes, and ſo to heale theim.

And deuils alſo came out of many.

And not onely ſickeneſſe fledde at the commaundemente of his voice, and at the touchyng of his handes: but alſo the deuils not beeyng hable to abyde the godly power of Jeſus, by and by ere he commaunded theim, willingly fledde out of the bodyes of thoſe miſerable creatures whom thei had long tyme tofore poſſeſſed. So great a piece of felicitee and bliſſe it is to come nere vnto Jeſus. And nere towardes hym dooeth that perſone drawe and come, who myſlykyng him ſelf, is deſirous and fain to bee made better, & the which conceiueth an aſſured confidence and feith, that all his ſynnes, bee they neuer ſo hainous and grieuous, yet by the vnſpeakable mercie of Jeſus are freely and clerely forgeuen. There bee in the bodyes diuerſe kyndes of ſickeneſſes: and neuer a whit fewer diſeaſes of the ſolle, yea and theſe of the bothe the more perillous: except perchaunce ye will thynke that there are fewer kyndes of intemperancie and myſgouernaunce, then there are kyndes of feures: or to bee a thyng of more ieoperdie and daungier that the bodye boylein a feure, then it is perillous for the ſolle to rage or renne mad in lecherous luſtes. And emong the diſeaſes of the bodye, ſome are ſo foule and lothely to ſee, that a mans next frendes cannot abyde to come nere hym, as for exaumple, to bee eaten with lyce: ſome again are ſo contagious and infectiue, that a man ſhall bee in ieoperdie to come nere vnto ſuche as haue theim, as the iepzie, in eſpecial and the peſtilence: albeeit, (the trueth to ſpeake) fewe ſickeneſſes or diſeaſes there bee, but that one waie or other thei are infectiue. Again ſome diſeaſes there are, either ſo ſtrong and ſore vpon a bodye, or els of ſuche long continuaunce, that thei ouercome and paſſe all cunnyng and cure of the phyſicians. But the power of our phyſician is ſo great, that there is no ſickeneſſe whoſe greatneſſe is aboue it, or to bee compared vnto it: more is his pureneſſe, then that it maie bee ſtained with any ſynnes or euils of any mortall creatures: greatter is his mercie, then that it can lothe or abhorre any mannes oughly filthyneſſe. He receiueth all men to hym, as one of moſte ſingulare goodneſſe: he toucheth all men hym ſelf beeyng moſte pureſt: he healeth all men as one moſte mightieſt.

But on no diſeaſes of the bodye are the phyſicians leſſe hable to dooe any cure, then vpon thoſe ſickeneſſes whiche corrupt the tabernacle of the mynde & reaſon, as for exaumple, the franſie, the forgetefull ſlepie diſeaſe, called of the phyſicians litharge, albeeit in dede men poſſeſſed with deuils are more incurable then either of bothe theſe, becauſe the wieked ſpirites beyng more ſtrōger then mannes nature, dooe toſſe and turmoyle bothe their ſolles and bodyes, and vexe theim at their pleaſures. Neyther is it the cuſtome to bryng ſuche vnto phyſicians that are but men: but thei are left to the heauenly helpe of God. For ſo great is the ſtrength and power of this euill, that euen to beholde theim is a piteous matter. But peraduenture theiſeme not miſerable, (although in dede thei are more wretched caitifes) ỹ through ỹ deſire of reignyng or bearyng a rewle ouer others, are drawen to poiſonyng or to witcheeraftes & nigromancie, to ſleaghyng yea ỹ nereſt of their kynne, to ſacrilege, & other mo dedes of miſchief, more hainous thē theſe: & ſuche perſones alſo whō wrathe carryeth violētely out of the right waie to the ſpoilyng of inculpable

poore

poore men, to ỹ murdre of innocentes, whiche haue nothyng deserued: to makyng of warre, to burnyng, to settyng the wholle worlde in a rore, how litell a portion is that euell that the partie aboue saíd (whose bodye the deuill had possessed) dooeth, or suffreeth, if it be compared, with how great furies suche an one is vexed, or how great cõfusion a prince bringeth to the whollе world, if he bee sette in a rage through the spirite of tyrannie. The violent force of this sickenesse and myschief ouercometh mannes power to cure it. But the spirite of Christe is stronger then it, whiche if the mynde of man haue once conceyued, it cannot bee chosen but that all the vnclene spirites that would possesse hym, (bee they neuer so many,) must auoid and bee gon. Whan thys shall so bee brought to passe, then shall he soodainly be made of a tyraunt, a father: of a cruell man, a moste mercifull gouernour: of a poller of the people, a relieuer and succourer of the oppressed: of a furious warriour, an enlewer of peace, of a bryber and extortioner, a liberall dooer and a geuer of benefites: of a glorious craftyng Thraso, a sobre and prudente prynce of great experience. Only let hym bee brought to Jesus, and bee ledde awaie from the worlde.

Whan the sunne was down, al thei ỹ had sicke &c

For euen than about the gooyng downe of the sunne, no small noumbre came vnto Simons house, (that is to say) vnto ỹ Churche or congregacion of Christ where the ghospelle is preached, and by the power of Christes spirite the vnclene spirites came oute of theim all, openly protestyng that there was one come, whose goodnesse was myghtier thã their malice. For whan they departed oute of menne, they cryed and sayd: Thou art that same verai sonne of GOD. But as yet the tyme was not come, whan the Lorde would bee knowen vnto all menne that he was that same Messias the veraie sonne of God: and though he had been so mynded, yet would he not that the vnclene spirites should bee the troumpettes of his glorie: either for that their confession was not simple and of good purpose, but subtile and craftie: or because there was ieoperdie in it, leste if their witnesse shoulde haue been of any weyght or estimacion in this so great a matier, they shoulde also haue been credited or beleued in other thynges, wherein they would (as their delyte and felicitie was) beguile menne with their false lyes. For Satan in veraie dede, forasmuche as he is of nature a lying merchaunte, although sometyme he speaketh the truthe, yet dooeth he it onelye to hys ende, to deceyue menne thereby, an other tyme and waye. And doubteleſſe thys crafte haue some menne learned of hym, who intermeingle godly thynges emong vngodly: true thynges with false: puttyng as it were, deadly poison into holsome meates, that they maie allure the mo menne to damnacion.

And he rebuked theim, &c.

Wherfore Jesus teachyng vs that it becommeth not suche menne as haue once consecrated theimselfes vnto the holy ghoste, to haue any thyng at all to dooe with wicked spirites: he rebuked their clamourying and crying, and sore threattenynges added he withall, to putte theim to silence. For they felt a woondrefull strength and vertue to procede from hym, and therof suspected that he was Messias the sonne of God, euen the same that was promised.

The texte.

¶ As soone as it was daye, he departed and went into a deserte place, and the people sought him, and came to hym, and kept hym that he should not departe from theim. And he saied vnto theim: I must preache the kyngdome of God to other cities also. For therefore am I sent. And he preached in the Synagogues of Galilee.

But Jesus truely, who was not come of moste speciall purpose to heale the bodyes, but to cure the soules: nor to one citie onely, but to all coũtreis of the worlde: whan he had by shewyng many soondrye miracles, and

with the holsome doctrine of life well begoonne the castyng abrode of the sede of the euangelicall philosophie: veray erely cuẽ at the breake of daie before that the multitude should eftsons flocke thither to him, as people which came more to gase and wondre at his miracles, and to seke bodily health, then to seke the saluacion of their solles: he left Capernaum, & withdrewe hymself departyng into wildernesse or places solitarie, as one that would fain bee awaie from the great presse and throng of people vainly resortyng vnto hym: teachyng vs a lesson by the waie, that miracles are not to bee wrought to a vain ostentacion or braggue of our selfes, nor yet at the will and pleasure of the people for their fansies and appetites: but so ferre onely, as thei maie auaill & growe to mennes saluacion, and to Goddes glorie: but the suspicion of vainglorie euermore at all tymes to bee vttrely avoided. That he healed al men, it was an exaũple of goodnesse beeyng prompt and readie to bee shewed vnto all menne: that he priuely withdrewe hymself, it was an exaumple of humilitee and meakenesse, fleeyng vain praises and vauntyng of hymself. And whanit was now brode daie lighte, there resorted thither again, as thei had doen, a great noumbre of all sortes of people, allured by the greatnesse of thynges dooen on the daie before. But whã thei knewe that Jesus was gon, many byandby folowed after hym. And whan thei had found hym, thei entreacted him to tarie with theim, and not to leaue their citee, but there with theim to take an house, to thentente he might bee a continuall dweller emongst theim. This mynde and affeccio of theirs towardes Jesus was in dede not vngodly: but yet muche more blissed ar thei, whiche suffre not the lorde Jesus to departe frõ the litell house of their hertes, but whã he addresseth to be gon, doe with muche praiers cal him backe again. Notwithstãdyng at ỳ present season, the dispẽsacio & state of ỳ fleasche whiche Jesus had taken, did require, that he often & many tymes chaũgeyng places, might by that occasion from daie to daie spred ferther & ferther abrode the preachyng of the ghospell, beeyng as yet but a newe doctrine & but of late comen vp. For he was the sede sower sent into ỳ worlde, to sowe & cast abrode in all places the doctrine of the ghospell, although it should not in all places like prosperously come vp and proue in growyng. Where fore to theim ỳ willyngly desired hiyt to returne again to Capernaum, and there to enhabite himself, he ientilly and boldey made this answere: The benefite that hath been freely bestowed vpon you, take it well in woorth. I dooe not mislike your entretenmente or harbrough, ne despise to be a soiourner emong you. But I must of necessitee preache the kingdome of god to other citees too, as I haue dooen to yours. For truely my father hath sent me for this ende and purpose, not to preache to one citee onely, but that I should calle and bidde all men to the felowelchip and brotherhood of the heauenly kyngdome. And the same ỳ Jesus now did himself, he taught after ward his disciples also to dooe, whiche was, that thei should trauail ouer and ouer the wholle yearth, and teache al nacios. And this iourneying from place to place was not the disease of ficlenesse or of vnstableuesse: but it was the earneste affeccion to do good vnto al men. So to flitte from place to place, is no poynte of lightenesse of mã: but an euidẽt signe of the charitee, that suche as folowe ỳ steppes of the apostles ought to haue. yea and in places where the doctrine of the ghospell is riefenough: yet a good watchyng shepeheard will not so leaue to walke to and fro round about his cure, as one that is carefull for his flocke committed to his charge & custodie: to the ende he maie calle again the shepe whiche was gon a straigh: heale that is scabbie and sicke, deliuer that is in daungier of the woulf: see to the curyng of the tozne or wounded: coumforte and cherishe with good keping, that is tendre and weake. For thei are not made pastours or heardmẽ, to see to one or two householdes and no mo: but that thei should continually watche for the behouf

And kept him ỳ he should not departe from theim.

For therefore am I sent, &c.

behouk of all. This excuse thus made, & the Capernaites therewith satisfied, Jesus went about from one to an other of all the villages, cities, and tounes of Galilee, preachyng, as his accustomed woont was, in their Synagogues, and through the miracles whiche many tymes and often he wrought, purchacyng credite vnto his doctrine emong the Jewes, who wer so hard herted, that without miracles thei could beleue nothyng. And he preached in their Synagogues of Galilee.

The fifth chapter.

¶ It came to passe, that (when the people pressed vpon him, to heare the woord of god) he stoode by the lake of Genezareth and sawe twoo shippes stād by the lakes syde: but the fishermen wer gon out of theim, and wer washyng their nettes. And he entred into one of the shippes (whiche pertained to Simon) and prayed hym, that he would thrust out a litell from the lande. And he sate down and taught the people out of the shippe. The texte.

Nd now forasmuche as ỹ fame of Jesus was daily more & more bruited abrode emong all folkes: so great was the resorte of people seking vnto hym, that to bee emongst theim, or to leate theim haue free accesse vnto hym in the Synagogues, in the stretes, & in ỹ tounes was not enough: but into whatsoeuer place the Lorde at any tyme withdrewe himself, thither would a great multitude bothe of menne and women one emonge an other, byandby come rennyng. I maignie of theim the desire of bodyly health had occasioned so to doo: a good noumbre, the straungenesse of miracles did moue: and verai many did the vertue and power of ỹ heauēly doctrine drawe vnto him. The desertenesse of the cōtrey lyng waste and saluage, did nothyng feare theim from cummyng to hym, the peinfull climing of mountaines did nothing discourage theim, nor the shame of forceable breakyng into this or that mannes house, could kepe theim from hym, in case he had any where by occasion kept himself secrete within doores. Shorte tale to make, come thei wer at last to a great pooles syde, and yet whan Jesus there addressed hym to take bote, thei could not fynde in their hertes to leaue hym so neither. Thei gathered to hym by flockes, thei letted for no shouldring ne thrustyng to geat to hym. Thei forbeare not to breake i parforce to places where he was, thei hanged still on hym and would not awaie, thei spared not in manier to beare hym down afore theim with importune pressyng to hym. And here now o frende Theophilus, in any wyse open me the iyes of thy mynde, to the ende that thou maiest in the recityng of a thyng dooen but after the fleasshe, (that is to saie by theim that did not yet perfectely knowe what that spirite was) verai plainly see a liuely representacion of the churche, bothe as it first sproung vp, and also as it grewe in tyme to a passyng great noumbre. Jesus was standyng on the shore euen harde by the poole called Genezareth, which poole (because it shooteth foorth a great waie bothein length and bredth, and by reason of muche wynde that ariseth of the poole self, it laboureth to and fro verai often, with many rough sourges) the Hebrues doe ofte tymes call by the name of a sea. It semed to their thought, that he mynded to take bote & to bee gon. But the vnrewly multitude flockyng about hym, wer euermore at He stoode by the lake of Genezareth.

the verai heles of hym with importune throng, and preſſed ſtill vpon him, for fainneſſe to heare the woorde of God out of his mouth. For as for the Phariſeis talke and preachyng, a great maignie of theim wer euen than alreadie cloyed withall, and werie of it, becauſe it ſauoured altogether carnally and worldely, and nothyng els. But this importune faction of the people did nothyng diſpleaſe the moſte meke and pacient lorde Jeſus, but as one cõpelled and beyng at a narowe ſtreight, (becauſe on the one ſyde the thicke preſſe of the people made importune thruſtyng, and on the other ſyde the water was in maner euen vpon him,) and ſeeyng the place, to bee but ſolo commodious for one to preache the ghoſpell in, (forbecauſe that neither the people thruſtyng ſtil to and fro, & bearyng forward one on an others necke, could well fynde ſure footyng to ſtand quiete in a doun hill place: & a voice that ſouneth frõ a verai lowe place, commeth to a fewer noumbre: yea, and moreouer it is conuenient that a man while he teacheth the ghoſpell, maie ſtande quiete and ſafe from peſtre aunce of the people: clouſtreyng and throngyng together at auenture:) he withdraweth hymſelf into a place somewhat more quiete. And euen as god would, there wer lyng at theſame shore twoo fiſher botes. And the fiſhermen ſelfes beeyng gon out of their botes, wer waſhyng of their nettes, to haue theim in a readineſſe againſt the next fiſhyng tyme. Jeſus when he had eſpyed theſe fiſherbotes, he entred into the one of theim (and that was Simon Peturs bote) and praied him to launche a lytel frõ the lande. Whiche beyng doen, whan he was by that meanes somewhat remoued from the peſtreous throngyng of the multitude, he ſate hym down quietely: and out of the bote, as it had been out of a doctours chaire, taught the people ſtãdyng on ỹ ſhore. Our lorde had afore called fiſhers to the office of preachyng the ghoſpell: and euen the ſame that Jeſus now did out of the bote, was to fiſhe for men: the poole was the worlde, wauyng vp and down with ſondrie troubleous mocions of thynges: Simõs ſhippe, was the churche beeyng firſt gathered of Jewes: of whiche churche, Simon Peter ſhould afterward be inſtituted the chief ſpirituall miniſtre, (and the woorde SIMON, is to ſaie in Engliſhe, obedient,) for the Jewes, thei required to haue wondres ſhewed theim, and putte all their affiaunce and hope of ſaluacion in the workes of the lawe: the Philoſophiers on the other ſide, did with naturall reaſons and argumentes of mannes braine holde great diſputacions about a thyng ỹ thei called in their terme, Summum bonum, (as if ye ſhould ſaie in Engliſhe, the highe ſt, and moſte perfeict good thyng, that could bee) and thereby did thei meaſure and eſteme the felicitee of man, (whiche we call heauens bliſſe:) wheras the doctrine of the ghoſpell promiſeth vnto all men ſaluacion, through feith. And feith is a kynde of obedience: for an obedient perſone he is, that beeyng bidden to beleue, doeth beleue without any ſtickyng, and without any reaſonyng: and whiche beeyng bidden to hope, dooeth hope, dependyng altogether of his mere pleaſure, to whoſe feith he hath once yelded hymſelf.

And he ſawe twoo ſhippes ſtande by the lakes ſyde.

And he ſate downe, and taught the people out of the ſhippe.

The texte. ¶ Whan he had leaſt ſpeakyng, he ſaied vnto Simon: launche out into the deipe, and leat ſlip your nettes to make a draughte. And Simon aunſwered, & ſaied vnto him: maiſter we haue laboured al night, and haue taken nothyng, neuertheleſſe at thy cõmaundemente, I will looce foorth the nette. And when thei had this doen, thei incloſed a great multitude of fiſhes. But their nette brake, and thei beckened to their felowes (whiche wer in the other ſhippe) that thei ſhould come and helpe them. And thei came: and filled bothe the ſhippes, that thei ſounke again.

Thou haſt heard, o Theophilus, the firſt foundacion and cummyng vp of the churche: heare now the growyng and encreace of theſame, whiche ſhal cõſequently enſue of this euangelicall fiſhyng. Whan the euangelicall ſermon was ended, the Lord Jeſus ſpake vnto Simon that was maiſter of ỹ bote, ſaiyng rowe the bote awaie ferther from the lande, and haue it foorth into the depth,

depth, and there shoote ye foorth your nettes abrode to take some fishe. Here Simon, (accordyng to the terme or woorde of his name,) aunswereth in this wyse: Maister, all this night long haue we laboured in fishyng, and haue taken nothyng at all: and therefore beeyng out of all hope to take any fishe at this tyme, we haue washed our nette, and made it readie to laie vp: yet at thy biddyng, I will once more shoote it foorth. I shall (as my parte is) bee obedient to thy biddyng: the prouf and lucke thereof shall reste in thy handes. The lorde Iesus commaundemente was obeied: the bote was had awaie to the depth of the poole: the nette was cast abrode of a great coumpace: within whiche there was euen byandby enwrapped and caught suche a great multitude of fishe, that the disciples nette beyng a great dele to sendre for ỹ burden of the fishe, did breake, and the one of the botes was not sufficient to holde the draught ỹ thei had taken. In the other bote were Simons felowes, to whō thei made signes not in woordes, (because thei wer ferre of) but by other meanes, that thei should come to theim in the other bote, and helpe theim in dischargyng their nette of his great burden. Thei came, and thei holpe theim, & there was found suche a mightie great quantitee of fishe, that bothe the botes wer filled veray ful with the luckie spede of that one nette, in so muche, that by reason of beyng ouerladen with the burden, thei wer within litell in daungier of synkyng. Thou hast here in Simon the fourme and Image of a preacher of the ghospell. The prope and moste speciall office of suche an one is, to cast abrode the nette of euangelicall preachyng, not out of the Phariseis snares, not out of the Philosophiers sophisticacions, but directely out of the rewles of holy scripture bokes, so knitte and made of the actes and saiynges of Christ, that it maie enwrappe veray many, and not leat theim escape out again after thei are once in. This worlde also hath nettes of it owne, & Satā hath fishers of his owne too: who dooe with flatreyng enticementes allure the miserable solles of men, and towe theim into the were and nette of damnacion, & so bring theim at last to perishyng for euer. But happie & blissed are those solles, whom the nette of the Apostles hath wound in, and draweth theim vp frō the diepe doungeon of sinnes & of errours vnto a more open aier, out of derkenesse into lighte, out of filthie mudde, to a more purer life, out of wandreyng affeccions, to a constaunte zele and endeuour of continual liuyng vprightely without offense. For thei are not drawen to murdremente, but to health and saftie. Thei are so wound in, that they would not by their good willes escape out, and in case thei do escape out, thei perishe. Thei are on euerie side encoumpaced with the knottes of the trueth euangelicall, thei acknowelage their owne miserable state, and reioyce that thei are drawen to the shippe of the churche. And forbecause that the nette of preachyng dooeth at tymes drawe, and catche within his coumpace fishes of soondrie kyndes out of all parties, it cannot bee choosen, but that some euill are mengled emong the good. Therefore through the faulte of the euill, the nette doeth breake: but yet doe not the good fishes therefore slip out. Heretiques do attempte and labour to cutte in soundre the doctrine of the ghospell: but Christe on euerie side kensyng those that are his, turneth the deuilish attemptates of the others, to the profityng and bettering of the porcion that is vncorrupted. Some lade and trouble the shippe with their troubleous disturbaunce, beeyng burdenous and heauie with the affeccions of this worlde, and also couetyng to returne to the mudde that thei had leaft, but ỹ shippe drowneth not which Christe hath once vouchesalued to loke vnto. And although there is no mo but onely one churche throughout all the worlde: yet dooeth the figure therof for this cause conteine two botes, that we should vnderstande, ỹ the churche is cōgregated of two peoples, the Iewes, and the gentiles. The beginnyng of our saluacion proceded first from the

Neuertheles at thy cōmaūdemente I will looce foorth the nette.

Iewes,

Jewes. And there emong thē did Petur firſt of all men, nexte after Chriſt, caſt the nette of Apoſtolicall preachyng, and at one draught plucked vnto Chriſt thre thouſand of men and women together of all ſortes, that was, whan he plaied the fiſcher to catche men. And his tale to the people at ỹ tyme, was not lynked together with the arte of Rhetorike, not intricate with the ſubtiltees of the Philoſophiers ſophiſticacions: but mightie and effectuall through the vertue and power of the holy ghoſt. For he had not at that tyme caſt out his nette abrode vpon any truſt that he had in the ſtrength of man, but at the biddyng of Chriſt onely, with whoſe ſpirite he was thanled. Orels is the nette caſt out in vain, onleſſe Chriſt ſende proſperous lucke to mannes caſtyng. But lyke as frō the Jewes was the firſt begynnyng of this growing vp: ſo from the Gentiles came right plentiful encrease vnto it, in ſo muche that thei whiche hadde firſt caſt their nettes, wer of force conſtreigned earneſtely to requyre the helpe of their felowes: For afterwarde, by reaſon that the Gentiles dyd on euerie ſyde violentely breake into the brotherhood of ſaluacion that cometh by the ghoſpell, Petur and James gaue their handes to Paule and Barnabas in token of their eguall felowſhip concernyng the affaires of the ghoſpell: and ſo bothe parties with as earneſt endeuour as thei might, did labour to fill vp bothe chippes: and the matier ſo well ſucceded, as it was to bee woondred at.

The texte. Whan Symon Petur ſawe this, he fell doune at Jeſus knees, ſaiyng: Lorde goe from me, for I am a ſinfull man. For he was aſtouned, and all that wer with him, at the draught of fiſhes whiche thei had taken, and ſo was alſo James and John the ſonnes of Zebede whiche wer parteners with Simon. And Jeſus ſaied vnto Simon: feare not, frombenſforth thou ſhalt catche men. And thei brought the chippes to lande and forſoke all, and folowed hym.

Simon therefore when he ſawe the matier to goe not by mannes power or by caſualtee, but onely by the godly vertue of Jeſus, did eltſons geue a leſſon by exaumple of himſelf, what ought to be dooen of hym that is a preacher of the Apoſtles doctrine, if his labour of preachyng dooe at any tyme luckily come to paſſe. For although the bote was his owne, although it was his owne net that he had caſt, and although hymſelf was the beſt man that had ſette handes to drawyng of the draught, yet taketh he vnto himſelf no thanke at all therof, but by the greatneſſe of his luckie ſpeding, was ſtricken with the more humilitee. He falleth down at the knees of Jeſus, and putteth ouer vnto hym the whole glorie of all thilſame acte. For his owne parte he cōfeſſeth hym ſelf to bee naught els, but a ſynner, and a perſone vnworthy to bee any miniſtre or inſtrumente of his diuine power. Maiſter (ſaieth he) now and neuer afore do I acknowelage myne owne vnworthineſſe, whan I conſidre thy high maieſtee. Goe thou hens away from me, for I am vnworthie of thy compaignie. Albeit it was not any deſire or wille of hym to departe out of the lordes compaignie, that enforced Petur to ſpeake theſe woordes (for he loued Jeſus ſingularly aboue al others:) but a certain earneſt meruaillyng of his power ferre ſurmounting the power of the worldly men.

Whan Simon ſawe this, he fel doune at Jeſus knees.

Lord, goe frō me: for I am a ſinful man.

Neyther wer Simons felowes of any other mynde or affection, than Simon hym ſelf was of. For a certain vncredible woondreyng at this dede had poſſeſſed the hertes of thē all full and whole: but not ſo muche as one of them tooke to his owne praiſe any parte at all of the dooyng therof. For thei acknowelaged euerie one of them, that the laboure in dede was theirs, but ỹ luckieſpede of takyng ſo muche fiſhe at a draught was his onely, who had bidden them caſt their nette. And what man would not be aſtouned, if he conſidre how that through the preachyng of a fewe men beeyng but poore creatures of birth & degre, beeyng alſo priuate perſones, neither of any learnyng nor yet in any office, it was within a fewe yeres perſuaded to ſo many thouſandes

landes of people, that lettyng clene aparte all affeccions of their kinſfolkes, lettyng at naught all loſſe or decaie of their gooddes and ſubſtaunce, nothyng regardyng the threattenynges of princes, deſpiſyng all punyſhementes & tormentyng, yea and finally death it ſelf, thei could fynde in their hertes to folowe the plain homely doctrine of Chriſt, beleuyng ſuche thynges as by mans naturall reaſon can not poſſibly bee proued, and hopyng on ſuche thinges as after the power & ſtrength of nature are plainly to bee deſpaired of. A biſhop therefore muſt of duetie bee readie and therefull to caſt the nette, that he maie earneſtely apply hymſelf to wynne verai many vnto Chriſt: and he ſhall looce the nette abrode, not to his owne glorie, not to bee a gainer thereby, not at ỹ pleaſure and appetite of princes, not for any worldely affeccion: but at the pleaſure and biddyng of Chriſte, who commaundeth not the nette to bee caſt abrode, but to the health and ſaluacion of them that are fiſhed for, and to the magnifiyng of Goddes goodneſſe. For this and none other is the Apoſtles manier of fiſhyng. And ſuche fiſhyng, although it bee executed by the miniſterie or ſeruice of mannes voice, & of his diligent labour: yet the wholle ſumme of all the praiſe is to bee referred vnto Chriſte onely, whoſe luckie ſettyng on at the firſt, looceth the toungue to ſpeake, whoſe ſpirite dooeth put in the herte of the ſpeaker what to ſaie, and whoſe ſecrete power draweth vnto hym the myndes of the hearers. And ſo ſtãding the caſe, that it maie bee in the teacher, euen of his due right to take ſome piece of praiſe vnto hym ſelf in this behalfe, yet is it a more poyncte of ſafetie, to referre all the wholle vnto hym, without whoſe aide and helpe, nothyng that man attempteth, dooeth ſuccede or proue to folkes ſaluacion. He can no ſkille to take awaie, that hym ſelf hath geuen: he can no ſkille to enbraied any man with that that he hath frankely ſent of his bounteous largeſſe. So muche the rather will he bee contented to leat any thyng bee thyne owne, if whatſoeuer might by any waie haue ſemed to bee thyne, thou bee of the mynde that the ſame ſhalbee his. He will bee wel contented that the commoditee and profite redound to the: but as for the glorie and praiſe he will not ſuffre to bee geuen to any other but to God onely. And in caſe we haue a luſt to glorie, we ſhall more ſafely glorie in him. But whan the metuaillyng at this acte of Jeſus made all them ſtill to continue aſtouned, that had been aſſociate with Petur at the takyng of the fiſhe: (emong which coumpaignie wer James and John the ſonnes of zebedee, and felowes with Simon in fiſhers crafte) and wheras, for meruaillyng at the vertue and power of his godhed, thei durſt not bee ſo bolde as to approche any thyng nere vnto Jeſus: the Lorde gaue them wordes of verai great coumforte, and to Petur (in whom he was muche accuſtomed to ſette foorth the paterne of any thyng that he would haue to bee enpricted in the hertes of all the reſte) thus he ſaid: Simon, there is nothyng why thou ſhouldeſt bee afeard. Thou dooeſt acknowelage thyne owne weakeneſſe, and an experimente thou haſt had of the power of god. And this power of god is to bee loued, not to bee dreded. For what it is hable to do, it dooeth ſhew foorth, not to oppreſſe the weakeneſſe of ſynners, and to trede it vnder foote, but to lift it vp and ſet it vptight: there is nothyng els required, but that thou bee obedient to my biddynges, & not to weigh what it is that thy ſtrength is hable to dooe, but what it is that I will haue dooen. Nothyng ſhall come ill foreward, if thou put thyne affiaunce in me. Thou dooeſt greatly meruaill, that the matier came ſo luckily to paſſe in the takyng of fiſhe: but this is but a light matier. A thyng of muche greatter woondre ſhall proſperouſly goe foreward with the, whã thou ſhalt begynne to take men with thy fiſhyng. And to ſuche a kynde of fiſhyng haue I ſpecially choſen out bothe ỹ & thy felowes. Enough now for this tyme of this fiſhyng that ye haue hither to vſed. From henſforth thou ſhalt applye thy ſelfe, not to

And ſo was alſo James and John, &c.

And Jeſus ſaied vnto Symõ: feare not.

From henſforth thou ſhalt catche men.

kille this bote of thyne with fiſches, but that thou maieſt repleniſhe my churche with preachers of the ghoſpell. And that, that the Lorde ſpake vnto Petur, the ſame did euerie one of them vnderſtande to bee ſpoken vnto thē too. Therefore euen out of hande their botes beeyng conueighed to lande and all thynges left euen there behynd them, thei went after Jeſus, voide of all care concernyng thynges corporall, and with all their whole myndes bent to the purpoſe to bee fiſhers of men.

The texte. ¶ And it fortuned, as he was in a citee, beholde, there was a man full of leproſie, and whan he had ſpied Jeſus, he fell flat on his face, and beſought him ſaiyng: Lorde if thou wilt, thou canſt make me clene. And he ſtretched forth his hande, & touched him, ſaiyng: I will, bee thou clene. And immediately the leproſie departed from him. And he charged him that he ſhould tell no man. But goe (ſaieth he) and ſhewe thy ſelfe to the prieſte & offre for thy clenſyng according as Moſes commaunded, for a witneſſe vnto them.

To this noble office of fiſhyng for to catche men, thei wer to bee framed with enſtrucciōs & good leſſōs, thei wer to be trained with miſtical exaūples. To the entente therefore that he would declare no vice or faulte to be ſo abhominable ne ſo deadly, that is not byandby forgeuen to any that wil acknowelage his diſeaſe, and will through the feith of the ghoſpell earneſtely calle for remedie at the hande of the heauenly phyſician Jeſus: it ſo fortuned, that in a certain citee a certain manne there was right grieuouſly infected with the impediminte of the leproſie, and all the whole bodye ouer beraiſul of a foule and a lothely ſcourge to ſee. And this ſorte of people was in ſuche wyſe abhorred emong the Jewes, that all ſuche wer clene exiled from coumpaigniyng with any others and the lawe in expreſſe woordes did ſtreightly forbidde & charge, that none ſuche ſhould bee ſo muche as touched, for the daungier of infeccion that would immediately folowe thereby. But a great dele fouler, and muche more to bee abhorred is the leproſie of the mynde, then of the body. But the Jewes, wheras themſelfes ſwymmed as full as their ſkynnes might holde, of many great vices that laie inwardly hidden within the ſkynne: yet did they ſo greatly dete ſte and abhorre ethnikes, publicans, and other perſones knowē to bee ſinners, that in caſe it happened them at any tyme nomore but to talke with any ſuche: as ſoone as they came home againe to their owne houſes, thei would make a waſhyng of all their bodye from toppe to toe, as though thei had taken ſome beraiſore infeccion. But Chriſtes myndе was to haue his diſciples ferre from this preſumpteous cleneſſe of the Jewes.

Beheld there was a men full of lepro-ſie.ec.

To the man therefore beeyng thus piteouſly araied with the leproſie, it was a great good turne, that he ſawe Jeſus. He acknowelaged his vnclenes, and iudged hymſelf a man vnworthie to holde vp his face and looke on the Lorde, ſeyng that it was to bee abhorred and lothed of all men for the foule ploches of the lepzie: but beyng muche aſhamed of himſelf fel down proſtrate and groueleyng on his face, and ſpake out woordes bothe full of humilitee & alſo of aſſured truſte in the Lord. That he hidde his face, was a pointe of one that acknowelaged his owne euill: that he praieth to bee made hole, was a pointe of one beyng of vndoubted affiaunce in the goodneſſe of Jeſus Chriſte, beeyng bothe of power to dooe all thynges, and readily offreyng it ſelf vnto all creatures. Lorde (ſaieth he) I knowe my ſore to bee vncurable by any phyſicke of man, and percaſe I am a mā not worthie of ſuche benefite at thy hand: but yet neuertheleſſe this one pointe am I fully perſuaded in, ỹ thou art hable to make me clene of all my diſeaſe, if it wer thy pleaſure. Thou haſt heard the feithfull truſt that I haue of thy power: there reſteth no more, but that thy goodnes bee iudge, whether it will vouchſalue to extende his mercy to ſuche a poore felowe as I am, plagued with extreme affliccion, and paſt remedie

Lord if thou wilt, thou canſt make me clene.

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of mannes cure. There could not bee a fuller confidence towardes the Lorde, then, whan the man had alreadie acknowelaged his power what he could doe, yet neuertheleſſe all the iudgemente whether he would dooe the benefite or no, to remitte willyngly vnto hym who knewe it to bee other whyles expedient for vs to bee plagued with the maladies and diſeaſes of the bodye, and the proſperous ſucceſſe of thynges temporal to bee nothyng for our behouf.

But Jeſus beeyng delited with this ſo perfecte confidence and feith of the man muche to be pitied: dyd not onely not remoue hym awaie out of his ſight, but alſo ſetteth hym on his feete, whereas he laye proſtrate, and ſtretchyng foorth his hande, touched the lepres face, ſaiyng: Where thou requireſt my goodneſſe, I wyll it ſo to bee. And becauſe thou doeſt openly proteſte thy ſelfe to beleue my power, bee thou clene. And euen with the woorde ſpeakyng the lepre wherwith he had long tyme been full al ouer and ouer, went clene awaie from all his bodye. And he ſtretched foorth his hande.

The diſciples in the meane whyle learne a leſſon how that in no wyſe thei ought to turne awaie their faces from any perſone beeyng entangled with neuer ſo enormeous and deteſtable ſynnes, ſo that the partie acknowelageyng his diſeaſe, earneſtely deſire remedie at the goodneſſe of Chriſte with perfecte truſt to receiue health. For if the Lorde, (who onely and none but he, was pure from allmanier lepre of viciouſneſſe,) vouchſaued with his owne handes to touche a creature that was to bee abhorred of all folkes: how muche leſſe conuenient is it, that the diſciples, whom the Lordes onely goodnes hath made clene from theyr ſynne, and whiche neither bee altogether clene from all offenſes, and are not out of poſſibilitie to falle into all enormities, ſhoulde thynke foule to beſtowe their diligent cure in healyng the diſeaſes of others. Suche manier touchyng dooeth not defyle the toucher, but ſcoureth and clenſeth the partie that is touched. The partie that is touched is foorthwith made pure, and he nothyng the leſſe pure that toucheth hym, at leſte wyſe if by the inſtrumente of a true Apoſtles hande, Jeſus ſelfe dooeth vouchſaue to touche hym.

And nowe, becauſe the lawe remitteth the iudgemente to diſcerne whiche is a lepre, and whiche not, not vnto all perſones at auenture, but to the prieſtes onely: the Lorde would not haue this miracle bruited abrode by the rumour of the vulgare people onely: but to the entente, that the trueth of the matier might the more certainly bee knowen: he gaue a ſtreight charge vnto the partie that was healed, not byanby to noyſe abrode the benefite whiche he had receiued, but firſt and formoſt, accordyng to the plain ordre of the lawe, to reſorte vnto the prieſt, by whoſe iudgemente he had afore bee condemned of lepre, and diſſeuered from coumpaigniyng with other folkes: that if he (ſaieth Jeſus) whan he hath vieued thy bodye, ſhall geue ſentence and iudgemente that thou art a clene man in verai dede: than goe and offre the thyng that Moſes lawe appoynteth to bee offred of all ſuche as haue had the fortune to bee ridde frō the lepre. And ſo ſhall it all vnder one come to paſſe, that neither the prieſtes maie kynde faulte that their gaines dooeth decreace vnto them through me: nor the law to haue been brokē or contēned, whiche I am come not to aboliſhe but to make perfect: nor on ỹ otherſide ſlaūderoully reproue this benefite of myne, either by denyng that euer thou wer a lepre, or els by iudgeyng that thou haſt not been made hole. For the thyng ſelfe ſhall euen at the firſt woorde fully aunſwer thē: if it ſo bee that he was not full of lepre, why did ye, whiche take vpō you the ſkylfulneſſe of determinyng which is a lepre, geue ſentence that he was a lepre, and therupon diſſeuer hym from beeyng conuerſaunt with others? And on the other ſyde, in caſe he bee not hole, why haue ye receiued the oblacion in the lawe appoynted and limyted, as of one beeyng made clene from the lepre? And he charged hym that he ſhould tel no man. Leuit. xiii. a. And offre for thy clēſing, &c.

The Lorde Jesus did for this cõsideracõ with so muche circũstaunces commaunde al, thissame to be dooen ỹ it might bee manifestely apparent vnto all creatures, that there was one come greatter then the lawe: who was hable without any helpe of the lawe, by mere touchyng only, and by his only voice, and with a becke of his head alone, at his owne will & pleasure, to geue perfeict cleneſſe: & that did so take awaye the vncleneſſe of all folkes whiche would offre theim selfes thzough faith to bee healed, as him selfe was not stained by the infection of any creature: and the whiche mozouer did freely helpe all folkes, wheras the pzieſtes did not without a rewarde of a certain offreyng, so muche as pzonounce their sentence concernyng puritie ozcleneſſe of the bodye, restozed to any persone. For the pzieſtes of Moses institucion neither did sende the lepzie into any bodye, noz tooke it awaie frõ any bodye: but of the lepzie either bzeded in a bodye, ozels taken awaie, they did iudge only: but only Jesus taketh awaie all kynde of diseases frõ all creatures, exactyng oz requiryng none other sacrifice of theim, but a plain & a pure truſt in him, ỹ we acknowelage in him the vertue & power of the godhed, by whiche he is hable to doe whatsoeuer his will is: & that we wurship in him his goodneſſe not possible to bee expzeſſed in wozdes, & also his mercie by whiche he would fain haue all sinners to bee saued, paiyng of his owne bodye al ỹ euer was to bee offred in sacrifice foz the synnes of theim all. And that the lozde Jesus gaue a great charge to the partie that was made clene, that he shoulde make no wozdes noz no talkyng to any bodye what had happened, wheras he knewe that the felowe woulde not kepe it vnspoken: he did therin but ozdein an exaumple foz his disciples, not to hunte oz seke foz any blaſtes of vain glozie foz their well doynges emõg mẽ. For it is none of ours ỹ god wozketh by vs: noz it shall not bee conuenient that we require any pzaiſe to bee as a rewarde foz suche thynges: but we shall with still noiſe declare our selfes to reioyce in the behalf of our neighbour to whom the benefite hath happened: but all the glozie we shall referre & geue vnto God, and so litell will shall we haue to take any parte therof vnto our owne laude oz glozie, that as touchyng our owne behalfes we should be muche desirous, that it might bee to all men vttrely vnknowen, that any suche benefite of God hath foztuned to our neighbour we beyng the instrumẽtes therof. No noz the partie neither that hath felt a beneficiall good turne, ought to referre the thãke and pzaiſe therof vnto the man, by whom he hath receiued it: but ought to rendze the thankes vnto God the wozker and sender of it, foz that he vouchesalueth moſte bounteously to geue vnto men suche high and great benefites thzough hys seruaũtes, yea and glozie doeth with better succeſſe and lucke ensue to him, that renneth awaie frõ it seking to auoide it: and muche moze also to a mannes honour doeth it come, whan it is not desired noz hunted foz. For in verai dede that same and none other is true glozie and renoume, that verai vertue selfe doeth purchace vnto a man beyng vttrely vnwillyng to haue it, and sekyng by all meanes to auoide it: and suche renoume as neither the flaterie of the people doeth geue, noz our ambicious desire doeth require: but suche as the partie selfe who hath well deserued it doeth not acknowelage, but syncere truth, that can no skill of flateryng, doeth of it owne mere motion laie in his lappe.

The texte. But so muche the moze went there a fame abzode of him, and muche people came together to heare him, and to bee healed of him, of their infirmities. And he kept him out of the waie in the wilderneſſe, and gaue him selfe to pzaier.

Thzough suche manier wondzefull actes as this, the fame of Jesus was daily moze and moze renoumed and bzuited abzode, whyle some repozte vnto others the thyng ỹ they had seen & heard: & these again (muche lyke, as whã

men

men deliuer thynges by hand from one to another,) dooe by talkyng spreade ferther and ferther abrode the same that thei had receyued of theim, whiche reported it first to others. Therefore there came flockyng thither on euerie syde great coumpaignies of people, multiplyng daily more and more, partely to heare that same pithythie doctrine, that healeth all diseases of the soules, and partely that thei whiche wer lykely to fall in this or sickenesse of their bodyes, might through the power of Jesus bee made whoile. For the grosse carnall people dooeth rather meruaill & take regarde at those thynges whiche are to bee seen with the iye, then at suche thynges as wer not seen. Thei estemed it a mightie great matier and more then a mannes acte, that a pure clene skynne had bee restored to a leprouse persone by the onely touchyng of Jesus hande: whereas it is a greatter and a more godly benefite by a great oddes, that the same Jesus hath with ministryng the physicke of euangelicall doctrine putte clene awaie from mennes soules, the feure of lecherous concupiscence, ỳ dropsie of couetise, the deiuliche spirite of ambicion, with other deadly pestilences of the mynde.

But now Jesus mindyng by this his dooyng to teache vs, that good werkes are not to bee dooen neither for braggyng or pompe of the worlde (as staige plaies and open sightes are shewed,) nor yet so many at ones, or so long together, tyll men bee cloyed with theim, withdrewe hymselfe into a place of wyldernesse: and beeyng solitarie from all resorte of people, he gaue hymselfe to praier, wherin he rendred thankes vnto God the father for the benefites, which he did in moste large and aumple wyse sende vnto man through his soonne. For of suche chaungeyng now to coumpaignie of men and to preachyng, and now to solitarie contemplacion and to prayer, it foloweth, that first if one at certain seasons pause from dooyng benefites, it auoideth cloiyng and werinesse in the receyuers of theim, and reneweth a freashe appetite to desire mo: and secoundarily that who so hath sequestred hymselfe from men, to talkyng with God, returneth better, and also more hertie & cherefull to his office that he hath for a tyme rested from. And as for the Lorde Jesus, he did in suche wyse temper and ordre all his wholle lyfe: that myndyng to shewe vs a paterne how to lyue, he woulde often tymes shewe hymselfe to bee man, and often tymes, again he would shewe verai plain tokēs of his godhed. And truely nothyng dooeth better make a teacher of the ghospell hertie, quicke, & freashe to the office of preachyng, nothyng dooeth so well kense hym, & arme hym against all corrupciō of this lyfe, as doeth often goyng frō all coūpaignie of men into places solitarie, not to idlenesse, not to gamyng, or to other sensual pleasure, (of which sort the reposyng of ỳ ryche cobbes of this world whā thei sequestre theimselues frō ỳ resort of mē for ỳ most parte are:) but to ỳ readyng of holy scripture bookes, to pure praier, to thākes geuyng, to ỳ contēplaciō of thinges heauēly, & finally to ỳ perfect clēsyng of ỳ solle, if percase any spotte haue been caught through liuyng in coūpaignie wt the people. Of these thynges had Christ on his owne behalf no manter nede at al, but his minde was to expresse in himself a paterne for vs to folow. Daily cōuersaciō of ỳ pastour or curate emōg ỳ people, doeth oftē tymes brede contēpte ỳ he is not regarded: & on the other syde lytell good it is that suche an one can doe, as cōtinually absenteth hymself frō all mēnes coūpaignies. A right teacher of the ghospell therfore shall shewe his head abrode, as often as the people shall nede the foode of euangelicall doctrine, and as oftē as diseases of the solle growyng sore vpon theim, dooe require the helpe of one to cure theim. Again as soone as thei haue been well fedde, and after that helpe hath been dooen to the euils of a great maignie: than, lest on the one syde familiaritie maie engendre contempte, or on the other syde to muche presence maie bee a cloiyng to theim: leat him sequestre hymself into his solitarie closet, to the

And gaue hi-
self to praier.

ende that, from his holy studie at his booke, (as from verai talkyng wᵗ god,) he maie returne again to helping of his neighbours, at euerie one tyme greatter man thē at an other, and all tymes better mā, then he was afore.

The texte. ¶ And it happened on a certayne daie: that he taught, and there sate the Pharisees and doctours of law, whiche were come out of all the townes of Galile, and Iewrie, & Hierusalem. And the power of the lorde was present to heale theim. And beholde, men brought in a bedde a mā whiche was taken with a palsie: & they sought meanes to bryng hym in, and to laie hym before hym. And whan they could not fynde on what syde to bryng him in (because of the presse,) they went vpon the toppe of the house, and leat hym down through the tiling, bedde and all, euen in the middes before Jesus. Whan he sawe their faith, he saied vnto hym: man, thy synnes are forgeuen thee.

After the lyke sorte verily as is afore expressed, did ỹ lorde Jesus returne again from wyldernesse to Capernaum, and restored his presence to the desires of all the people beeyng nowe made sharpe and eagre with sore lōgyng for him. And there, euē as he was sittig in a certain priuate house & teaching, (for whersoeuer Christ teacheth sitting, there is the churche:) there had come swarmyng thither not now the balse and the inferiour sorte of people only, but also the Pharisees swelling in pride vnder the pretense & cloke of holynesse, and also the doctours of Moses lawe, who beeyng muche moued wᵗ the fame of Jesus, had purposely come thither frō ferre places, not only out of all the townes of Galile where Capernaum stoode, & of Iewrie whiche laie next adioynaunt vnto the same Galile: but also out of the verai citie of Hierusalem, whiche Hierusalem did presumpteously take vpon it selfe the highest preeminence of all godly perfection, and also of wysedome. But as for Jesus, forasmuche as he was the fountain of all health, did altogether from toppe to tooe sende out from hym nothyng, but a certain effectuall godly power for the healyng of man, whiche thyng to doe was the only cause of his comyng into this worlde. And the more principall parte of man, did of good congruence take ỹ place to bee cured first. With his wordes he healed diseases of their soules. And therfore first he taught, and the same he did sittyng down, lyke one that tooke vpon hym (as of iust cause he myght,) the full autoritie of a doctour & teacher. The puttyng awaie of diseases of ỹ bodye, was yet remaining next to bee dooen, the whiche curyng of the bodye, (because it was a thyng opē to the eyes of theim all,) might frame in theim a perfect belief of suche thinges, as with more fruicte and power also, (though not althyng so apparent to ỹ eye,) were wrought and dooen in the soules. And beholde a matter euen ther readie prepaired wherupon to exercise & shewe his godly power. There was euen present a man possessed with the disease of the paulsey, lyng bedred not hable to stiere, and he was carryed thither of foure men. So sore was thys disease vpon hym, that all the sinewes in euerie parte of his wholle bodye were taken withall, and so holden, that the pieteous creature could dooe nothyng but lye still in his bedde, and was none otherwyse carryed about but as a corpse or a deade carkesse. Albeit the verai nature and kynde of thys disease besides foorth of it selfe is suche: ỹ the Physicians at moste tymes haue but homely spede & lucke in wrastling wᵗ it. But they ỹ carried the sieke mā had so great belief & confidence in Jesus: ỹ they put no manier doubte, but that the same Jesus (to whom they knew that there was no kynde of disease vncurable) as soone as he should behold ỹ pieteous sight & facion of this straunge plague, would bee moued wᵗ cōpassion & helpe immediatly. All the moste a doe was lyke to bee, how the pieteous creature might come to be in the syght of Jesus. For suche an one is nowe alreadie at a verai nigh poincte to bee made perfectely wholle, who hath once forsakē ỹ lurkyng corners of synnyng, & as a man in miserable state dooeth offre himselfe to the sight of Jesus, acknowe-

Whiche were comes out of al the townes of Galile.

lageyng

lageyng his own extreme distresse, & lookyng for Jesus moste merciable goodnesse. But as touchyng this diseased man, the lette why thei brought hym not in, to laye hym at Jesus fete, was the thycke prese of people, whiche is a common lette to many, that would els make haste to saluacion. Neuertheless that same poynct here in this matier, although it stopped and hyndred the sicke mānes geattyng in to Jesus, yet did it make bothe the great desirefulnesse and also the truste and confidence, aswell of the partie that had the paulsey, as also of ỹ others that carryed hym, to bee the more famously knowē. For although God is of his nature propense & readie to shewe mercie vnto all creatures: yet doeth he many tymes make some delaie of his beneficiall goodnesse, to the entente he maie the more sharpē our desires, and also to teache vs, that we ought to leaue nothyng vnattempted, or vnassaied, that we maie bee deliuered from the diseases of the solle. He loueth in this behalf to see vs importune: and by our importunitie he is (as ye would saye) compelled of force vnto thesame thyng, which neuertheless of his veraie owne nature he is moste enclined to dooe. Therefore marke me nowe, what a bolde and auenturous parte these carryers of the sicke man plaied: or rather what the partie that had the disease, with muche importunitie made theim parforce to dooe. Up thei gotte their heauie carriage to the house rouke in the outsyde, and the tilyng pulled awaie, thei leat down the sicke man with chordes, as it had been in at a wyndooe, euen as he was lyng still in his bed, emong ỹ thickest of all ỹ people, directely before the feete of Jesus. What a more shameleese or sawcie pranke coulde there bee, then to take down the tylyng of an other mannes house, and to toumble in suche a lothely syghte before suche a presence to beholde it? And here the thicke prese, whiche at the dooe would not geue waie to the pieteous bodye to come in, could not choose but of force to make roume for hym whan he came slydyng downe from the house toppe. And what dooeth the moste lentill & mylde physician therewhyle? He casteth not thē in the teeth with their shameleese facion and theyr importunitie, he maketh no railyng nor bittur chidyng that his preaching was interrupted with a sight muche to bee lothed and abhorred. The bearers of the sicke bodye lookyng down from the house toppe asked nothyng of hym, the mā selfe that had the paulsey, asked nothyng neither, from whom the great disease had taken awaie the vse of his toungue also. And yet all the more did he speake to this mercyfull physician in that he could not speake at all, nor had no power thereto. Neither was there any nede of makyng petition: for the miserable sighte it self did in moste earnest wise make requeste for mercie: & thyng that his bearers had dooen, did euidently enough declare what their truste was to haue at the lordes hādes: Jesus therfore whan he had throughly perceiued and seen their woondrefull affiaūce in hym, did accōplishe more vnto theim, thē thei looked for. The sūme of their hertes desire was no more, but ỹ ỹ partie which had the paulsey, might be deliuered of the sickenesse of his bodye. But Jesus declaryng it to bee a more godly thyng for hym to dooe, and a thyng more to bee desired and sought for on our behalfe, to be deliuered from the diseases of the solle, turned hymselfe to the sycke man, and saied: Thou man, thy synnes are forgeuen thee.

And whan thei could not fynde. &c.

And whan he sawe their feith. &c.

¶ And the Scribes and the Phariseis beganne to thynke, saiyng: What felowe is this, whiche speaketh blasphemie: who canne forgeue synnes but God onely? But whan Jesus perceiued their thoughtes he aunswered, & saied vnto theim, What thynke ye in your heartes? Whether is it ealyer to saie, thy synnes are forgeuē the, or to saie, arise vp, and walke. But that ye maie knowe that the soonne of man hath power to forgeue synnes on yearth, he sayd to the sycke of the paulsye, I saie vnto the, aryse, take vp thy bedde, and go vnto thy house. And immediatly he arose vp before theim, and tooke vp his bed (wheron he laye) and departed to his owne house, praisyng God. And thei wer al amased, & thei gaue the glorie vnto God. And were fylled with feare, saiyng, We haue seen straunge thynges to daie.

The texte.

This worde, because it plainly sowned of a certain power perteinyng to ỹ godhed, did throughly moue the myndes of the Scribes, and Phariseis, beyng men neuer vnreadie or vndisposed to forge matiers of cryme agaynste hym. For ỹ priestes (whose office was to offre the sacrifices for synnes,) dyd not their owne selues remit sinnes, but only made intercessiō to god by meanes of praier, ỹ he woulde forgeue offēses trespaced agaynst hym. But Jesus without burnt sacrifices suche as the priestes did offre, & without praiers, as it had been of his owne proper autority, & an autorite of perpetuall continuaunce, sayeth: Thy synnes are forgeuen thee: cōprehendyng vnder a generall name, the summe & the corpse of all synnes together in generall, wheras the priestes did procure no more but certayn offēses to be pourged by meane of sacrifice, and not all synnes vniuersally. Esai had thus muche taught thē, that only god it was, who myght geue remission of synnes vnto men. For in thys manier speaketh he by the mouth of his said prophete. I it is, euen verai I it is, that dooe wype awaye thy iniquities for myne owne sake, and I shal no more beare thy sinnes in remembraunce. But the Scribes and Phariseis, though they espyed & sawe in hym plain tokens of the power of god, yet beeyng offended with the infirmitie of his bodye whan they sawe it, and partely also beyng blynded with enuie, had more will to forge some slaundre against him, then to beleue on hym. For with secrete thoughtes thus dyd they speake within theimselues: and (as the propretie of Pharisaicall deuising of slaundres is,) vnto their most deiuliche weikednesse, they pretende a cloke of hygh deuocion towardes god, & the earneste zele of tendreyng his glorie.

Esai. xlii. c. and. xliii. a

For there is not any more pernicious a kynde of vngodlynesse, then so to doe. What felow is thissame here, saie they, that speaketh woordes of blasphemie, presumyng on hym the thyng that is appropriate vnto god alone? For who is of power to remitte sinnes, but only god? But thā the lord Jesus, to declare that in this behalfe also he had an equalitie of the diuine nature: made aunswere in this manier to the secrete thynkynges of their hertes. Wherfore haue ye suche thoughtes in your hertes? whether of these two doe ye iudge more easie: either to saie to a man that is cloggued with synne, thy synnes are forgeuen thee: or els to saye vnto this partie, whom ye see here to haue euerye ioynte of his bodye vnknitte and looce one from another with the paulsey: aryse, and walke? That if ye shall see perfeict health of the bodye to bee restored with a mere worde vnto a man beeyng of hym selfe past all remedie & cure: than beleue ye that the soule also is with lyke easinesse restored to hys perfeict health. By thys that ye euidentely see with your iyes, beleue ye the thyng that can not bee seen with iyes. Leat not the infirmitie of this bodye of myne offende you: but of the verai actes that ye see doen, acknowelage ye the power of my godhed. And take ye nowe therefore a visible lesson to learne by, that the soune of man hath in hym a perpetuall power and appropriate vnto him on earthe to geue full remission of synnes vnto all creatures, whiche with syncere faith dooe seke and aske hys healpe: and therewithall (the sayed Scribes & Phariseis geuyng good eare vnto him, & earnestely herkening,) he saied to the partie that had the paulsey. To thee I saie, arise, take vp thy bedde, and goe home to thy house. And euen immediately the mā that had been so vexed with the paulsey, as sooneas he was bidden, ariseth in sight of al the presence, and takyng vpō his shoulders the bedde in whiche he had lyen sicke, went awaie on his feete home to his owne house, the perfeict strength of hys bodye in suche wyse receiued again, ỹ where afore lyng sicke in hys bedde, he was carryed vp foure mē: he was now strōg enough to carrie his owne bed himself too. And away he goeth a perfeict hole mā altogether bothe in soule & bodye, leaping in his herte for ioye, & therefull in coūtenaunce, glorifiyng god

What felow is this that speaketh blasphemye. &c.

Wut that ye mais knowe. &c.

Psalling god

by whose

by whose goodnesse he had been restored to his healthy, whereas at the handes of man there had been no hope of any recouerie. And truely the people beeyng earnestely moued with the straunge sight that thei had seen, wer right greately astouned, and many of theim praised God, that he had geuē suche great power vnto man: (for as yet thei demed none other further thyng of Jesus.) But some of theim knowyng theimselfes synful and naught in their owne cōsciēce, wer throughly taken with a great feare too, forasmuche as thei did not yet vnderstande that Christe was come of verai purpose, not to cast away ne to lese suche as had offended, but to make theim pure and innocēt. And thei said emōg themselfes: we haue this date seen thynges to bee woondred at: and suche thynges as neither we haue heard at any tyme to haue been doen, nor yet haue read of. The people meruailleth and is in feare, (and euen that same is a good large steppe of forewardnesse towardes health:) but the Pharisees, thei grunte and murmour, and haue enuie at hym.

And wer filled with feare

¶ And after this he went foorth, and sawe a publicane named Leuy, sittyng at the receipte of custome. And he said vnto hym: folow me. And he leaft all, and arose vp, and folowed hym. And Leuy made hym a great feaste in his owne house. And there was a great coumpaignie of Publicanes and of other that sate at meate with theim. And the Scribes and Pharisees murmured againft his disciples saiyng: why doue ye eate and drynke with Publicanes, and synners? And Jesus aunswered, and said vnto theim: Thei that are hole nede not the physician, but thei that are sicke. I came not to call the righteous, but synners to repentaunce.

The texte.

And Jesus whan he was gon out fromthens after that he had preached by the waters syde, (teachyng vs thereby, that the sede of the euangelicall doctrine is in all places without exception to bee sowed:) as he was passyng by, he cast his eye vpon a certain publicane called Matthewe, and otherwyse also called by the name of Leui, the soonne of Alpheus: and this Leuy was sittyng at the receipte of custome. This was not a thyng dooen by blynde chaūce, but to haue cast his eye on hym, was no lesse thē to haue chosen hym to bee one of his. And a publicane he chose into ỹ felowefhip or brotherhood of his Apostles of verai purpose, to teache his seruauntes, that no sorte of men is to bee reiected from the profession of the ghospel, so that thei forsake the trade of theyr former naughtie lyfe, and yeld theimselues wholly to perfeicte godlynesse. Jesus said therefore vnto Leuy: Folowe me. And he at the voice of Jesus, as though it had been one by some strong charmyng or enchauntemēt clene chaūged into an other maner of man, ariseth vp, and all thynges leaft alone behynd hym, euen as he was, he folowed the Lorde. Now, to conuerte a man wholly geuen afore to a slaundrous trade of geattyng al his gaines, and enwrapped with manifolde affaires suche as it is vnneath possible to geat out of, to conuert suche an one soodainly to a clene contrarie trade, this was a miracle muche more notable, then to restore the sinewes to a man that had lyen sicke of the paulsey. And that verai poynete was euen now alreadie a great herteburnyng to the Pharisees, that Jesus vttrely refusyng theim, tooke vnto hym publicanes, by whose coūpaignie or hauyng to dooe with theim, the Jewes thought theimselfes to bee defoyled and made vnclene. But there came an other thyng besydes this, whiche caused their enuie and grutche to brast foorth. For Matthewe beeyng now become a disciple of Christes, ordeined for his maister a great feaste at home at his owne house. And thither did Christe vouchesaue to come accoumpaignied with his disciples. At the same tyme wer bydden and called also to the saied feaste a great noumbre of Publicanes, whō Matthewe euen as he had had theim coumpaignions of his former trade: so was he now desirous and fain to haue had folowers of his newe trade in cūmyng to christ. The Scribes and the Pharisees this seeyng, could now no longer kepe in the wicked murmur of their hertes, and yet durst thei not presume to speake to the

And sawe a publican called Leuy.

And Leuy made a great feaste,

And ỹ Scribes and Pharisees murmured, &c.

Lorde: but thei speake to the disciples, and to the disciples thei fynde matiers of cauillacion against their maister, to the entente to turne theyr mindes from hym that thei might forsake hym. And this was their saiyng to the disciples: forasmuche as it beseemeth the holy to bee conuersaunt and to kepe cõpaignie with ỹ holy, wherefore dooe ye dothe admitte Publicanes and synners which are in open slaundre and obloquie of the worlde, to haue talke with you: & also eate and drynke familiarly with thesame in their houses, and dooe not abhorre to haue their table and yours all one, for a speciall token of right dere frẽdeship with theim. But Jesus well vnderstãdyng what ende and pourpose this deuilishe murmouryng of the Pharisees was spokẽ for, made aunswer vnto theim in his disciples behalfe. Wherfore dooe ye falsely turne it to my slaundre (saieth Jesus) that I haue conuersacion with publicanes and synners. Naie verily, it beseemeth me with no persones sooner to kepe cõpaignie then with synners. For emong whom dooeth it more become a physician to bee conuersaunt, then emong the sicke. I am come for none other purpose, but to cure solles that are oppressed and boũd with the diseases of synne. And more apte to bee cured are suche persones as these, beeyng openly knowen synners, acknowelageyng theyr disease, and therefore callyng for the physician: then others that thynke theimselfes hole men, shewyng a peynted sheathe to the iyes of the worlde, vnder the countrefaict pretense of righteousnesse, whereas withinforth thei are vexed with more grieuous euils, and haue diseases a great dele more vncurable, then thei, whose sickenesse is open to bee perceiued. Forasmuche therefore as I am a physician, it is not mete, that mẽ beeyng (as thei thynke theimselfes) righteous, should take indignacion at me, if I kepe no coumpaignie with theim, seeyng that hole solles haue no nede of a leache. And truely suche as are righteous in verai dede, ought not to haue enuie or grutche at synners endeouryng to emẽd to a better lyfe: That if thei dooe, than are thei no lesse to bee condemned and repryoued therefore, then if one that is hole, should take indignacion at a physician visityng a sicke persone to helpe hym of his sickenesse. For as concernyng the cause of the solle, he is no hole man hymself, that enuieth health vnto an other beeyng sicke: and hymself is not vnholden with a disease, that whan he maie, doeth not releasse his neighbour of his sickenesse. With thilsame aunswer so ientile and so well to bee allowed, the Lorde Jesus bothe plaied the parte of an aduocate for his disciples, (who wer not as yet sufficiently armed to dãpe and choke the malicious capciousnesse of the Pharisees and of the Scribes:) and also did plainly teache the saied Pharisees, that his courteous demeanyng of hymself towardes synners, was mercie, & not faudouryng of vnrighteousnesse: and thirdely he did with couert woordes, but yet sharpely, rebuke theyr presumpteous takyng vpon theim, in that thei did with a great solemne countenaunce despise other persones, whereas theimselfes wer euen for this verai poynete vncurably wicked enemies of God, that thei stoode in their owne conceiptes vpon a false and a countrefaict title of holynesse.

Thei that are hole, nede not ỹ physicia, &c.

The texte. ¶ And thei saied vnto hym: why dooe the disciples of Johu fast often, and praie, and the disciples of the Pharisees also: but thyne eate and drynke? He saied vnto theim: Cã ye make the children of the weddyng fast, whyle the bridegrome is with theim. The daies will come when the bridegrome also shall bee taken awaie from theim: then shall thei fast in those daies. He spake also vnto theim a similitude: No man putteth a piece of a newe garmente into an olde vesture: for if he dooe, then breaketh he the newe and the piece that was taken out of the newe agreeth not with the olde. And no man poureth newe wyne into olde bottels. For if he dooe, the newe wyne will burste the bottels, and renne oure it selfe, and the bottels shall perishe. But newe wyne must bee put into newe bottels, and bothe are preserued. No man also that drinketh olde wyne, streight waie can awaie with newe: for he saieth, the olde is better.

But one slaundreous querele cometh on an others necke. And it first arose partely

partely of certain that had been disciples of Johñ. For Johñ where he was as a marchyng bordre betwene the lawe that should afterward ceasse, and the libertie of the ghospell shortely after to arise, he gaue certain tradicions, whiche did not vttrely disagree from the Pharisees ordeinaũces: whereas Christ, who was by the opinion of many, thought muche inferiour to Johñ, did vse his disciples with more suffreaunce and tendrenesse, especially in suche thynges, as to bodyly obseruaunces dooe appertein: of whiche sorte are fastes, and prayers: (for by these twoo thynges most specially did the Pharisees purchace to theimselfes a fame of holynesse emong the people.) But Christe, though in his owne persone he prayed often, yet did he teache his disciples, that prayyng ought to be bothe in fewe woordes, and also priuely in places secrete: Neither did he precisely require any fast, yea and at certain thynges would he wynke, in whiche the prescripcions of the lawe did partely seme to bee neglected, whan he did in the meane whyle after an other facion frame theim to higher stout matiers whiche did more specially apperteine to euangelicall stoutenesse. For a muche more higher poynete of stoutenesse it is, from the botome of the herte to forgeue a displeasure or a wrong dooen vnto vs, to dooe good euen to verai those ỹ haue harmed vs, and to sustein the losse of our owne lyke, for sauyng of our neighbour: then to forbeare eatyng of a litell meate till it be towardes nyghte, or to humme out a fewe psalmes with the toungue. The Pharisees made woondreous muche high seruice about that that might bee outwardly seen, and that might bee dooen by hypocrisie: neglectyng in the meane whyle, and leattyng goe suche thynges, as are matiers of true and perfeicte vertue in dede.

But these Pharisees beeyng felowes more shameleesse, then the Scribes, boldely presumed to choppe logyk euen with the Lorde hymselfe, saiyng vnto hym: What is the cause, why Johns disciples dooe often tymes fast, and are a great long whyle together in their prayers: and thy disciples eate and drynke at their owne lustes, ne are not after the lyke sorte seen muche in prayer. If thou constauntely allowe the holynesse of Johñ, why dooest thou varie from his institucion and ordeinaunce. Unto this surmuised chalenge, the Lorde because it touched hymself and no man els, aunswered ciuilly and nothyng impacientely, saiyng: I doe not saie that prayyng and fastyng are naught: but in these twoo thynges I dooe in the meane tyme suffre my disciples to dooe as thei lust theimselues, that I maie after an other facion bryng theim forward to more higher matiers of stoutenesse. In those thynges whiche concerne the bodye, and come somewhat nere to the ceremonies of the lawe, my trainyng of theim is somewhat with fauour and ientilnesse: but in suche matiers as perteine to the solle, it is a great waie streighter and sharper. The thynges that ye esteme for the highest degree of holynesse, my seruauntes shall of their owne volũtarie willes readily dooe, if the case shall at any tyme so require. Dooe not ye in the meane tyme enuie my disciples. The ende of thynges shall shewe whether is institucion, of Johñ, or me shall bee of more efficacie & vertue. Johñ in his moste gloryng protested hymselfe to bee a frende of the brydegroomes, & not the brydegroome selfe. And verily it is not conuenient, that those whiche dooe familiarly remain still about the brydegroome, and bee conuersaunt with hym in the spousall chaumbre (where reason would, that all thynges should bee full of mirth & iocoundenesse) should bee compelled to abstinence from eatyng and drynkyng. Thei are yet but tendre, and thei depende altogether on the brydegroome. And hym shall they not haue any long tyme emong theim. But a tyme shall comewhan thei shall bee depriued of the spouse. And than beeyng made more firme and stable, thei shall not onely of their owne accorde willingly fast: but also to death and into prison shall thei bee contente to goe, as often as charitie shall earnestely require it. Fastyng of it selfe is neither good nor ill. Therefore thei

And thei saide vnto hym: why dooe the disciples of Johñ fast, &c.

The daies will comewhã the brydegroome also shall bee take awaie, &c.

that

that fast, onely for to fast, dooe no great acte at all: but suche as can accordyng to myne ordeinaunce, sette at naught the glorie of this worlde, passe nothyng on sensuall pleasures, despise ryches, esteme al affectiõs as thynges of nothyng, refreine wrathe and enuie, beare true louyng hertes to their il willers, saie well by theim that speake euill of theim, praie for suche as dooe persecute theim, and finally sette not a penie by their lyfe in respecte of sauyng theyr brother: suche will I acknowelage as disciples woorthie and meete for me. The presence of my fleashely bodye dooeth for the season make theim to bee weake: but whan this bodye shall bee taken awaie in suche wyse as thei maie not haue me whan thei would, and whan thei shall haue diepely receiued the spirite of the ghospel: than shall thei through their priue gyftes of grace within theim, be strong and vnuanquishable. And suche persones as dooe putte all the praise of righteousnesse in corporall obseruacions, because they truste in their owne woorkes, are found weake to perceiue those thynges, whiche I prepaire my seruauntes vnto: but who so mystrustyng their owne dooynges, sette all their defense & safegarde in the vertuous qualities of the mynde, whiche vertuous qualities thei shall acknowelage to haue receiued of me and no man els: suche men shall no manier aduersitie cause for to quaille. Johns trainyng of his disciples, and my breakyng of myne, are of twoo soondrie sortes, because the marke that we shoote at, is not all lyke. These twoo, his and myne, cannot haue a full mixture made of theim. For he that is willyng to bee my disciple must bee altogether spirituall, puttyng nomanier truste at all in thynges corporall, in whiche the righteousnesse of the Pharisees dooeth altogether consiste. And therefore I enioyne my disciples not a whit of any suche thynges, as haue any affinitie with the carnall obseruacion of the lawe, lest that, in case I should admitte or suffre but euẽ neuer so lytel: thei would altogether slyde backe again to theselame state, that I wil in any wyse haue theim to bee moste fertherest from. And the Lorde Jesus to the entente that he would shewe how great diuersitie there was betwene John, who trained his disciples accordyng to the first snatche of the olde lawe that he had been norzled in from his infauncie, and hymselfe that by a muche other waie did breake his disciples to thynges of more higher perfection: he putte foorth a similitude of this sorte here folowyng.

No mã putteth a piece of a newe garmẽte into an olde.

There is no mã (saieth he) so foolishe that in case he wer mynded to patche vp a broken hole of his olde cote, would bee so made to sette in a piece of newe cloth cut with a paier of shieres out of a newe garmente: whiche thyng if he should dooe, ther wer in it a double incommoditie. For first and formoste he renteth a newe vesture to patche vp an old: secoundarily the newe cloth standyng in the olde garmente, because it agreeth not, will not leat the vnfaucured sight of the patchyng bee hydden. Again, there is no man so foolishe, that he will putte newe muste into olde bottels to bee kept: or if he dooe, it wil surely so come to passe, that the strẽgth of the muste boilyng and woorkyng in theim wyll breake the olde bottels in soondre, and so shall consequentely folowe a double losse. For bothe the bottels shall perishe, and also the wyne renne out. What is therefore to bee dooen? Leat there be no mixture made of suche thynges as agree not the one with the other. Leat an olde garmente bee botched with old cloth, and in a newe garmente, leat there not bee any piece of old cloth putte in. Leat also newe muste bee putte in newe bottels to bee kept: so shall it come to passe, that the bottels shall bee saued wholle, & the wyne too. I knowe how hard a thyng it is, to make thisselame newe and ghostely doctrine of myne, acceptable vnto those, that haue nowe a long tyme been enured with the olde. For vneath any thyng dooeth lyke any persone, if it bee contrarie to that, that he hath long tyme been accustomed vnto. For at once is he offended at the first tastyng of a thyng that hath not been in vse with hym. Therefore lyke as he

whiche

whiche hath long tyme been accustomed to drynke olde wyne, is not at ꝑ first assaiyng delited with newe muste, (for he misseth the taste that he would haue, and saieth that ꝑ olde was better, but he saieth so for none other cause, sauyng onely, that he hath been vsed to the other:) So thei that haue lyued all theyr daies afore in the olde trade of the Iewes carnall constitucions, dooe at the first tastyng of this ghostely doctrine sterte backe, and desire to haue their other grosser thynges again, which thei haue been vsed vnto: that is to wete, circumcision, holy daies, solemne rites of sabbothes, difference of meates, diuersitie of vestures, fastes, Hierusalem, the temple, slain sacrifices or oblacions, washynges, vowes, blynde constitucions of the Pharisees, with other thynges mo, not vnlyke vnto these. And these premisses, thei not onely require to haue again, but also dooe preferre the same, before suche thynges as bee a great dele better and more necessarie to bee had, whiche thynges are, an herte circumcised from peruerse desires: a mynde continually kepyng holy daie from all worldely or vnghostely applyng it self: a breste throughly quieted from al troubleous veracions or assaultes of eiuill passions: a spirite abhorryng from the infeccion of all thynges, whiche staineth or deformeth the puritie of the mynde: a solle enuironed and besette round about with feith, charitie, humilitie, and pureneſſe: an herte euermore temperate and refreinyng from all eiuils: a mynde alwaies labouryng to come to his heauenly countrey: a solle euer beyng a temple and a place of soiournyng for the holy ghoste: a solle from tyme to tyme offreeyng it self an acceptable and a pure sacrifice to God: a solle beeyng pure and clene from all spotte of synne through the feith of the ghospell: a solle clene mortified from all thynges that belong to this worlde, and dedicatyng it self altogether vnto godly thynges: a mynde moste readie and diligent to obserue suche thynges as the doctrine of the ghospell dooeth enioyne and require. And the thyng that it requireth, forsouth is feith: the thyng that it enioyneth and commaũdeth, is charitie. And thissame is verily the new muste of my doctrine, which muste or newe wyne, ꝑ vessels that haue been vsed to the olde soureturned wyne of Moses lawe, shall not well abyde: but it requireth newe and pure vesselles that are through the ghostely gyftes of grace, strong made to endure, and substaunciall sure to holde.

The

The paraphrase of Erasmus vpon

the. vi. Chapter.

The texte.

¶ It happened on an after principall Sabboth daie, that he went through a corne field, and his disciples plucked the eares of corne, and did eate, and rubbed theim in their hãdes. And certain of the Pharisees saied vnto theim: Why dooe ye that, whiche is not lawfull to dooe on the sabboth daies? And Jesus aunswered theim and saied: haue ye not read what Dauid did, whan he hymselfe was an hungred, and thei whiche wer with hym: how he went into the house of God, and did take, and eate the shewe bread, and gaue also to theim that wer with hym: whiche are not lawfull to eate but for the priestes onely? And he saied vnto theim: The sonne of man is Lorde also of the sabboth daie.

ANd beholde, there ensued immediately, (as God would haue it) an occasion whereby it might bee plainly made open, what thyng was the newe wyne, and whiche wer the olde bottels. The high and holy kepyng of the sabboth daie was olde wyne: and charitie beyng euer readie by all occasions to helpe our neighbour, is newe wyne. So it happened therefore on a certain sabboth daie, whiche the Jewes did calle a sabboth secound first, or secound principal (because ỹ fallyng betwene two other sabbothes, it semed to haue a double holynesse, and solẽnitie, the one because it was thẽde of the sabboth aforegoyng, and the other because it was the begynnyng of the sabboth next to folowe) it happened that on suche a sabboth daye Jesus gooyng on his waie, passed through a fielde of corne. And so his disciples beeyng (as it fortuned) an houngred, had pulled of a fewe eres of ỹ corne, and all to rubbed theim in their handes, and eate the graine. This was a kynde of easemente that euerie bodye might and would commonly take, if houngre wer so sore vpon theim, that thei must nedes eate somewhat. In whiche case verily whereas the charitie of the ghospell would of it owne accorde haue geuen some sustenaunce vnto theim beeyng houngrie: the Pharisees beeyng olde bottels require in theim the soure verdured wyne of the olde superstitiõ, sayryng: Why dooe ye this geare, whiche it is against all godsforbod to dooe on ỹ sabboth daies? Here the Lorde ons again plaiyng the aduocate for his disciples, aunswered: ye that professe the high knowelage of the lawe, haue ye not at lest wyse read that poyncte, what Dauid did in a lyke case, whã he and all his cõpaignie wer anhoungred, lyke as ye see my disciples here houngrie now: Dauid would not onely haue auentured in the extremitie of houngre to haue doen that my disciples now dooe: but beyng a man of the laitee he entred into the temple of God, nor was any thyng afeard to eate the consecrate loaues, (whiche they called, panes propositionis, that is to saie, the loaues of propositicion, or of shewyngfoorth,) whiche loaues to eate was by a plain ordeinaunce lefull to the priestes onely, and to none other persone. And yet did he not onely auenture to eate that breade hymselfe alone, but of the selfsame loaues he fedd all his coumpaignie too, nothyng moued neither with the reuerence of the temple, ne with ỹ streight cõmaundemente of the lawe, forbiddyng any persone to dooe so much as touche the saied loaues, sauyng onely the priestes, yea, and that thyng might the priestes selfes dooe so long and no longer, as thei remainyng in the temple did execute and ministre the sacres there. No nor ỹ prieste neither did any thyng feare or sticke to deliuer vnto Dauid those same holy loaues: as one verily, whiche well vnderstood, that suche streight obseruaunces wer not first ordeined for the destruccion of men, but for their preseruacion: and therefore to cease and lese their force, as often as any certain greatter cause of vrgent necessitie dooeth so require. And whan the Lorde Jesus had at large declared many thynges cõcernyng this matier, at last he knitte vp his talke with this sentence.

He went thorough the corne fielde.

Why dooe ye that which is not lefull to dooe on the sabboth daies?

Take

Take ye this foꝛ a matier of certaintie, that the ſonne of man, who is ẏ loꝛde of all thynges, is loꝛde of the ſabboth too. Foꝛ he that was the firſt maker of the ſabboth, hath power to abꝛogate the ſame ſabboth. And he that is come to geue healthy vnto all creatures, is not letted from his office foꝛ the reuerence of the ſabboth.

Ths ſonne of mā is loꝛd alſo of ẏ ſabboth dais.

¶ And it foꝛtuned in an other ſabboth alſo, that he entred into the ſynagogue & taught. And there was a man, whoſe right hande was dꝛyed vp. And the ſcribes and phariſies watched him whether he would heale on the ſabboth daie, that thei might fynde howe too accuſe him. But he knewe their thoughtes, and ſaied to the man whiche had the withered hande: ryſe vp and ſtande foꝛth in the middes. And he aroſe and ſtood foꝛth. Then ſaied Jeſus vnto theim: I will aſke you a queſtion, whether is it lawful on the ſabboth daies to do good, oꝛ to do euill? to ſaue ones life oꝛ deſtroy it? And he beheld theim all in a compace, and ſaied vnto the man: Stretche foꝛth thy hande. And he did ſo: and his hande was reſtoꝛed again as hole as the other. And they were fulled with madneſſe, and cōmuned together emong theim ſelfes, what they might dooe to Jeſus.

The texte.

There enſued ſhoꝛtely after, an other exaumple alſo, how greatly olde bottels cannot abyde newe muſte of the libertie of the gholpell. Foꝛ it happened, that on a certain other ſabboth daie he entred into the ſynagogue, as his cuſtome was to dooe, and there taught. And as foꝛ this thyng, the phariſeis could ſoſo awaie withal, becauſe it was a thing bothe of the cōmon vſage, and alſo of the pꝛeſcripcīō of the lawe. But there was pꝛeſent in ẏ ſame place emong many mo, a certain miſerable creature muche to bee pitied, carryng aboute with hym all dꝛyed vp and clene maimed the ſame hande, with ẏ helpe & labour wherof, he had been wooīt to fynde bothe himſelf and his childꝛen, in ſuche wyſe as it had been better not to haue had the hande, then to bee loden wᵗ the bearyng of it, whan it was dead. And all the whyle the Scribes & Phariſeis, whoſe parte and duetie it had been to haue taken compaſſion on the mā, and to haue ſpokē vnto Jeſus foꝛ the healyng of him, ſaied neuer a woꝛde, but ſtood watchyng of hym, whether he would reſtoꝛe the felowes hande hole again vnto him: foꝛ they knewe the mercifulneſſe of the loꝛde euerie where ready to helpe all creatures. And therof ſought they an occaſion to ſurmuiſe ſome falſe matier againſt him of bꝛeakyng the holy ſabboth, if he had on ſuche a day reſtoꝛed vnto this wofull creature his hande again, on whiche ſabboth the lawe had foꝛbidden to doe any woꝛke oꝛ labour. But Jeſus not vnknowing what matier the Scribes and Phariſeis dyd thynke and caſt within theim ſelfes, ſpeaketh vnto the man that had the dead lame hande, and to the entente that he myght plainly bee ſeen of all the coumpaignie, he commaunded hym to ariſe and to come foꝛth into the middes of all the people there. But the partie, that ye maye at the firſt woꝛde perceiue that he was one woꝛthye the benefite of Jeſus dooyng, as an obedient perſone aroſe: and in ſyghte of all the pꝛeſence ſtood euen ſtill, ſhewyng out there befoꝛe theim all the ſyght of hys extreme miſſehap. Here Jeſus turnyng himſelfe to the Scribes and Phariſeis, did not diſcouer the malicio us imaginacions of the ſame vnto the people, but by demaundyng a queſtiō touched and hitte their conſciences throughly home, ſaiyng: I woulde with all my herte learne of you that pꝛofeſſe the knowelage of the lawe, whether it bee leefull to helpe the neighboure with dooyng hym a good turne on ẏ ſabboth daie: oꝛ els to leaue ẏ neighbour deſtitute of ſuccour in his woe & diſtreſſe, whō a mā is hable to helpe? And whether is it lawful to ſaue a mans life on ẏ ſabboth daie, oꝛ els to caſt awaie the ſame? Foꝛ he plainly caſteth awaie an other mānes life, that whā it lieth in his power to ſaue it, dooeth not ſaue it. And whan the loꝛd had caſt his iyes roūd about, & no mā there was, ẏ would make any aūſwere: he ſaid vnto ẏ man, hold foꝛth thy hāde. And immediately he ſtretched foꝛth his hāde at libertie, which afoꝛe was lāe, & throūkē together, & in ſuche caſe ẏ it could not ſtiere a whit. So great was ẏ vertue & power of Jeſus biddyng him to ſtretche it

whether is it lawfull on ẏ ſaboth daies to dooe good oꝛ euill.

fooꝛth. What ſhould the Scribes & Phariſees in this caſe doe? The miracle was moꝛe euidēt, thē that it could bee denyed: & beraī cōmon reaſon did allow, that a godly thyng it was at any manier tyme to healpe to the pꝛeſeruaciō of men: but hauing been long accuſtomed to the old ſoureſwyg of Moſes lawe, thei coulde not awaie with the muſte of euāgelical charitee. Wheras of theſe actes their duetie had been to acknowlage ỹ power of ỹ godhed, & to acknowlage the autour & firſt maker of the lawe: thei are turned into ſtercke ſtaryng madneſſe. And now euen out of hāde, thei entre a counſaill emong thēſelfes of committyng murdꝛe, what waie thei might deſtruie Jeſus and bꝛyng him to his death. This was with thoſe ioly captaines of religion a thyng lawfull to dooe on the ſabboth daie, wheras to theſame it was a matier of conſcience to geue helth to a man beeyng in extreme miſerie on the Sabboth daie.

The texte. And it foꝛtuned in thoſe daies, that he went out into a mountain foꝛ to pꝛaie, and continued all nighte in pꝛaier to god. And as ſoone as it was daie, he called his diſciples, and of thē he choſe twelue whō alſo he called Apoſtles. Simon whō he alſo named Peter, and Andꝛewe his bꝛother, James, and John. Philip and Bartholomewe, Mathew and Thomas, James the ſoonne of Alpheus, and Simon whiche is called Zelotes, and Judas James ſoonne, and Judas Iſcarioth, theſame that was the traitour.

The loꝛde Jeſus eftſons departyng from the citees and from the great reſoꝛte of people, ſequeſtred hymſelf, and went vnto a mountain to pꝛaie, and al theſame night did he paſſe ouer in deuoutely pꝛaiyng vnto god: teachyng vs a leſſon thereby, in caſe we ſhall bee willyng to begynne any thyng, whiche we would fain haue to bee luckie and pꝛoſperous in the pꝛocedyng of it, that we than begynne of makyng our earneſte pꝛaier, that it maie pleaſe god handſomly and fauourably to ſende the good aide of his ſpirite vnto the thynges that we goe about to entre. And whan it was bꝛode daie lighte, he called vnto him his diſciples, whō he had now as perpetual coumpaignions, & witneſſes of thoſe thynges whiche he wꝛought. Out of theim he pieked out a certain noūbꝛe of ſpecial perſones, whō foꝛ this onely cōſideraciō he named apoſtles, becauſe he entended to ſende theim abꝛode ſhoꝛtely after as ambaſſadours of the ghoſpel thꝛoughout al the woꝛlde, & their office to bee nothyng els to doe, but what thei had in commiſſion frō hym. The names of the ſaid Apoſtles are theſe, firſt Simon, who had afterward his name geuen him in the Syꝛians tongue, & was called Cephas, in Gꝛeke Petros, in Latin ſaxum, in Engliſhe a ſtone: (& foꝛ none other cauſe beraily, but foꝛ his ſoūd & conſtaunt pꝛofeſſiō, by the which, whā the people wer in a waueryng & māmeryng what he was, Peter beyng as the boice of al thapoſtles together, pꝛonounced ỹ ſentēce, that Jeſus was the ſoōne of the liuing god.) Vnto Peter was Andꝛew his owne bꝛother aſſociate as a felowe. Thē James and John: Philip and Bartholemewe: Mathewe & Thomas: James ỹ ſoōne of Alphei, & Simō ſurnamed zelotes: Judas the ſoōne of James, & Judas Iſcarioth who afterward betraied Jeſus, whō Jeſus choſe not vnaduiſedly, as one ỹ wiſt not what he did, but by pꝛouidēce, to ỹ entēte ỹ he would by exaūple of this Judas teache al creatures, what an hoꝛrible matier it is, to abuſe ỹ fauourable goodneſſe of our ſaluecour toward vs. Yea, & in al the whole noumbꝛe of the Apoſtles was there not ſo muche as any one, that was a man either of power, oꝛ of richeſſe, oꝛ of learnyng, not one that was either a Phariſee, oꝛ a Scribe, oꝛ a biſhop. He pieked thē out vnlearned and rawe oꝛ grene in cunnyng euerie one of them, to thende and purpoſe, that he might poure newe wyne into newe bottels.

The texte. And he came down with theim, and ſtood in the plain fielde, and the coumpaignie of his diſciples, and a great multitude of people (out of all Jewrie and Hieruſalem, and frō the ſea coaſte of Tyꝛe & Sidon) whiche came to heare hym, and to bee healed of their diſeaſes, and thei that wer vexed with foule ſpirites, & they wer healed. And all the people pꝛeſſed to touche him, foꝛ there went vertue out of him, and healed theim all.

These Apostles thus chosen vnto hym, he came downe frō ẏ mountaine vntil he wer come into a certain plaine ẏ was hable to receiue a great multitude of people. For suche thynges as require puritie of moste perfeccion, are to bee dooen in ẏ mountaine. Emōg thynges of most high perfeccion, deuout prayer hath ẏ first place: ẏ nexte place hath ẏ special cholyng out of theim, to whō the dispensaciō & stewardyng of goddes worde is to bee cōmitted. There were present also the residue of the disciples, & a veray great noūbre of all sorte of the people besides, whiche had come thither out of all Jewrie, yea & frō Hierusalē selfe too, & also frō the cities of Tyrus and Sidon lyng on ẏ sea coaste: For the houngre of hearyng the gholpell preached, had drawen thither many folkes euen out of ferre parties, & many the hope to receiue bodyly healthy had semblеably allured. For euerie one ẏ came, Jesus deliuered from all kyndes of diseases or impedimentes that they were holdē with. yea & they also whiche were vexed of vncleane spirites were made hole. And all this geare was dooen of hym so lightely & so easily, that some with a mere worde of biddyng were restored to their health, & others he healed in a momente soodainly, with the only touchyng of his garmente that he ware. For there was in him the fountain & fulnesse of ẏ effectual vertue & power of God, whiche proceded frō him, none otherwyse then light dooeth frō the sunne, or heate from the fyer: and so brought he healthy vnto all persones: for a salue our he was, and was come into the worlde for the perfect healing of all creatures.

whiche cāme to heare him. &c.

And he lifted vp his eyes vpon the disciples, and saied: blessed bee ye poore, for yours is the kingdome of God. The texte.

Than immediately vpon this he begoone to shewe forth some new must of the doctrine of the gholpell, wherunto he had specially chosen out a certaine noumbre of a sū what more stedfast & sure sorte, as newe bottels to receiue & hold it. Blessed are ye (saieth Jesus) ẏ haue no spice of proud herte, but rather dooe misslyke your selfes. For although to the worldeward ye seme to be persones abiecte and to be refused of al coumpaignies: yet is the kingdome of god yours, whiche is by a great oddes higher in honour and royaltie, than all the kyngdōs of this worlde. ye see diseases to be drieuē awaie, deuils to flee out of mē, sinnes to bee clene abolished. What hath any regal estate of this world to bee compared with thys heauenly highnes? Is it not a kyngdome of high regalitie, to be thrall to no vice, to bee cloggued with no inordinate desires, to haue trodē vnder fete the deuil & all his armie, to haue ouercomed ẏ worlde with al ẏ terrours, and also the flatreyng enticementes belōging to the same, to bee men called and taken to the familaritie, & verai brotherhood of god, and to bee registred emong the inheritours of the kyngdome of heauen?

Blessed bee ye poore.

Blessed are ye that houngre now: for ye shalbee satisfied. The texte.

Blessed are ye, who beeyng now men in pouertie and penurie, dooe liue in houngre and thirste, and beeyng contēted with spare repastes, dooe despise ẏ rychesse and the excessiue fare of this worlde, and the houngre that ye haue is for meate of the soule, whiche is the worde of god, and your thirste is for the liuely water of the spirite of the gholpell: for ye shalbee assured to be saciated & filled with these restorative delicates whiche ye are so fain to haue.

Blessed are ye that wepe now, for ye shall laugh. The texte.

Blessed are ye, whiche haue of your owne myndes and willes exempted and depriued your selfes of all sensuall voluptuousnesse of this worlde, for ẏ earnest tendreyng of euangelicall deuocion: & sette more by suche thinges as by meane of temporal afflictions enduryng but a whyle, dooe bryng mē vnto the ioyes of life euerlastyng. For the tyme shal come, whan al thynges beeing clene chaunged to a contrarie course, your sorowe shalbee turned into ioye, and your mournyng into laughter.

The texte. Blissed shall ye bee whan men hate you, and thrust you out of their coumpaignie, and raill on you, and abhorre your name as an euill thyng for the soonne of mannes sake. Reioyce ye in that daie, and bee glad: for beholde your reward is great in heauen. For thus did their fathers vnto the prophetes.

The moste parte of the people doo calle suche men happie and fortunate, vnto whom the people sheweth tokens of high fauour, and likewyse theim that are auaunced to honours: and suche through glorious titles are muche renoumed. But ye on my woorde and warrantise, shall bee blissed, whā men shall haue you in derision: whan thei shall cast you out of their coumpaignies as persones to bee detested and abhorred: whan thei shall speake many sore woordes of reproche and vilanie against you for my sake: whan thei shall earnestely endeuour and labour either vttrely to abolische your name & memorie for euer, orels to make it detestable vnto all that shall come after, and that not for any faulte of yours, but for the hatered of the soonne of man, whose doctrine and glorie ye shal be preachers of. But doo ye neuer the more therefore misslyke your selfes, but rather bee ye glad whan suche thynges shall chaunce vnto you, and reioyce ye. For if the fauour of euill men shall not doo by you accordyng to your desertes, yet a plenteous reward for your wel dooynges abydeth you in heauen. It shall not lye in the power of men to abolische the names of you, whiche bee wryten in heauen: it shall not lye in theim with their woordes of reproche or despite to appalle or derken your glorie, whiche shall for euermore bee coupled with my glorie. Naie contrariewyse, the more that thei shall persecute your name and fame, so muche the more shall thei make it renoumed. For to be misliked of the vngodly, is the highest praise and commēdacion that maie bee. Nor ye shall not bee the first, that haue been thus vsed. For excellent vertue hath euermore been hated of euil persones. What men of this prelēt tyme shal now doe against you, the selfsame thyng haue their forefathers dooen in tymes paste against the holy prophetes, for none other respecte, but because the same prophetes accordyng to the wyll of god did not holde their toungues from speakyng the trueth, which trueth hath to euil disposed persones been euermore odious. By exaumple of the said prophetes shal ye coumforte your selfes. For whose names thei attempted vtterly to abolische, the memorie of the same is now high and holy with all creatures. Yet neuertheles ye beeyng in assured coumforte through your innocencie and perfect good liuyng, must haue no mynde ne thought to auenge your owne cause. For they shal bee assured not to escape without smarte in the ende, for that thei shall doe vnto you, though for a season they seme fortunate and flourishyng rufflers in all pleasure and wealth of this worlde. For suche are differred and reserued to tormentes whiche neuer shall haue ende.

The texte. But woe vnto you that are ryche: For ye haue your consolacion.

And therefore woe vnto you ryche cobbes, the whiche while ye maie, dooe solace & delite your myndes, with the treasoures, honoures, & delectable enticementes of this worlde, & doe not remēbre ne thinke, that it wil ere long come to passe, that this vain felicitee and pleasaunce shall be taken awaie from you, and after the same shall ensue wofulnesse and sorowe neuer to haue ende.

The texte. Woe vnto you, that are full: for ye shall houngre.

Woe vnto you, whiche now in this worlde hauyng mynde on nothyng but your bealies, plaie the gluttons, & take excesse of al delicate meates & drinkes, more to pampre vp the bodye in luste, then for the necessitie of nature, as though ye were borne to beastely feding onely, & to nothyng els, & as though ye rather mainteined your life of purpose to eate & drynke, then eate and drynke to maintein life: and beeyng full paunched with gorge vpon gorge, haue no mynde to relieue your poore brethren perishyng for famine, as though ye wer

were borne to fede none but your owne selfes, and were not bound to relieue the necessitie of your neighbour. Woe vnto you, for whan bothe these corporal meates and drynke wherewith ye so delicately and voluptuously fede your selfes, yea and the bealie too whiche gourmaūdeth shalbe cōsumed, thā shall ye bee houngrie and fynde no relief. Than shall ye wishe that ye myght bee so happie as tō haue but one of the lyttell crummes that falleth from the table of God: than shall ye wishe that ye myght haue but one droppe of water cast vpō your toungue to coole your mouth, whan ye shall lye in burning heate of fyer vnquencheable. Than shall ye wyshe that ye had in this life houngred the ryghteousnesse of God, whan ye shal see the litel poore ones plenteously saciate with the aboundaūce of all felicitie and glorie in heauen, whom in this worlde ye accoūpted miserable: and so muche the more despised, because ye sawe thē in penurie and houngre destitute of all relief and coumforte, & lackyng foode and sustenaunce necessarie for the bodye.

Woe vnto you that now laugh: For ye shall waille and wepe.

Woe vnto you ỹ doe now make muche good mirth and laughing, as folkes pleased euē to your owne myndes wt the prosperous luckinesse of thinges trā-sitorie, & as mē made drouken wt swete fortune: for wtin a litell short space, all thinges turned contrarie, ye shall waille & wepe, & your pleasaūce ỹ lasted but a momente, shalbee turned into peine and torment for euer to endure. The texte.

Woe vnto you when all men prayse you: for so did their fathers to the false prophetes. The texte.

Take ye no high conceite ne pride in your selfes, whan the worlde vpon a countrefaict lykenesse of beyng happie and fortunate, doo either in wordes or by any other tokēs shewe theimselfes to reioyce on your behalfes, as persons not knowyng what true felicitie and blisfulnesse is, whā they highly extolle & praise tho thynges whiche are abominably and wickedly doen of you: geuyng vnto deuilishe persecutyng of the trueth of the ghospel, the name of zele to wardes the lawe, ỹ affliccīō also and slaughter of good mē they call deuout seruice doen vnto god. This same moste false praise shal not deliuer you from the vengeaūce of god, but shall make you worthie of double grieuous punishemente, for that ye haue not only not been ashamed of dooyng many wicked dedes of mischief, but also haue sought laude and praise for your euil dooynges. And they that shall praise your wicked doynges, the forefathers of thesame persons did in lyke manier shewe muche tokens of high fauour long agon to the false prophetes that rebelled against the prophetes of ỹ lord, and vttrely stiered vp aswell the princes as the people to the sleaghyng of the same. But the prophetes of the lorde did not seke to haue vengeaunce against their persecutours: & yet neither haue the godly lacked their cōdigne reward, nor the wicked shall lacke their punishemente accordyng. And ouer late shall it than bee for suche to repente their extreme hainous offences, as at this present doe nothyng regarde the geuer of better aduertisemente. For so did their fathers to ỹ false prophetes.

But I saie vnto you whiche heare: loue your enemies: dooe good vnto them whiche hate you: blisse them that curse you: and praie for theim whiche wrongfully trouble you. And vnto hym that smiteth thee on the one cheke, offre also the other. And him that taketh awaye thy goune, forbidde not to take thy cote also: geue to euerie mā that asketh thee. And of him that taketh awaie thy goodes aske theim not again. And as ye would that men should doe vnto you, dooe ye also vnto theim lykewyse. The texte.

But choose theim hardyly, what they are woorthie to haue, whiche for good dooen vnto theim, dooe rendre mischief. But vnto you that geue eare to my sayinges, I geue this newe lesson & rule, as muste of ỹ mightie strong verdure of the ghospell. Not only requite ye not an euill turne dooen to you with an euill turne again: but also loue ye your enemies, & doe ye good to thē,

that doe euill to you. For raillyng and reprochefull woordes, rendre ye frendely woordes again, and suche woordes as maie bee for the others welth & benefite. Praie ye for theim that surmuise false accusacions against you, that through your praiers thei maie bee reconciled to God, and haue their true crymes clerely forgeuen, whiche detecte you of false crymes afore men. And bee ye in any wise so ferre from all hertes desire to dooe a displeasure again for a displeasure dooen to you, ỹ in case a bodye geue thee a blowe on the one cheke, thou rather offre foorth the other cheke to bee striken too: then thou wouldest auenge the first. And in case any should attempte to take awaie thy cloke from thy backe, suffre him rather to take awaie thy cote too, then thou to come into contencion for the wrong dooen vnto thee. The other in this case hath had the displeasure in verai dede, that did the displeasure, and contrarie wyse he that to his owen damage and losse of the thyng hath seen to the keping of peace and tranquillitee, hath had aduauntage and gaine there by, and not damage. Let your earnest endeuour bee to dooe good vnto all folkes, & to hurte no bodye. If any other bodye shall dooe you harme, ye haue God to bee a redressour & auenger therof: If ye shall dooe any manne good in any behalfe ye are sure to haue GOD a rewarder of thesame. In his handes leat the care of all bothe remaine. Bee thou prompt and readie to geue, if any bodye shall desire any thyng of thee: for by suche meanes is mutuall loue of one to an other purchaced, and knitte together. That if any persone take awaie from thee any thyng of thyne by fraude or by strong hande, leat hym rather haue it, then thou to come to make strife or businesse for it. Better it is for one to lese his money, his house, or any piece of his lande: then for recouerying of these thynges wilfully to forsake better. And in any wyse leat all false guyle bee awaie from all your life: but what euerie one would with his good wille haue dooen of others towardes hymself, if the case should so require, thesame leat hym doe towardes his neighbour: and what he would not with his good wille haue dooen to hymself, thesame leat hym not labour to doe against an other: For that is to loue the neighbour, as one loueth hymself.

And vnto him that smiteth thee on the one cheke &c.

And him that taketh awaie thy goune, &c.

Geue to euerie man ỹ asketh of thee.

The texte. ¶ And if ye loue theim that loue you, what thanke haue ye? for synners also loue their louers. And if ye dooe good for theim whiche dooe good for you, what thanke haue ye? for synners also do euē the same. And if ye lende to theim of whō ye hope to receiue what thāke haue ye? for sinners also lende to synners, to receiue suche like again. But loue your enemies, & doe good, and lend, loking for nothing again, & your rewarde shal bee great, and ye shalbee the children of the highest. For he is kynde to the vnkynde and to the euill. Bee ye therefore mercifull, as your father also is mercifull.

Euerie bodye is dere frende to hymself, and dooeth not require of hymselfe any rewarde of his loue. Leat therfore the charitee and tendre loue towardes the neighbour also bee plainly without fraude or guyle, and franke without hauyng iye vnto mennes desertes: readie to doe good as ofte as nede shalbee, not for any respecte of rewarde to growe or come vnto thee again thereby: but for this onely cause, that he is thy neighbour, although he bee one ỹ wil neuer make thee any emendes for it, no nor yet accordyngly dooe his parte in louing thee again as thou dooest hym. As for the rewarde bothe of your loue and of your benefite, truste for it at Goddes handes onely. For if ye loue no mo nor other but them that loue you, what piece of rewarde will ye require at goddes hāde? your loue is with the loue of others fully requited alreadie. Who so loueth again, an other that loueth hym, and would not loue the same onlesse he wer loued of hym: suche an one is ferre from euangelicall charitee, the whiche enbraceth aswell ỹ enemies as the frendes. And suche an one as loueth again, an other that loueth hym, what great high acte dooeth he, or what acte mete for the high dignitee of the ghospell dooe not thei ỹ are louers of this worlde,

If ye loue thē that loue you, &c.

and

and otherwyſe alſo ſynners, yet neuertheleſſe by the verai ledyng of nature make muche of one that maketh muche of theim, and turne their face frō him, that dooeth not his part again in mutuall loue towardes theim. And in caſe ye dooe benefite vnto thoſe, that haue been beneficiall to you afore, what piece of reward ſhal bee due to you. This is no ſuche beneficiall dooyng as the gholpell requireth, but it is a choppyng and chaungeyng of benefites one for an other. For aſwell ſuche as bee ſynners, as alſo ſo ferre out of the waie from the high perfeccion of profeſſyng the gholpell, dooe by the ledyng of nature, recompenſe a benefite that hath been dooen theim, and crye out vpon vnthankefulneſſe as a thyng deteſtable. Not to dooe theſe thynges therefore is the ſhamefulleſt thyng that may bee: to dooe them is no matier at all of any great praiſe or thanke. Moreouer in caſe ye lende money to ſuche men, of whom ye verayly truſte to receiue again all your owne principall that ye lent, what acte dooe ye woorthie or lemyng for the liuely herte of the gholpel? dooe not the eiuil perſones enterchaungeably lende one to another, and receiue their due ſummes again? It is but a common poincte of pleaſure dooyng, that euery iacke vſeth, to dooe another man a commoditee at a tyme, to the ende that the like commoditee maie bee dooen to the again. It is not a pleaſure of the pure ſorte, that is dooen to another vpon hope of the like pleaſure to come home again. If thy neighbour lacke and deſire thy helpe, and requireth money in the waie of lone, deliuer it him, yea, although there bee no hope at all that the money ſhalbee repaied the: but deliuer it with ſuche a mynde, that in caſe he repaie it not, thou canſt bee contente he haue it of thy free gifte, and not of lone. Leat aſwell your loue as alſo your beneficialneſſe bee bothe franke & free. Beare ye good hertes euen to ſuche perſones alſo, as are ilwillers to you, dooe ye benefites vnto ſuche, as either will not dooe you benefite again, or els will requite a benefite with a ſhrewed turne.

And if ye doe good for the whiche dooe good for you ꝛc.

And if ye lende to them of whō ye hope to receiue. ꝛc.

Lende alſo with ſuche a mynde, that although there ſhall neuer come any parte therof to thy handes again, yet thou haue a ioye and delite to ſuccour thy neighbour. Neither is ther any daungier, leſte ye for your parte ſhall leſe your reward. For how muche the leſſer reward ſhall bee either recompenſed, or els hoped for at the handes of men, ſo muche the more plenteous & abounddaunte reward will God repaie vnto you. And ſo dooyng the higheſt will acknowelage you as his children of the right marke, if ye ſhall to your powers folowe his manier of goodneſſe. For he is of his nature ſo benefitial a Lorde, that like great liberalitee he beſtoweth not onely vpon the good, but alſo vpon the eiuill. For vnto euery one dooeth he geue like: yea & beſides this, bothe heauen and yearth hath he furniſhed with ſo many ornamentes, ſo many ſoondrie kyndes of richeſſe, with ſo many commoditees for the vſe and ſeruice euen of the wieked too: prouoking the eiuill by his fauourable mercifulnes, & alſo by his bounteous liberalitee, for to emende: and ſtieryng vp the good vnto thankes geuyng.

And your reward ſhal be great. ꝛc.

And ye ſhall bee lyke vnto the higheſt.

This large beneficialneſſe of your father, and theſame to all creatures at all tymes open, your duetie is like kindely children, ſo to reſemble and ſhewe in your ſelfes, that accordyng to his enſample, as muche as in you is, ye erneſtely ſtudie by all meanes to dooe good vnto all perſones, aſwell to the good, that thei maie bee made better, as alſo to the eiuill, that by your ientil mekeneſſe thei maie bee prouoked and ſtiered to honeſter waies. If God, who is priuie to all mennes hertes, yet neuertheleſſe of the infinite goodneſſe of his nature is ſo beneficiall toward verai many vnwoorthie creatures, in whom he perfectely knoweth that his largeſſe ſhall bee loſt and caſt awaie: how muche more is it requiſite for you to dooe theſame, forasmuche as it is often ſeaſons a thyng to you vnknowen, whether the parties that are holpē

with a beneficiall good turne, bee woorthie or vnwoorthie, and the ende what it maie come to is vncertain. For many tymes it chaunceth, that those whiche at the first apparence seme naught, are good and honest: and again that thei whiche at this present are verai naughtie men in dede, dooe right shortely after turne to a better mynde: And true it is that euerie creature shall fynde God suche an one towardes him, as he shall haue shewed and vsed himselfe towardes his neighbour.

The texte. Iudge not, and ye shall not bee iudged: condemne not, and ye shall not bee condemned: forgeue, and you shalbee forgeuen: geue, and it shalbee geuen vnto you: good measure and prested down, & shaken together, and runnyng ouer, shall men geue into your bosomes. For with the same measure that ye mete withall, shall other men mete to you again.

This also forsooth that foloweth is a poincte of christian myldenesse, and also of plainnesse vncountrefeict, that ye interprete and construe in the better parte all the saiynges and doynges of your neighbour, as many as maye bee doubtefull of what mynde thei are dooen. For an herte that is pure frō all corruption, is alwaies more enclined to thynke the best, then to mystrust or deme euill. As for in manifest naughtie thynges (of whiche sorte are these, slaundrous backebytyng, filthie talke of riebaldie, open robberie, and aduoutrie) it shalbee of your goodnesse to remedie and cure the faultes as muche as in you dooeth lye: but the mennes selfes neither to hate, ne to take vengeaunce on them. Iudge ye therefore no man: so shall it come to passe, that ye shall not again bee iudged your selfes. Condemne ye no man: so shall it come to passe, that ye shall not again on your owne partes bee condemned. Forgeue ye in case any offense or trespace hath been doen against you: and God shall again on his partie forgeue your synnes vnto you.

Geue and it shalbee geuen vnto you.

Bee ye liberall and beneficiall towardes your neighbour, and the good turne that ye dooe, shall returne to you again with abauntage & encrease. For there shalbee poured in your lappes backe again a good measure, a measure brymfull, a measure turned and shaken together euerie where, that all the lappe maie bee full, and no corner therof emptie or voide, and a measure that shall runne ouer the sides for fulnesse, although no recompense at all of the good turne that ye haue dooen, shall returne to you again at the handes of men. For after the self same measure with the whiche ye shall haue measured your liberalitee towardes your neighbour, after the same measure shall the reward be returned home to you again at Goddes hande. If ye haue been pynchyng & niggiche towardes your neighbour: of the same sorte shall ye fele your rewarde again to bee.

For with the same measure.

The texte. ¶ And he putte foorth a similitude vnto the. Can the blynde lede the blynde? dooe they not bothe falle into the diche? The disciple is not aboue his maister, euerie man shalbee perfeict, euen as his maister is. Why seest thou a mote in thy brothers ye, but considerest not the beame that is thyne owne ye? Either how canst thou saie to thy brother: Brother leat me pul out the mote that is in thyne ye, whan thou seest not the beame that is in thine owne ye? Thou hypocrite, cast out the beame that is in thyne owne ye first, then shalt thou see perfectely to pull out the mote that is in thy brothers ye.

And to the ende that the Lorde Iesus would the better enprinte the premisses in the hertes of his disciples, he added moreouer this similitude or parable. Can a blynde man bee guyde to another that is blynd? That if he assaie the matier, dooeth it not come to passe that bothe falle into the pitte? Requisite it is that he bee pure hymselfe from all manier cryme, whiche will take vpon hym to lede another the right waie of innocencie. How shall one teache another man what is to bee dooen, if himselfe bee fast entangled in errour, and bee clene out of the waie? But it is an hard thyng (ye will saye) throughly

throughly to endure the obstinate malice of some persones: Why are ye agrieued to endure, that I my self dooe endure? Is it reason that the disciples state or case bee better then the state of his maister? He shall bee in perfeicte good case enough, if he bee made felowe to his maister. And why dooest thou shewe thy self an heauie iudge, not of indifferente equitee against thy neighbour, beeyng thyne owne self entangled with more grieuous euils of vice and synne? why dooe thine iyes serue thee so well to see another bodyes faultes, whan at thine owne manifold naughtinesse thou arte sterke blynde? why dooest thou espye a litell mote in the iye of thy brother, and dooest not consider a whole blocke that is in thine owne iye? And with what face maiest thou bee hable to saie to thy brother: brother suffre me to take out a mote out of your iye, whan thou seest not a whole beame that is fast in thine owne? True goodnesse beeyng a more mercifull iudge vpon others doeth of a more charper sorte chastice it self: and contrariewise, counterfaict holynes seketh to geat it self an opinion of perfeccion by this meanes, if winkyng at the great transgression of it owne self, it dooe with all extreme rigour and charpenesse make an open raillyng vpon the small light trippes of others committed onely of humaine frailtee. Doest thou condemne thy brother for his meate or drynke, and thyne owne selfe with all thy power art weorkyng confusion and distruccion to thy brother? Heare thou O false counterfaictour of righteousnes. If thou wilt bee truely righteous in dede, first of all cast out the great beame out of thyne owne iye, and than if thou shalt so thynke good, thou shalt see all about how to take out the litell mote out of thy brothers iye. Now after a peruerse kynde of iudgement (as it wer, settyng the carte before the horses) thou flatterest and pleasest thy self in thyne owne good qualitees, as though they wer singular, and at another mannes thou makest muche tushyng, and many excepcions: at thyne owne euill propretees thou art fauourable and slacke of punishemente, at another mannes faultes all cruell and full of rigour.

Why seest thou a mote in thy brothers iye. &c.

Thou hypocrite, cast out the beame þ is in thyne owne iye first. &c.

For it is not a good tree that bryngeth foorth euill fruicte, neither is that an euill tree, that bryngeth foorth good fruicte. For euerie tree is knowen by his fruicte. For of thornes dooe not men gather figges, nor of bushes grather thei grapes. A good man out of the good treasure of his herte, bringeth foorth that whiche is good. And an euill man, out of the euill treasure of his herte, bryngeth foorth that whiche is euill. For of the abounddaunce of the herte his mouth speaketh.

The texte.

Why dooe ye presumpteously take vnto you a laude and praise of suche thynges, as maie bee indifferentely common as well to good men as to euill? Neyther thy habite or vesture, neyther meat, nor long beeyng in praiers, nor brode borders about the garmentes with holy scriptures in them, dooe declare a man to bee good. For a tree is estemed not of the leaues that it beareth, but of the fruicte. And the fruict taketh his sape and iuice of the roote, whiche sape or iuice if it bee bittur, than cannot the tree bryng foorth fruicte of a swete relice. And again if the sape bee good, than cannot the tree bryng foorth fruicte of any other sorte, thē agreable to his sape that it is fedde withall. The leaues and the rynde are sensible to the iye and beguyle a bodye: but the sape and the roote are not seen. If the herte bee corrupte, euill it is whatsoeuer procedeth out from the same: if it bee syncere and pure, than pure it is also whatsoeuer spryngeth therhens.

Euerie tree hath fruicte cummyng of it, whiche fruicte it cannot hyde though it would. For neyther is the figge gathered of the hawethorne trees, nor of the briere dooe folkes gather grapes. Good it is whatsoeuer a good man dooeth, whatsoeuer he eateth, whatsoeuer habite or vesture he gooeth in,

For of thornes dooe not men gather figges. &c.

in, or whatsoeuer he dooeth of all suche thynges as of them selfes are neither good nor eiuill, but haue rather a certain shewe and pretense of godlynes the true godlynesse in verai dede. Eateth a good man well he dooeth: eateth he not well he dooeth: For both he dooe procede frō a good affeccion of the herte. Again eiuill it is whatsoeuer an eiuill persone dooeth, because it procedeth from a corrupt herte: How soeuer he bee clothed, whether he fast, or whether he eate, whether he praie, or whether he praie not. And wil ye knowe the fruictes of an euangelicall tree, whose roote the moste swete sape of feith and charitee hath filled and replenished? Suche an one loueth all folkes: he hateth no creature: he willeth well euen to his verai enemies: so ferre is he from dooyng wrong to any persone, that he wisheth well to them of whom he is accursed and wished to the deuill: He praieth for the long lyfe and health of them, by whom he is accused falsely: he earnestely myndeth the preseruyng and sauyng euen of those, by whom hymselfe is killed: he earnestely bendeth and applieth hymselfe to doe good to al menne, lokyng for rewarde at Goddes hande onely: he demeth eiuill of no persone: whatsoeuer is indifferente to bothe partes, he enterpreteth and taketh to the better: he is a condemner of no man: but for his owne parte remittyng the iudgemente to God, he onely setteth his mynde to dooe all men good.

The wicked he suffreeth, to the entent that they may emende. The neighbour straighing out of the right waie and dooyng amysse, he louingly warneth and telleth of his faulte. If one trespace against hym, he forgeueth with his herte, and beareth not the offense in mynde. If thou shalt any where see suche fruictes as these: knowe thou it to bee an euangelical tree because it hath fruicte semyng for the ghospel. Now take also the markes whereby to knowe the fruictes of a tree whose roote is infected with the bitter sape of Pharisaicall pride, of enuie, & of couetise. Suche an one willeth well to no man, sauyng to himselfe onely: ne loueth any frendes, but for his owne sake: his owne glorie he setteth before the glorie of God: of any displeasure or wrong he will bee auenged: yea and will dooe wrong to others of his owne offre: he taketh a conceipte and a pryde in himselfe euen of his naughtie dooynges too: the well dooynges of other men he wil slaundrously reproue and fynde faulte withal: He taketh waies for his owne singular commoditees with the hurt & damage of his neighbours: his wordes are euermore disagreable with his herte: He neither trusteth God, ne loueth his neighbour: Of him selfe he maketh bauntes, others he condemneth and saieth to bee naught: he flattereth him selfe that he dooeth well in all thynges, and vpon his brother dooyng neuer so litel amisse he is a iudge without mercie.

And an eiuill man out of the ill treasure of his herte bringeth.16.

And wheras he produceth suche fruictes as these, yet in leaues and rynde he beareth a countrefaict likenesse of a good tree. He goeth walkyng vp & down in his habite garded or hemmed with his brode philacteries: He walketh euerie other while: he resteth on the sabboth daie: he busily fleeth from talkyng with Publicans, but he geueth diligent attendaūce on great ryche widowes: toward the selie poore creature a fierce cruel tyrāne, towardes the riche cobbes a plain flattrer. He fasteth often, but that is in the face of the worlde abrode: at home plaieth he the glutton and onely serueth his bealie. In his praiers he is long and long again: the lawe, the temple, and God, he hath alwaies in his mouth: but at any occasion out it brasteth that laie hidden in the herte, in whiche is laied vp the treasour of mennes good properties, and of their eiuil also. So than, as often as any case dooeth earnestely pricke hym, than dooeth that same outward shewe of cloked holynesse banishe awaie, and than cometh it foorth and sheweth it selfe that hath lyen diepely hidden in the botome of the herte.

herte. A wrong or a displeasure is laied in his waie: he is grieuously reuiled without deserte: he is haled into the prison: he is spoiled of his gooddes: in these cases, dooeth the good man out of the good treasour of his herte, shewe foorth goodnesse. For he paieth not home one displeasure with another sorer displeasure again: but either suffreeth it, orels recompenseth a displeasure dooen vnto hym, yea euen with a beneficiall good turne. To one that reuileth him, he aunswereth with milde and quiete woordes again: beeyng haled into prison, he geueth thankes to God: the losse of dignitee or promocions he receiueth with ioye. But clene contrarie to all the premisses, the sayd Pharisaicall tree, at any occasion that is offreed, sheweth foorth fruictes of a ferre cõtrarie sorte to the others.

Why calle ye me, Lorde Lorde, and dooe not as I bidde you? The texte.

God cannot by any meanes bee deceiued with one thyng for another, forasmuche as he throughly seeth the diepest corners and the botome of the herte within. Neither is he any thyng at al moued with the respecte or regarde of bodily and outwarde ceremonies, whiche dooe oftentymes deceiue men through the countrefaict semblaunce of holynesse. They geue a man glorious paincted woordes, & secretely dooe their vttermoste power to bryng him to opẽ shame. For to what purpose seruethit, that ye speake to me in ỹ waie of doyng me honour, makyng at euerie other woorde a solemne repeatyng of this name lorde, lorde, or maister, maister: when ye nothyng regarde those thinges which I commaunde and enioyne vnto you? If ye acknowelage me for your lorde and maister, than see that ye bee obedient dooers of my biddynges: if ye dooe not so acknowelage me, what meaneth that callyng of Lorde or maister, or what dooeth it in me? Where the case requireth obedient and readie seruice, honoure due to your lorde or maister must bee sheweed foorth, not in wooordes, but in dooynges. The diligent kepyng of the Lordes commaundementes dooe shewe who is a feithfull seruaunte, & not glorious speakyng of woordes of honour.

Whosoeuer cometh to me, and heareth my saiyng, and dooeth thesame: I will shewe you to whom he is like. He is lyke vnto a man, whiche built an house, and digged diepe and laied the foundacion on a rocke. When the waters arose the fludde beat vpon that house, and could not moue it. For it was grounded vpon a rocke. But he that heareth and dooeth not, is a lyke a man that without foundacion built an house vpon the yearth: against the whiche the fludde did beat, and it fel immediately, and the falle of that house was great. The texte.

After this dooen, thesame that the Lorde had taught by the similitude of a good and an euill tree, whose fruictes are to bee estemed of the roote selfe and none other: the same thyng dooeth he still beat into their heades, by the similitude or comparison of a buildyng, that either will geue ouer and falle, or will not geue ouer to stormes beatyng vpon it. For truely what thyng the roote is in a tree, thesame thyng in comparison is the foundacion in a buildyng: and what the leaues are in a tree, euen the lyke therof is the makyng of any house, whiche yeldeth without foorth a pleasaunt shewe to the beholders.

Whosoeuer cometh to me (saieth Jesus) with a syncere herte and mynde, and dooeth so heare my woordes, that whan the case requireth, he will shewe foorth euident tokens of perfect vertue out of the treasour of his sayd herte: I will shewe you to whom he is lyke. He is lyke to a prouident and circumspect builder, that buildeth his house not for a vain bragge or shewe onely, nor to serue hym for a shorte while and no longer: but for a firmenesse and stedfastenesse to stande and endure without pe-

Whosoeuer cometh to me and heareth my saiynges, and dooeth the same &c.

rishyng

riſhyng againſt any vioulſtr eous ſtorme or tempeſte to come. And therefore he diggeth down of a great depth, and laieth a ſound and ſubſtaunciall foundacion vpon a ſure rocke. This doen, he maketh the vpper buildyng. Than afterward whan any fluddes ariſe and beate againſt it, or any mightie tempeſte of windes light vpon it: neither with the ſwift rage of the flud extremely roulhyng vpon it, nor yet with the forceable violēce of the wyndes blouſtreyng againſt it, can ſuche an houſe bee ouerthrowen or appaired, becauſe it ſtandeth ſure vpon a ſtrong foundacion. And contratie wyſe, he ꝑ ſo cometh to me, that ſuche thinges as I teache, in dede he heareth them, but he ſuffreeth not my preceptes and good leſſons to ſynke throughly down euen to the bottome of his herte: is lyke to a builder that hath but a ſlendre forecaſt, who maketh his buildynges after ſuche a ſorte, as if there wer no tempeſte lyke at any tyme after to ariſe. And foraſmuche as ſuche an one hath no care at all, ne paſſeth not on a ſubſtaunciall foundation, but goeth vp with his buildynges of a great heigth, for a braggue and a ſhew onely: as ſoone as either any rennyng ouer of the flouddes dooeth come, or any blouſtreyng ſtorme of wyndes dooeth ariſe, byandby downcometh all that euer he hath buylded: and the more ſtately or royally that he hath made his buyldyng for a vain ſhewe: with ſo muche the greatter ruine dooeth all the houſe falle down. And truely whatſoeuer ſtandeth on the foundacion of ceremonies, phariſaical conſtitucions, obſeruacions of thynges outwardly belongyng to the body, is an houſe or buyldyng vndoubtedly to quaille and falle, as often as there ſhall light vpon it wronges or diſpleaſures, loſſe or damage of gooddes, open ſhames or punyſhementes of the worlde, deathes or any ſore ſtorme of vnluckie fortune otherwyſe.

What he that heareth, and dooeth not, is like, &c.

The ſeuenth chapter.

The texte.

Whan he had ended all his ſaiynges in the audience of the people, he entred into Capernaum. And a certain centurions ſeruaunte whiche was dere vnto hym, laie ſicke, & was in peril of death. And whā he heard of Jeſus, he ſent vnto him the elders of the Jewes, beſechyng hym that he would come, and heale his ſeruaunte. And whan thei came to Jeſus thei beſought hym inſtauntely, ſaiyng: He is worthie that thou ſhouldeſt dooe this for him. For he loueth our nacion. And hath built vs a Synagogue. And Jeſus went w theim. And whan he was now, not ferre from the houſe, the Centurion ſent frēdes to him, ſaiyng vnto him: Lord, trouble not thy ſelf. For I am not woorthie that thou ſhouldeſt entre vnder my roufe. Wherfore I thought not my ſelf woorthie to come vnto thee: But ſaie thou the woorde, & my ſeruaunt ſhall bee hole. For I alſo am a man ſette vnder power, and haue vnder me ſouldiers, & I ſaie vnto one: goe, & he goeth: and to another come, and he commeth, & to my ſeruaunte, do this: and he dooeth it. Whan Jeſus heard this, he merualed at hym, & turned hym about, and ſaid to the people that folowed him: I ſaie vnto you, I haue not found ſo great feith, no, not in Iſraell. And they that wer ſent, turned backe home again, & found the ſeruaunte hole that had been ſicke.

After that the Lord Jeſus had ſpoken many wordes of the muche lyke ſorte, as is afore rehearſed, by the whiche he trayned his diſciples and the people to ſette them in a trade towardes the excellent high perfeccion of euangelical philoſophie: he went again to ꝑ citee of Capernaum, in whiche citee he vſed muche and often to bee conuerſaunt. And there eftſons befalleth many a ſoondrye occaſion to worke and ſhewe miracles, to the ende that the autorite of his doctrine might bee confirmed and ratified with the moſte high excellencie of his actes and dedes.

There

There was in the same place a certain Cẽturion, who had at home in his house a seruaunt, whiche was in such perill and daungier of his lyfe with the disease of the paulsey, that he was euen now at deathes dooze. This matier did not a litell vexe the herte of the Centurion, who estemed his bondeseruaunte not by his vile state of bondage, but by the fidelitie and trustinesse that he founde in hym, and by the pure honestie of his behaueour, and by the same his exaumple, did also repzeue the inhumanitie of certaine maisters, whiche dooe commonly esteme and vse their seruauntes in no better degree of regarde, then thei dooe their hozses, oz their oxen. But to the purpose, whan this Centurion had gottẽ knowelage that Jesus was goen into Capernaum: he pzocured and made out certain auncient head men of the Jewes to make instaunt request to the Lozde in their owne names, that he would vouchsalue to goe vnto his house to make his seruaunte hole again. It came of reuerence and shamefastnesse, (not of mistruste) that the Centurion first beeyng a Gentile, and secoundely a man of armes (whiche to bee was thought an vngodly thyng,) maketh suite to ỹ Lozd by meane of others, and not by hymselfe. But thei whan thei wer come vnto Jesus, suspectyng and half demyng it to bee a thyng lyke enough, that so great a benefite would not without muche a dooe bee obteined, firste foz a bondmã, secoundly foz an heathen, and thirdely foz a Centurion, that is to saie, a petycaptayne foz a Crue of soldiers: thei entreacte hym with muche carefulnesse and earnest woozdes, saiyng: Sir haue no respecte that he is a Gentile, that he is a man of armes, ne foz that this benefite is asked foz one that is but a bondeseruaunt vnder hym in his Crue. Foz he is soondzie waies a man woozthie foz whom to dooe as good a pleasure as this commeth to.

Foz he is right louyng and frendely to our nacion, and hath buylded vs a Synagogue. Than Jesus because he would shewe that no persone is vile afoze hym, if the same bee commended and sette foozth to hym by feith, went to the same place that he was called vnto. And whan he was now come somewhat nere to the house, where the partie laye sicke in his bedde, the Centurion perceiuyng that the Lozde appzoched, willed his frendes to goe mete hym, and thus to saie vnto hym: Maister, there is no cause why foz thee, to take al this labour of cummyng hither. Thy bounteous goodnesse dooeth moze now, thẽ I durst haue pzesumed to desire. I knowe thy dignitie well enough, and I knowe myne owne selfe. An heathen creature I am: a Centurion I am: and all this buisynesse that I make, is about no better a man but a bondeseruaũt. I am by myne owne iudgement, a felowe vnwoozthie, vnder whose house rooke thou shouldest put thy head, and foz this cause durst I not pzesume to come vnto the my selfe.

Foz the Jewes thynke theimselues by metyng oz cummyng of any of vs emongest theim, to bee defyled, because we are taken as men vttrely estraunged from all true seruyng and wozshippyng of God, and enwzapped with many soondzie synnes. Neuertheless the great dolour of my herte, and myne exceding great trust in thee, hath caused that I haue pzesumed to desire and aske health foz my seruaunt liyng now in extremes: whiche health thou arte hable with a woozde of thy mouthe to geue. But this is to simple and basse a matier, yea and also to light a matier foz thee to come and dooe in thyne owne persone. I coniecture this by comparison of myne owne selfe. Foz I am a man subiecte to the power of an other man, to whose commaundementes I am obedient, and haue other Soldiers also vnder me, whiche dooe all thynges that I commaunde theim: so that it is not necessarie foz me to goe about the dooyng of all thynges in myne owne persone. But in case there bee any homely oz slendze matier to dooe, I saie to this felowe: gooe, and he gooeth, and to an other: come hither, and he commeth. I saye to any of my seruauntes

whom me lusteth: doe this, and he beeyng obedient to my bydding dooeth it. If the commaundemente of suche an one as I am, haue so great autozitie, that I syttyng still, the thing that I woulde haue is neuertheless executed and dooen by men that are vnder my gouernaũce, how muche moze, though thou stiere not at all shall it be dooen, if thou with a wozde and nothyng elles, shalt geue suche commaundemente, oz cõmission to any of thy disciples. Iesus, beeyng delyted with this talke because it was full of hertie good affeccion towardes his seruaunt, and of a lowelye opinion of himselfe, and of woonderfull affiaunce towardes the Lozde: staighed soodainly and stoode still: and shewed the veraie tokens of one beeyng in a great meruaill: not because the thyng that he hearde was straunge vnto hym, (forasmuche as he knewe well enough the herte of the Centurion befoze these wozdes were spoken:) but the purpose that he went aboute was, by makyng a countenaũce of maruailling, to commende vnto the Iewes the Centurions affyaunce and assured truste in god: and also to embzaid theim with their vnbelief, by thys exaumple of a mã beeyng bothe an heathen, and a souldier. Iesus therefoze making delaye of an answere to the Centurion, turned to the multytude of the Iewes, that accompaigned him, and saied: This one thing I affirme vnto you of certeintie, that yet vnto thys daye I haue not found ne knowen so muche faith in all the nacion of Israel. I oz the seniours of the Iewes that had come vnto hym, did lesse beleue on him, in that they made suche earnest desire to haue the lozdes owne pzesence there, and in that they haike my trusted that Iesus woulde not haue healed the seruaunte of an heathẽ man, onlesse they had alleged his hertie fauour towardes the nacion of the Israelites, as though the Lozde were a geuer of his benefites foz humain oz wozldely affeccions, oz foz the dignitie & woozthynesse of the persone: and not muche rather to the faithfull truste of ỹ peticioner. Iesus therfoze, (after that he had affirmed vnto theim that a tyme should come, whan suche as by the Iewes estimacion wer reputed foz heathẽ and foz synners, should thzough the commendacion of fayth be receyued vnto the dignitie of the nacion of Israell, these persons reiected, who beeyng by naturall descente the childzen of Abzaham, had thzough their vnbelief made thẽ selfes vnwoozthye suche a paterne oz heade stocke and linage,) sayed vnto the Centurion, (who at the laste was come himselfe to:) goe thy wayes: foz the thyng that thou hast beleued maie be dooen, is dooen, thy seruaunte is perfectly hole. And as he was in returnyng homward he had knowelage by his seruauntes metyng him on ỹ waie, ỹ his seruaunte was euen at the selfsame tyme soodainly deliuered frõ his disease, in whiche ỹ lozd had saied: thy seruaũt lyueth. Foz so largely dooeth the vertue & efficacie of Iesus wozde extende, ỹ it dooeth vi no lesse fruicte oz benefite helpe persones, absent, & ferre distaũt, thẽ those ỹ wer pzesent vi in his sight oz reache, if their faithfull belief & affiaunce in hym did hable thẽ as apte & woozthie to receiue their godly desire foz their faythes sake, especially whã the exaũple was suche, as might either put the Gentiles in hope & coumfozte of goddes grace towardes theim, oz els bee a monicion to the Iewes that foz defaut of the true faith, they shoulde lese ỹ fauour of God, whiche they should wilfully and obstinately reiect and cast of whan it were offered. Foz certes this pzesent exaũple was but an image oz figure of ỹ Gẽtiles afterward to come into ỹ felowship of ỹ grace of ỹ ghospel, thzough pure faith, wout ỹ obseruaciõ of Moses law, & yet neuertheless by ỹ cõmẽdaciõ of ỹ law after a sozt. Foz ỹ law was as a nozice oz a first schole maister & bringer vp of mẽ vnto Chzist, & frõ ỹ Iewes did the oziginal preaching of ỹ ghospel first pcede. And certes foz a figure of this matier & nothig els it was, ỹ the elders of the Iewes doe cõmende the Centurions cause, and dooe speake foz him vnto Iesus: & the same Iewes dooe accõpaignie Iesus

into

into the Centurions house, whom thei would and did afterwarde dryeue out of their owne temple.

¶ And it fortuned after this, that he went into a citie whiche is called Naim, and many of his disciples went with hym, and muche people. Whan he came nigh to the gate of the citie: beholde, there was a dead man carryed out, whiche was the onely soonne of his mother, and she was a wedowe, and muche people of the citie was with hir. And whan the Lorde sawe hir, he had compassion on hir, and said vnto hir: wepe not. And he came nigh and touched the coffyn: and thei that bare hym stoode styll. And he saied, young man, I saie vnto thee, aryse. And he that was dead, sate vp, and bega to speake. And he deliuered hym to his mother. And there came a feare on theim all. And thei gaue the glory vnto god, saiyng: A great prophete is rysen vp emong vs, and god hath visited his people. And this rumour of hym went foorth throughout all Jewrye, and throughout all the regions whiche lye round about. The texte.

And forsouth the Lorde, to thentente that the sede of euangelicall doctrine might ferther and ferther be spred abrode, did oftentymes remoue and departe from one place to an other. And so it befell, that leauing the citie of Capernaū, he passed by the citie of Naim, whiche lyeth frō the mountayne Thabor much aboute the distaunce of two myles, to wardes the South coaste, not ferre frō Endor. And whan he thither went, his disciples folowed hym, of whom by this tyme there was a great noumber: & besydes theim there went also a great multitude of the common people of all sortes and degrees. And whan ỹ Lord was now not ferre from the gate of the citie, beholde an occasion of an other newe miracle. There came a dead corpse carryed on mennes backes to wardes buriyng with a great coumpaignie of people. And a doulfull matier it was, first because it was a verai young man that was dead, and taken from his lyfe euen in the verai flower of his age: secondarily, because it was the onely soonne of a wedowe, who beeyng depriued of the coumforte of an housebande, had sette all the hope and staigh of her lyfe in the same hir soonne. This wedowe therefore testified the woefull tormētyng of hir herte bothe with weepyng teres, and also with many pieteous woordes of lamentacion, suche as extreme rageyng dolour dooeth commonly putte in folkes myndes to speake. The great waillyng of the wedowe together with the vntipe death of the young strieplyng, caused the rest of the coumpaignie also to wepe, as many as for kyndenesse and bonde of neighbourhood went folowyng the corpse. Whan ỹ Lord Jesus beeyng moste full of mercie and pitie had seen this sight, he tooke compassion on the wedowe, and shewed hymselfe an effectuall counforter vnto hir, that had none els to bee hir counforter: he holpe hir bothe in woordes and also in dede. Woman, saieth he, make no more weppyng. And whan he had so saied, he came vnto the biere wheron the dead mā was carryed, and put his hande to it. And immediatly thei whiche carryed the corpse staighed. Here bothe coumpaignies earnestly herkenyng, aswell thei that accoumpaignied the wedowe, as also they that came with the Lorde, Jesus turnyng to the young mā that was deade: young man (q he) I saie to thee: Aryse. At this woorde immediatly the young mā, euen as it had been one newely awakened, and reised out of his sleype sate vpright on the biere: and to thentente that it shoulde bee the more euident a token that his lyfe was restored hym, he begoonne to speake. And this speakyng dyd ferthermore also declare the lustie freashnesse and heartynesse of spirite in hym.

Behold there was a dead man carryed out. ss.

Whan the Lorde sawe hir he had cōpassiō on her.

And he that was dead, sate vp & begoōne to speake.

And when he had now lept down from the biere, and cleuyng fast vnto Jesus by whom he perceiued that his lyfe had been restored vnto hym, was styll rendryng thankes for it: the Lorde delyuered hym vnto his mother, to haue hym home with hir, goyng now on his owne feete, whom she had caused after he was dead, to bee carried to wardes buriyng on lower mennes shoulders. And thus truely was the matier dooē as touchyng the storie, but not without a significacion of ghostly doctrine. The wedowe beyng a mother, representeth

the churche. Forsouth euen this is the same wedowe whō the prophete Esai doeth cōforte, saiyng: Bee glad thou barain ỳ bryngest not foorth chyldren, reioyce thou ỳ art nothyng towardes bearyng, for mo are the childzen of the forsaken, than of hir that hath an husbande. The synagogue trusteth altogether in her spouse Moses: it maketh great bauntes of the chyldzen of Abzahā, beeyng eguall in noumber to the sande that lieth on the sea shore. The churche after the estimacion of the worlde, semeth destitute of hir spouse, who hath conueighed himself vp into heauē: and at the first she semed barain, and wout hope of any yssue or succession, (the Iewes & also the princes of this worlde labouryng that al memorie of Iesus whom they supposed to bee vtterly destroyed & dead, myght vtterly bee takē awaie and abolished for euer.) This wedow doeth dayly bring foorth, not childzen of this worlde, but childzē of ỳ lyght: neither doeth she bring theim foorth to Moses, who taught thynges earthly, but vnto Christe, who teacheth & also promyseth thinges heauenly. She bringeth theim foorth, not to death, but to immortalitie. She groneth daily in bzingīg forth childzē yet vnshapē & vnperfeict, vntil thei haue receiued the spirite of the ghospell, & vntill Christe bee brought to perfeict shape in thē: A true mother she is, & singulerlie doeth she loue hir childzē, whō wt great carefulnesse she frameth and traineth, vntill they maie growe to full age, & maye bee brought vp to the strength of perfeict men. For loue & deuocion towardes god also hath it infancie, & it hath it commyng forewarde in growthe of age. That if at any tymeit fortune any of hir childzen to dye, she wepeth and can not be coumforted, nor wepeth any lesse for him, then if she had had none but hym alone, whom she loste. Innocencie whiche is geuen through euangelical faith is lyfe, and synne is death. We see with how great affeccion mothers dooe mourne for the bodily corpses of their childzen: but muche more tendrely dooeth the churche wepe and waill for one that after baptisme is fallen again to any deadly synne: and more pensife she is for the death of one synner, then ỳ Synagogue is glad of foure score and nynetene ryghteous. Well than, foorth is the dead man borne of foure carriers: that is to saie, of the inordinate desires of this worlde, whiche hauing the dead corpse on their shoulders beeyng now destitute of the holy ghoste, lacking now all felyng of himself, beyng now dead allepe in his owne naughtie vices, carrye hym down streight to the graue of euerlastyng despaire. The churche furthermore hath gates, by whiche she casteth out deade folkes, lest that with the stinking of the dead corpse, the others also that are yet hole, maye bee infected. She hath other gates also, by whiche to receiue in suche as are called to lyfe agayne of the Lorde. As she bringeth not foorth into life, but by the spirite of Christe, so dooeth she not receiue into life again, but whō Christ dooeth call backe again. The porters ỳ carrye the dead, neuer stoppe ne staigh vntil they come euē to ỳ graue. For who so hath made al his resting place here in this worlde, & who so hath ons leat himself at large to bee led wt synneful affeccions, ceasseth not wt dānable procedyng to fall cōtynually to worse & worse, vntill he come to ỳ maigne depth of euilles, and is deliuered to his lustes abominable. And all ỳ while, naught doeth the mother but wepe, yea and all the coumpaignie of his coūtreymen dooe wepe, sorowyng that the dead is caste out, whome they wishe to returne to lyfe again. And these verily are the praiers of our mother the churche, these been hir teres, and these are the sighes and gronynges of the godly persones, makyng mone and sorowe for the death of a synner. Thys young strieplyng was dead, not beeyng yet confirmed with the spirite of the ghospel, and so muche the more woorthie of mercie, because that the same mā whō they had hoped & trusted should through ỳ spirite of Christ haue prospe-

red and

red and growen forewarde vnto the highest degree of euangelicall godlynesse, hym they see now past life, and void of any spirite, and by moste mercilesse porters to bee euen in caryng out towarde the derke pitte of the graue. But yet neuertheless the mother all the whyle foloweth: the folke of the toune also dooe folowe (for charitie can scarcely by any meane despair) and with teres, with fetyng sighes, & with woefull lamentacions thei declare what thyng thei wishe. But the thyng that thei wishe lyeth not in their power to geue, neither bee they hable to kepe hym still, whan lyfe was once departed, nor yet of power to reise hym vp again, after he was dead. To mānes power he was dead, and past all possibilitie of callyng again to lyfe. But al is wel enough. At the wepyng teres of his churche Jesus cometh, and meteth theim: luckie and blissed at all tymes is ỹ metyng of our saluedur with any body. He casteth an iye on his wedowe, luckye and blissed at all tymes is the mercifull lordes beholdyng of any bodye. He casteth no iye on the dead bodye, who because he thought not hymselfe to bee in any nede of mercie, did not yet seme woorthie the mercie of Jesus: but the earnest affeccion and zele of the churche dooeth that obteine, whiche the synner beeyng desperate and past all grace dooeth not so muche as wishe. The Lorde biddeth the mournyng to bee ceassed, bryngyng theim in hope of ioye to folow after: he putteth his hande to the biere: The porters of the dead corpse dooe stande still. The first poyncte of hope, that one is in the waie of emēdyng again towardes innocencie is, not to goe any ferther in naughtinesse. He that ceasseth to bee worse then he was, geueth yet some tokē of hope on hymselfe, that he wil one daie weaxe better. And yet doeth this not so fortune, onlesse Jesus vouchesalue with his mightifull hande to touche the biere. The hande of Jesus setteth an ende vnto all wicked desires or appetites, that ỹ partie shall now ceasse from all naughtynesse, whiche was in carryng to ỹ graue. The churche in dede praieth, she maketh great entreactyng, she exhorteth, she chydeth suche persones as dooe offende, because she woulde haue theim to emende and bee in perfeicte reste from their viciousnesse. But all this in vain, onlesse Jesus with his secrete vertue and power should touche the solle of the synner beeyng dead. For Jesus is the lyfe of euerye man, yea, euen of the dead too. And good hope there is that lyfe wil come again, whan Jesus vouchesalueth to touche the biere: but the hertynesse of lyfe dooeth not yet returne, onlesse the Lorde dooe speake vnto the dead. At the voice of whom onely and none els the dead dooe reuiue again, yea, although they haue been laied in graue, yea and haue lyen of fower daies contynuaunce there: to thentente, that no man shoulde thynke any synners to bee so ferre past grace, of whose recouerye to grace again the charitie of the churche shoulde despaire. Lazarus was carryed out, he was buiryed, he laye stynkyng allreadye in his graue, yet was there wepyng and waillyng made for hym all the whyle, and at the voyce of Jesus callyng hym, he came foorth of his sepulchre. And in dede Lazarus was with somewhat more a dooe reised to lyfe. For Jesus at that present dyd (as it wer) rore out in his spirite, he wept, and was sore troubled in hymselfe: not for that it was any harder for hym to reyse one that had lyen fower dayes buiryed, then one whose lyefe departed but euen nowe out of his bodye: but to shewe how hardely suche persones come to emendemente, as haue of long contynuaunce accustomed theimselfes vnto viciousnesse. Jesus cast an iye on the wedowe, and she leaft wepyng: he shall lykewyse caste an iye on the dead persone, and he shall begynne to lyue. The moste mercifull Lorde therefore turned hymselfe to the partie that laye there dead, thou young man (q̄ he) I saye vnto thee: Aryse. He cannot choose, but reuiue again, to whom any woordes shall bee spoken out of Jesus mouth: yea, although he wer dead.

For the woordes he speaketh, are al spirite & life. What folowed of all this? He

reuiued again to innocencie, ẏ was dead in synnes: he setteth him selfe vpright, who afore laie still hauyng no feleyng of him selfe: and (the whiche is the moste euidēt token of a mynde corrected to goodnesse) he begynneth to speake, cōfessyng his owne synnes, & geuyng thankes to the mercie of God. He is restored to his mother aliues man again, and where he was afore in carryng to hys graue with great mournyng of many people, he is now with muche greater ioye of theim all brought home again. For this propertie hath true godlynesse, ẏ it loueth suche men muche the better, whiche haue emended frō great enormities to the ernest endeuour of ledyng a better life. For in these dooeth the goodnesse of God more better appere, then in suche as haue neuer fallē into any grieuous crime or enormitie. The mother reioyceth ẏ she hath receiued her sōne again: And they whiche afore did mourne for the corpse, doe now reioyce: and not only doe they reioyce, but also euerie one of thē, as many as wer present at this sighte, were taken with a certain feare. For suche as are so openly eiuill and incurable, the churche casteth out of hir felowshyp as dead corpses: to thende that by the exaūple of one, many maie be afeard to synne. But the same compaignie dooe prayse & magnifie the mercie of God, by whose power the dead retourne to lyfe again. For so notable a miracle seen, ẏ same people saied: A great prophete is there sprong vp emongst vs, & God hath taken regard to his people. For the Jewes did as yet deme ne suppose no higher thyng of Christe, but that he was somme notable prophete. And of this acte also dyd ẏ fame of the Lorde Jesus growe, the bruite of the matier beyng spred abrode, not only throughout al Jewery, but also throughout al the coastes on euery syde that lyeth about fluime Jordane, where John had afore baptised aswel the other people, as also Jesus selfe.

And there came a feare on theim all.

A great prophete is arisen vp emōg vs. &c.

The texte.

¶ And the disciples of John shewed hym of all these thinges. And John called vnto hym two of his disciples, and sent theim to Jesus, saiyng: Art thou he that should come: or shall we looke for an other? when the men were come vnto hym, they saied: John Baptiste hath sent vs vnto thee, saiyng: Art thou he that should come, or shall we await for an other? And in that same houre he cured many of their infirmities and plagues, and of euill spirites, and vnto many that were blynd he gaue sight. And he aunswered and saied vnto them: Goe your waies, and bring worde again to John, what thinges ye haue seen & heard, how that the blynd see, the hault goe, the lepres are clensed, the deaf heare, the dead aryse again to the poore is the glad tydinges preached, and happie is he, that is not offended at me.

Than certain of Johns disciples, half enuiyng at so great successe of the thinges, that were wrought and dooen by the hādes of Jesus, and hauyng a certain spiece of enuie at his name, weaxing euery one daie more famous then other, and in manier derkenyng the glorie of John, of whō they had an high opinion: make relacion vnto John, lyng fast bound in the prison, of all the thynges that Jesus spake and did.

John therefore of purpose to remedie and cure this affectionate mynde of his disciples, called two of thē aparte vnto him, & sent thē vnto Jesus, to demaūde of him this question: Art thou he ẏ was saied should come, or els dooe we looke for an other? John had so often alreadie geuen testimonie of Christ, & also poinctyng at him with his fynger, had saied of him: Beholde ẏ lambe of God: Beholde him that taketh awaie the synnes of the worlde. And nothyng is there more contrarie to all reason, then to thinke that so great a prophete as John, beeyng nowe nere vnto his death, should begynne to doubte. For though his bodye were in prison, yet was not his testimonie of Christe boundin chaines: neither did the derkenesse of the prisō any thing dymme his iudgemente concernyng Christe. For whom he had acknowelaged in his mo-

Art thou he ẏ should come. &c.

thers

thers wombe, hym did he no lesse acknowelage in the prieson. But the singular good man iudged it so to bee moste expedient, that he might by this waie, as it wer, make delyuerie of his disciples into the handes of Jesus. Whan Johns disciples therfore had dooen their message to Christe after the same manier and fourme as their maister had geuen theim in commission, the Lorde Jesus dyd at the first make theim no aunswer: But many miracles dooen in their presence, right many sondrie maladies driuen out from suche as wer sicke, many vncurable euils put awaie frō men, vncleane spirites cast out of men with a worde, the sighte restored vnto many that wer blynd: at last thus he aunswered theim: To what purpose is it for me to geue sentence of myselfe, who I am? There is no testimonie more clere out of doubte, then the testimonie of a mannes actes. Goe your waies and beare woorde vnto John, what ye haue seen with your iyes, and what ye haue heard with your eares. The blynde receiue theyr sight: thei that wer lame, are made hable to walke: lepres are made clene: the deaf haue their hearyng restored: the dead returne to lyfe again: the poore and lowe dooe embrace the glad newes of saluacion: accordyng to the prophecie of Esaie, whiche saieth: He hath sent me to preache the ghospell vnto the poore. John preached the kyngdome of heauen to bee at hande. Weigh ye with your selfes, whether these thynges whiche ye see, bee thynges woorthie and semyng for the kyngdome of heauē. And blissed is he, that shall not turne these thynges which I dooe for the health of men, into an occasion of slaundre to hymselfeward. For as the greatnesse of the thynges wrought by me, shall stiere many persones to enuie against me: so shall the weakenesse of this bodye, bee occasion of slaundre to a great maignie. With this saiyng Jesus did secretely checke the enuie of Johns disciples, geuyng also therewithall a bywoorde of knowelage that it would so come to passe, that the worldely open shame of the crosse, (by whiche in any wyse the mysterie of the kyngdome of heauen was to bee executed and accomplished) would turne many mennes hertes awaie from the doctrine of the ghospell: and ferther, that blessed shoulde they bee, who neither woulde beare enuie ne grutche at his glorie, ne as men dismaied or troubled with his reproche of open death, would sterte backe from his holsome doctrine.

Goe your waies & bring woorde again to Iohn, what ye haue seen, &c.

And happie is he that is not offended in me.

¶ And whan the messagiers of John wer departed, he began to speake vnto the people concernyng John. What went ye out into the wildernesse for to see? A rede shaken with the wynde? But what went ye out for to see? A man clothed in softe rayment? Beholde, they whiche are gorgeously apparelled, and lyue delycately, are in kynges courtes. But what went ye foorth to see? A prophete? yea I saie to you, and more then a prophete. This is he, of whom it is wryten: Beholde, I send my aungell before thy face whiche shall prepaire thy waie before thee. For I saye vnto you: emong womens children, is there not a greatter prophete then John Baptiste.

The texte.

And whan Johns disciples wer gon their waie, to reporte vnto hym the aunswer of Jesus: the Lorde begoonne largely to speake in ỳ praise of John, to thentente that none of theim shoulde by reason of demaundyng the former questiō by his disciples, mystrust or suspecte John hymselfe to bee any thyng wauerying: or, concernyng his owne testimonie that he had afore gyuen of Jesus, to haue now chaunged his mynde, and to bee halfe in a doubte of the same. Jesus therefore remoueth awaie from John the suspicion of inconstauncie, and also maketh Johns testimonie concernyng hym, to bee of the more credēce and weight, in suche wyse extollyng Johns excellēt vertues, that yet neuertheless he gaue hym not the title of Messias, whiche title certain persones for a good long space did labour to geue vnto hym. And in this manier it was that Jesus spake. ỳ ye suspecte (saieth he) that John, who a good whyle seng, gaue testimonye of me, to bee nowe of a wauerying mynde, why than did ye a great whyle agon leaue the tounes after that sorte, and renne full and wholle into de-

What went ye out into ỳ wildernesse for to see? A rede, &c.

serte places to see the man: to see a reede (trowe ye) that is blowen to and fro with the wynde and neuer long abydeth stedfast. But goe to yet, what went ye foorth at last to see? A man (trowe ye) gaily apparelled in softe silkes, that he maie with deliciousnesse of fare or with ambicion of honour bee corrupted. But this suspicion cannot light on a mā, whiche wēt clothed in a camels hide, whiche gyrt his loygnes with a rough thong of hearie leather, whiche lyued with grasshoppers to his meate, and with plain water to his drynke, and whiche, whereas he susteined his lyfe with no fyner diete then this, did besydes also fast verai often. Whom gorgeous araie dooeth best please, whō deliciousnesse of meates dooeth delite: suche dooe seke and make shift to bee in kynges courtes. And on suche persones as haue a great desire to the thynges aboue said, the suspicion of a corrupt sentence and mynde, of inconstauncie and wauering, or of plain flaterie maie perchaunce lighte. But John hath preferred wildernesse before ỳ courtes of princes: he hath preferred ỳ hearie hyde of camels before veluettes and sylkes, and before garmētes of clothe of golde, or set with precious stones: wylde honey and locustes hathe he preferred before the marcspaines and other swete delycates of kynges: and plaine water before ỳ swete hypocras of the ryche men. And how that John can in no wise flatre, the verai priesone that he is in, dooeth sufficiently crye. There is therefore no cause why any man should suspecte that John did afore for any mannes pleasure or fauour geue so high and woorthie testimonie of me, and now to haue chaunged his mynde. But yet woulde I fain knowe, what thyng called you foorth into wildernesse, was it (trowe ye) to see a prophete? In dede he openly confessed ỳ he was not the Messias, yet this one thyng dooe I affirme vnto you, if ye rāne foorth into wildernesse for that cause, to see a prophete, ye are not frustrate ne deceiued of the thyng ye looked for. Ye haue in verai true dede seen a prophete, yea and more then a prophete too. For thilkame is verai he, of whom Esai lōg and many a daie gon did prophecie, that he should be the forgoer of Messias. Beholde (saieth he) I send my messagier before thy face, whiche shall prepaire thy waie before thee. For the prophetes did by derke mystical saiynges forshew certain thynges long after to come: but this John did with his fynger, poynct to Messias and shewe hym, whan he came. Therefore thei that thynke highly of John, dooe thynke rightly and well. For thus muche I affirme vnto you al: Emōg al ỳ mē ỳ are now in this tyme, or afore tymes hitherto haue bēe borne of womē, there hath not any prophete arysē greatter or more excellēt thē John.

The texte. Neuertheleſſe, he that is leſſe in the kyngdome of God, is greatter then he. And all the people, and publicans that heard hym, iuſtified God: and wer baptiſed with the baptiſme of Iohn. But the phariſees and lawiers deſpiſed the coūſaill of God againſt theimſelues, and wer not baptiſed of hym. And the Lorde ſaied: Wherunto ſhall I lyken the mē of this generacion: and what thyng ar they lyke? Thei are lyke vnto childrē ſittyng in the mercate place, and cryng one to an other, & ſaiyng, We haue pyped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not wept. For John baptiſte came, neither eatyng breade nor drynkyng wyne, & ye ſaye, He hath the deiuill. The ſoenne of man is come, and eateth and drynketh, and ye ſaye, beholde a glutonous man, and an vnmeaſurable drynker of wyne, a frende of publicans and ſynners. And wyſdome is iuſtified of al hir chyldrē.

It is great and great enough that I dooe nowe witneſſe of hym. But the thyng that some aſſigne vnto hym, he wyll not hymſelfe acknowelage ne take as due vnto hym. For there is one greatter then he in vertue to dooe thynges, and alſo in dignitie, who neuertheleſſe after the opinion and acceptacion of the people is inferiour to hym in the kyngdome of heauen. The ſtreight liuyng of hym, and his gooyng into deſerte out of all coumpaignie thei dooe highly eſteme, and the familiaritie of this other thei dooe cōtemne. The dignitie of John thei haue in reuerence, at the glorie of this other thei haue enuie. The doctrine of hym thei did embrace, the doctrine of this other thei ſlaundre & depraue. He preached baptiſme vnto repentaūce, for he affirmed the kyngdome of heauen

of heauen to approche, and to the voyce of hym herkened euerie bodye, aswell the ignoraũte and inferiour people, as also publicanes, soldiers, and harlottes, makyng haste to the baptisme ỹ John ministred vnto theim, confessyng theimselfes to bee synners, and beeyng desirous and fain to bee washed frõ their synnes. And so did they glorifie the righteousnesse of God, acknowelagyng theyr owne vnrighteousnesse, forasmuche as no creature is clene from great synne sauyng onely God, and embracyng the goodnesse of God, who hath made promysse that he will freely forgeue all the offenses, and transgressions of the former lyke vnto all persones that with syncere truste and affiaunce, will take their refuge vnto him. And contrarie wyse, the Pharisees, ỹ Scribes, & the lawiers, whyle they reken shame to acknowelage their owne iniquitie, thei haue rather willed to make God a lyer, thẽ to embrace the trueth: and therfore thought thei shorne to bee baptised of John, vnto their confusion and castyng awaie, despysyng the mercifull counsaill of God, who hath appoynted and determined to abolisshe the synnes of all mortall people by this moste easie and ientill waie. For what is a more easie thyng, then to confesse, and so to bee diept in water not for that innocencie was or might bee geuen by John: but for that the baptisme and preachyng of John did make a preparatif to the same innocencie, to the ende that the more noumbre of persones might bee brought to saluaciõ through the preachyng of hym, to whom John was as a forerenner and messagier, in case he shoulde fynde their hertes and myndes allreadie prepaired to receyue it. There was nothyng of al the premisses vnaduisedly dooen, or wout a good grounde: but the prouidence of God disposed all thynges to the health and saluacion of mankynde. And the poore commoners, the people of the most lowest sorte, and synners, who semed to be ferthest out of the waie from true godlynesse, and veraie ferre shorte of the knowelage of the lawe: suche men embraced the beneficiall and merciful goodnesse of God. And contrarie wise they whom it behoued moste of all to vnderstande, that these thynges wer promysed by the holy saiynges of the Prophetes, and who also semed to bee the verai pillours of all deuout holynesse, haue vttrely refused the bounteous goodnesse of God, beeyng offred vnto theim, and haue felt nomanier compunccion, to repentaunce or emendemente, neither at Johns preachyng, nor yet at myne. And Jesus saiyng this obstinate malice plain in their face, brought in a similitude of this sorte in his communicacion.

And all the people & publicans that heard him, iustified god. &c.

What shall I than saie of the people of this peruerse generaciõ, or to what thyng shall I saie theim to bee lyke? Thei maie bee lykened vnto boyes, whom we see sittyng together in the opẽ strete, which boyes aunsweryng one an other in their plaiyng, vse thus to saie: we haue played you mery songes vpon our pypes, and yet haue ye been thereby nothyng moued to daunce: we haue played you mournyng songes, and yet haue ye not wept. Thissame prouerbe beeyng taken of the common guyse of childzen in the strete, did the Lord Jesus applye and compare vnto the obstinate Jewes, who neither with the streight liuyng of John wer moued to any feare of goddes vẽgeaunce: nor yet wt ỹ courteous familiaritie, and beneficiall dooynges of Christe, wer any thyng stiered vnto ỹ loue of him. For there came John (saieth Jesus) with singular streightenesse of liuyng, bothe preachyng repentaunce, and also giuyng an exaumple of repentaunce, neither eatyng any breade, ne drynkyng any wyne, but liuyng in wildernesse, clothed in a pilche of a camels hyde, and girte with a gyrdle of lether. But for all these thynges so ferre wer ye from all repentaunce, that the thyng which was dooen for to emende you, ye turned into surmuised slaundres and querels, saiyng. He lacketh common reason, he hath a deuill in hym. The soonne of mã is come eekyng by the contrarye waye, to bryng you to saluacion, that is to wete as a mã familiar and readie to mete or speake with al persones ỹ would,

We haue pyped to you, & ye haue not daunced, &c.

The soonne of mã is come and eateth & drynketh.

makyng

makyng no shew of any new streightnesse of liuyng, nor manacyng or threatenyng any punishemente: but alluryng all persones with benefites vnto the loue of hym, eatyng and drynkyng as other folkes vse to dooe, beeyng conuersaunt emong all sortes of men whatsoeuer they wer, nor differyng from other men either in his meate, or els in his araie. And this mānes humanitie and curteous behaueour wherewith ye ought to haue been prouoked vnto better waies, ye turne into an occasion of slaundreous reprochefulnesse, saiyng: Beholde a glutonous felowe, a drynker of wyne, a frende of publicanes, and of synners.

Wysdome is iustified of al hir childre.

But yet nothyng preuailed the malice of men against the worckyng or purpose of the wysedome of God. For the righteousnesse of God was euen by that meanes glorified with all the chyldren beeyng geuen to euangelical wysedome, after that it was well to bee knowen that nothyng was leaft vndooen for the sauyng of all creatures: but yet the eiuill and the proude, refusyng the free gyfte of God, by theyr owne iust and true desertes to bee cast of and to bee condempned: and in theyr stede publicanes, harlottes, synners, and heathen to bee rightfully admitted to the partakyng and felowefhip of saluacio. So was it prophecied afore that bee it shoulde, and so did it proue: So was it reason that it should come to passe, and so came it to passe in dede. Thei that vaunted theimselfes to bee godly men and righteous, wer for their vnbelief reiected and put awaie from the free gyft of euangelicall saluacion: and cōtrarywyse, suche men as through promptenesse of belieuyng, and through vncorrupt affeccion haue violentely brast in for to come to the Lorde, wer thei neuer so secular, wer thei neuer so muche to bee abhorred, wer thei neuer so muche defoyled with synfulnesse: haue been receyued to the felowefhip and brotherhood of the kyngdome of heauen.

The texte. ¶ And one of the Pharisees desired hym that he would eate with hym. And he went into the Pharisees house, and sate down to meate. And beholde, a womā in that citie (which was a synner,) as soone as she knewe that Jesus sate at meate in the Pharisees house, she brought an Alablastre boxe of oynctemente, and stood at his fete behynd hym weyng, and began to washe his fete with teares, and dyd wype theim with the heares of hir head, and kyssed his fete, and enoynted theim with the oynctemente. When the Pharisee (whiche had bidden hym) sawe that, he spake within hymself, saiyng: If this mā wer a Prophete, he woulde surely knowe who and what manier a woman this is that toucheth hym, for she is a synner.

And beholde, there folowed hyanby in the necke hereof a certain matier, wherein the case selfe should laye plainly before their iyes, the same that ỹ Lord had taught in woordes, concernyng the puttyng awaie of suche as thought theimselfes righteous, and the receiuyng of synners to grace and fauour. The Pharisees ferre aboue other men wer puffed vp in pryde: by reason of knowelage of the lawe, and for the opinion that the people had of their holynesse. And so it befell that one of theim praied the Lorde to take a repaste at home at his house. Neither did Jesus disdeigne the same to dooe, who denyed no mā to haue his presence that would. And whan he beeyng entred into the Pharisees house was set down at the table: beholde a certain woman, whiche within the same citie was knowen for a notorious synner, as soonne as she knewe that ỹ moste mercifull Lorde Jesus, (who would debarre no creature from cummyng to hym, who also did moste promptely and readilye helpe all the eiuils of all persones) was there presente: she altogether myslykyng hir selfe for hir synnefulnesse, but yet conceiuyng gret truste and affiaunce of the mercifull goodnesse of Jesus, did (as ye would saie) breake in parforce into the Pharisees house. The ardent desire of hir herte had shaken of all shame from hir, though she knewe well enough with how great stately disdeignefulnesse, & straunge countenaunce the pharisaical sorte vsed to turne awaie their faces frō synners, and not once to

A woman in the citie which was a synner, &c.

looke

looke vpon theim, whereas theimselfe withinfoorth swimmed as full as their skyn might hold, of muche more grieuous vices. And with hir she brought the precious thynges of hir moste chief pleasures and nicitie, that she had yet remainyng with hir as monumentes and tokens of remembraunce of hir former lyfe, (whiche lyfe she now abhorred,) and vpon Christe (in the heauenly loue of whom she now burned) it was hir entente without makyng any store therof, pleteously to poure it out, & in cherishyng of hym to bestowe al these precious and fyne thynges, wherwith she had afore tymes naughtily serued hir owne delicate pleasure, and had made hir self amiable vnto the worlde. And ỹ thyng that she brought was a fyne delicate lytell bore of swete oynctemente and sauours, whiche vessell thei called Alablastre, of a Greke terme, because of the smothenesse of it (whiche letteth, that one maie vneath take it vp, and holde it in his handes for slippyng.) But the oynctemente was specially good and fyne, and had coste a great summe of money, for so small a thyng. And in olde tyme suche as wer bonde seruauntes to the sensuall pleasures of the fleashe, did verai greatly delyte in swete oynctementes and perfumes, and especially in coũpaignie at any banquettynges. But see and note the holy importunitie of this woman beeyng a synner. She dyd not onely leoperde as an vnbidden geaste boldely to entre into the house of a Pharisee: but also euen as she was decked and trimmed in hir araie, came in boldely into the coumpaignie as thei satte at the bourde. And because the tables of the parlour stoode so, that thei letted hir to come and cast hir self down prostrate on the forefyde at the fete of Jesus: she stood behind at his backe and (aswell as she might dooe,) begoonne to washe his fete with teres of wepyng, marryng for hir solle healthy the beautie of hir iyes, whiche of long tyme afore she was woont in the waie of abominacion to peyncte with Stibie: and the fete of Jesus beyng well washed with teres tryclyng down from hir iyes lyke the droppes of rayne in a shower, she wyped drie again, not with any towell of lynnen, but with ỹ heares of hir own head, whiche she had vntill that daie, customablye vsed for the delycate and sensuall pleasure of the fleashe, to enoynct with swete perfume, to dye with colours, to kembe, and to brede with wrythes of golde enterlaced emong it. The woondrefull loue also of this woman beeyng a synner, was with all this not yet satisfyed: but after that Jesus fete wer so washed and wyped shee leaft not kyssyng of thẽ: But all the thynges whiche wer once ỹ instrumẽtes of her fylthie pleasures, she now turned to the obedient seruice of hym, who onely, and none but he, is to bee loued. Thou hast now the plain facĩo of a synner, through vnsaciable importunitie of ardent loue, and through stedfastnesse of feith, breakyng parforce into the kyngdome of heauen. Now on the other syde haue thou a paterne of the Jewe, who through his presumpteous conceipte of hymself, and his vnbeleefe, maketh hymselfe vnwoorthie the mercifull goodnesse of God, that is offreed. The Pharisee which had desiered Jesus to dyner, whã he sawe this, whereas his parte had been to fauour the woman of suche a feruẽte good zele presseyng in, with so great humilitie submittyng hir selfe to Jesus, and by so many tokens protestyng an earnest repentaunce of hir former lyfe: and whereas he should haue loued the mercifulnesse of Jesus, who putteth awai no persone from hym, he is moued to the slaundreous mysiudgyng of theim bothe. For this did he thynke within hymselfe: This man if he wer a Prophete suche an one as he is reputed to bee, forsooth he could not bee ignoraunt, what woman and of what sorte she wer, that thus toucheth hym with hir handes. For a cõmon harlotte she is, and a woman of notorious vnchaste liuyng: which thyng if he dyd know, he would not suffre hymself to bee defoyled with the touchyng of a bodye polluted and vncleane. For the Pharisee thought holy men to bee polluted if thei dyd but so muche as once talke with a synner. Suche was the

She brought an Alablastre bore of oynctments.

And did wipe theim with ỹ heare of hir head, &c.

When the Pharisee whiche had bidde him, &c.

For she is a synner.

stately

ſtately proude braggues of countrefaicted righteouſneſſe, through whiche the Jewes ſtood highly in theyr owne conceiptes incurryng the indignacion of God thereby.

The texte. ¶And Jeſus aunſwered, and ſaied vnto hym: Symon I haue ſomewhat to ſaie vnto thee. And he ſaied: maiſter ſaie on. There was a certain lender whiche had two debtours, the one ought fyue houndreth pens, and the other fiftie. Whan thei had nothyng to paie, he forgaue theim bothe. Tell me therefore, whether of theim will loue hym moſte? Simon aunſwered and ſaied: I ſuppoſe that he to whom he forgaue moſte. And he ſaied vnto him: thou haſt truely iudged. And he turned to the woman, and ſaied vnto Simon: ſeeſt thou this womã? I entered into thy houſe, thou gaueſt me no water for my fete: but ſhe hath waſhed my fete with teares, and wyped them with the heares of hir head. Thou gaueſt me no kyſſe. But ſhe ſens the tyme I came in, hath not ceaſſed to kyſſe my fete. My head with oyle thou diddeſt not enoynct: but ſhe hath enoynted my fete with oynctemente. Wherefore I ſaie vnto the: many ſynnes are forgeuen hir, for ſhe loued muche. To whom leſſe is forgeuen, the ſame dooeth leſſe loue. And he ſaied vnto hir, thy ſynnes are forgeuen thee.

But Jeſus to thentente that he woulde ſo muche the more declare hymſelfe to bee a Prophete, made aunſwere vnto the ſecrete thought of the Phariſee: Symon (ſaye he) I haue a thyng to tel thee. Than ſaied the Phariſee: Maiſter, ſaye on, what is it? Than Jeſus, ſeeyng the Phariſee to geue good eare vnto hym, becauſe he woulde not before all the coumpaignie of the other geaſtes openly detecte the vngodly thought of the Phariſee (for the parte of a right ghoſpeller is alſo to ſee that he vſe ciuilitie and good courteſie too:) put foorth vnto hym a parable of ſuche ſorte as here foloweth.

There was a certain lender whiche had two debters. Twoo certain perſons at once wer endebted bothe vnto one vſurer, of whiche twoo debtours, the one ought fyue houndreth pieces of ſyluer coyne called denaries (whiche wer muche about the eſtimacion or rate of fyue or ſixe penſe a piece of olde ſterlyng money, ſo that this mannes wholle debte amounted muche nere about the ſumme of twelue or fiftene poundes ſterlynge or rather aboue: albeit ſome wryters, yea and moſte wryters, dooe value the olde denarie, muche about twelue penſe ſterlyng, and than was the debte twentye fyue poundes ſterlyng:) and the other debtour oughte but fyftie of ſuche ſyluer pieces (whiche was muche about the ſũme of fyue and twẽtie ſhillynges, or thirtie ſhillinges, or after the greatter eſtimacion it was fiftie ſhillynges ſterlynge) a foraſmuche as bothe of them wer found vnhable to paye theyr dueties, he forgaue theim al the wholle ſũmes euery penye, ẏ thei wer indebted in. Now whether of theſe twoo is bounde the more hertily of theim bothe to loue ſo liberall a creditour? Symon not yet vnderſtandyng what ende this parable was ment to come to, aunſwered plainly without any ſubtiltie. In my mynd (ſaieth he) that partie is bounde the more earneſtely to loue his creditour, to whom the more ſumme was forgeuen.

And ſaid vnto Simon: doeſt thou ſee this woman. Than Jeſus openyng for what purpoſe he had put foorth this doubtefull queſtion, ſaied vnto Symon: Thou haſt iudged rightely: but thou applieſt thy iudgement nothyng equally ne indifferentely. And forthwith he turned hymſelfe to the woman, and ſpake vnto Symon: dooeſt thou ſee this woman, whom thou calleſt a ſynner? dooeſt thou not ſee hir all full of wepyng, with hir heare lyng about hir ſhoulders, makyng lauaſſe of hir precious perfumed oynctemente, liberall and more then liberall of hir kyſſes geuyng to my fete, lyng proſtrate afore me, and outwardly ſhewyng all the behaueour and vſyng of hir body, a paterne and liuely exaumple of a repentaunte perſone? Theſe are manifeſt tokens of a certain exceedyng great loue towardes me. The more earneſtely that ſhe hateth hir ſelfe, ſo muche the more frankely ſhe tendreth me and maketh of me. She came hither a ſynner: but ſhe was throughly made hole, as ſoone as ſhe touched the phiſician.

Thou deſpiſeſt this woman here as a ſynner, and of thyne owne ſelfe thou haſt

haſt a good opiniō & cōceipte ỹ thou art a righteous mā: But ỹ godly zele and affectiō of this ſynner, is ferre oddes aboue thy righteouſneſſe. I am come into thy houſe a geaſt byddē to a repaſte & deſired to come, & yet haſt thou not ſo muche as geuē me water for my fete, whiche neuertheleſſe had been but a ientil poincte of courteſie euerywhere cōmōly vſed: but this womā hath waſſhed my fete wᵗ hir owne teres, & hath wyped theim with ỹ heare of hir heade. Thou haſt not geuē me a kyſſe ſens I came in, whiche euerie cōmon frende dooeth of a cuſtomable vſage geue one to an other: this womā euer ſince ſhe came firſt in at the dores, for the īmoderate zele & affectiō of hir herte, hath not ceaſſed ſtill to bee kiſſig of my fete. Thou haſt not enoynted my head ſo muche as with cōmon oyle, whiche poincte of ientilneſſe is commonly ſhewed to any geaſtes whatſoeuer they bee, ỹ come to a repaſte in any mannes houſe: thys woman hath with a precious & a verai coſtely oynctemēte of perfume, al ouer and ouer enoynted my fete, that is to ſaye, the moſte abiecte & vile parte of the bodye. Doe not thou weigh how muche ſhe hath ſynned: but cōſyder thou how muche ſhe loueth. For dere loue couereth a multitude of ſynnes.

I entred into thy houſe. &c.

For this muche I plainly affirme vnto thee, ỹ a great noumbre of ſynnes are forgeuen hir, not becauſe ſhe hath muche faſted, not for that ſhe hath vſed muche praier & contemplacion, not becauſe ſhe hath been a deuoute obſeruer of many phariſaicall conſtitucions: but becauſe ſhe hath muche loued, and becauſe ſhe hath with all hir wholle herte put hir truſte & confidence in me. The more grieuouſly that ſhe hath ſynned, ſo muche the more doeth ſhe myſlyke hir ſelfe, & ſo muche the more earneſtely doeth ſhe loue me, thrꝛough whoſe free mercie ſhe hath been deliuered frō hir manyfold ſynnes. So hath the greatneſſe of ſynnes turned to a gracious & a bleſſed good ende for hir parte. And on the other ſyde, to whom leſſe is forgeuen, that partie doeth not loue ſo greatly: as for example, ye Phariſeis thinke your ſelfes righteous for the obſeruyng of the lawe, & not to haue any great thynges in you, that nedeth goddes pardone, & therefore your loue and affeccion is the colder towardes the geuer of remiſſiō. The Lorde, whā he had ſpoken all this to the Phariſee, ſaied vnto the woman: Thy ſynnes are forgeuen thee. She had made no praiers in wordes, ſhe had made no confeſſion at all in wordes, but ſhe dyd muche the more euidently confeſſe hirſelfe by hir doorynges, & muche the more effectually dyd ſhe praie with hir teres. And this is to Chriſt the moſte acceptable confeſſion of all. And with this ſorte of praiers is he moſt ſooneſt moued to ſhewe mercie. Happie are thoſe teres, bleſſed is ỹ waſte and loſſe of ſwete oyle, bleſſed are thoſe kyſſes, whiche winne of Jeſus to ſpeake ſuche a worde, as this: Thy ſynnes are forgeuen thee. For Chriſt is not one that forgeueth ſome, and other ſome reſerueth backe: but he doeth freely pardone al ſynnes together, not imputyng any parte at all of the former naughtie liuyng vnto any perſone that is penitent frō the botome of the herte.

Many ſines are forgeuen hir, becauſe ſhe hath loued muche.

And he ſaied vnto hir, thy ſinnes are forgeuen the.

And they that ſate at meate with hym, began to ſaie within theim ſelfes: who is thys whiche forgeueth ſynnes alſo? And he ſaied to the woman: Thy faith hath ſaued thee: Goe in peace.

The texte.

And now marke me again the phariſaicall holyneſſe. True godlyneſſe doeth as verily reioyce at an other bodyes good chaunces, as at his owne. But the Phariſeis that ſate there altogether at the table, enuiyng the mercifulneſſe of Jeſus vnto the womā beeyng oppreſſed with ſynne, begoōne with ſecret thoughtes to murmour againſt him in their hertes, ſaiyng: what felowe is this, whiche taketh ſo muche vpō him, ỹ hauyng none other autoritie but his owne, he remitteth ſinnes too, whiche power not one of al ỹ prophetes or patriarkes hitherto hath vſurped? No nor ỹ prieſtes neither doe take any ferther

And he saied to the womã: thy feith hath saued thee.

thyng vnto theim, then to praie for ỹ synnes of ỹ people. But Jesus knowing their secret thoughtes, because he would the more confirme the womãs herte, and sende hir home again to hir house a glad womã of a sorowfull, saied vnto hir: Thy feith and constaunt truste in me, hath saued thee: Goe thy waies in peace. The Pharisees had perswaded theimselfes, that synnes wer forgeuen through burnt sacrifices, and through washinges. And in dede those thinges had in theim a certain figure of thynges ghostely. But ỹ Lorde Jesus plainly shewed vnto theim, that all synnes are through the feith of the ghospell full & wholle forgeuen for euer to all suche as repente and emende. And thus in these thynges whiche we haue made rehersall of, hath as it wer vnder a certein shadowe, been sette forth a certain representyng of bothe peoples, that is to wete, the Jewes, and the Gentiles: of whiche twoo peoples the one, that is to saie, the Jewes, did with kynde and louyng pretense of woordes call and bydde Christe vnto theim, cryng by the space of many houndred yeres: Come thou o Lorde, and tarye not. But whan he was come, neither did thei on their owne parties receiue him as their bounden duetie was to haue dooen, because they beare theimselfes bold on a false perswasion of holynesse whiche thei had conceiued in their hertes through the outward obseruyng of the lawe: and yet moreouer dyd thei murmour and whine against others, that wer willyng to embrace saluacion whan it is offreed.

For while thei attempt and labour through the oblacion of outward bodyly thynges, to establische their owne righteousnesse, thei wer not subiect to the righteousnesse of god, whiche through feith is freely geuen. But ỹ people of the Gentiles, to whom Christe was not come (forasmuche as besides idolatrie whiche reigned in thẽ, thei wer moreouer altogether wedded to all kynde of vices, ne had any affiaunce in the weorkes of the lawe, in whiche they wer altogether ignoraunt:) Assoone as they had knowelage of Jesus, did (as ye might saie) forceably breake into him where he was, & through the plain simplicitee of feith wer made woorthie to haue remissiõ of their greuous offẽces: and did with al possible earnest good myndes, embrace and kysse the fre gift of god, whiche ỹ Jewes did either set at naught, orels at lestewyse did coldely and faintly embrace. Albeit there is in this woman an exaumple of repentaunce sette forth vnto al creatures in generall, whosoeuer shall begynne to lothe and hate synnefull dooynges, that he turne not hymself to Moses, or to the Pharisees, ne vnto the philosophiers: leat him make hast to Jesus onely and to none other. None there is more mercifull thẽ he: none more enclined to pardone and to forgeue. On Jesus leat hym poure out that he hath tofore been accustomed wastefully to bestowe on his wicked sensualitee: vnto the obedient seruice of Jesus leat hym consecrate al his membres whiche tofore did serue his filthie & abominable lustes. The touchyng of Jesus shall take awaie all his synnes. If he cannot come to touche Jesus head, leat hym touche hym by the fete. There is no parte of Jesus so basse, but ỹ it maie make hym hole from al his synnes. A woman there was perfectely cured and healed from a blouddy flix, whiche had no more but touched the skirtes of Jesus garmẽte. And Jesus is welcontented, that it bee imputed to himself, whatsoeuer gentilnesse or pleasure hath been bestowed on the neighbours, yea euen of ỹ moste lowest degree. He will acknowelage any benefite, that is doen to any mẽbres of his. Leat not therefore all the consideracion of a sinner bee how muche he hath offended. Leat hym not kepe any audite or accompte of his wel doynges, as though he would bee at an euen poynct & rekonyng with Jesus, in suche sorte as the Pharisees did: But let him onely with his verai hert thinke himself to bee naught, & with al his whole breste conceiue assured hope & truste on Jesus. Leat hym begynne to hate, that he did once after a naughtie facion loue,

let hym

let hym begyn to loue that once he wickedly refused and cared not for. Fayth shall at the moste mercifull Lordes handes obteigne, that merits coulde by no possibilitie hope for. And here emong al thynges, o moste honeste Theophilus, consider me threefold soondrie persones, the first of the woman being a synner: the second of the Pharisee: and the third of ỹ Judge. The Judge only and none but he, is in verai true dede pure from all staynyng, or filthynesse of vice and synne, or rather is the verai true fountain of all puritie. The woman a synner dooeth nothyng els but wepe, washe, wype, kysse, and enoyncte. Here hast thou the markes to knowe the duties of true loue and charitie towardes thy neighbour. The Pharisee beeyng puffed vp in pryde with the Judaicall righteousnesse, slaundrously blameth and accuseth the gracious mercifulnesse of the saluetour, he thinketh skorne of the synner, and also enuie ỹ hir, hymselfe beeyng cloggued with muche more greuous eiuill. And of suche sorte for the moste parte, is the persuasion of ryghteousnesse, that springeth of ỹ habite or clothig, of ỹ choice of meates of puttig a diuersitie betwen one daie and an other, of washynges of the bodye and the vesselles whiche serue to eate and drynke in, of long beeyng in praiers and meditacions, and of other lyke thynges, whiche haue a countenaunce and shewe of godly deuocion afore men, whereas in none of al these thynges consisteth the godlinesse of the ghospell. And all suche folkes as many as put their truste and confidence in thynges of suche sorte as the aboue mencioned, bothe are woont foolishly to stande in high conceipte of theimselfes, and to thynke vile of their neyghbours, and also to beereplete with enuie, and slaũdrously to repraue the free goodnesse of almightie god. For what if that same woman had touched the Pharisee, with what a skorneful looke would he haue shaken her of, wt what washinges woulde he haue pourged hymselfe from the infeccion of her? In suche sorte doe they despise the miserable synnyng woman: who on their owne parties are sore sicke of enuie, of stately pride, and of the disease of burdenyng men with falce crymes: and are so muche the more vncurable, for that in their owne conceiptes and opinions they seme nothyng sicke at all. For many tymes it chaunceth, that men sooner emende from notorious and open vices, then from suche as kepe theimselfes hidden vnder the cloke of holynesse. An aduoutrer, a dronkard, a felowe drowned in ryotte, and Idolatrie, a souldier that dooeth all as him lusteth, a man maie sooner conuerte to good mynde, than a Pharise, an enuious persone, one that standeth in his owne conceipte, a backebyter, or a dissembler.

And they that sate at meate with hym, beganne to saye within theimselfes: who is this whiche forgeueth synnes also? And he saied to the woman: Thy faith hath saued thee: Goe in peace. The texte.

Nowe suche as the maister of the feaste is, euen suche are the geastes also beeyng Phariseis. What a felowe is thissame (saie they) that he remytteth synnes? But the iudge, who alone & none but he knewe all mens hertes, who alone of all men myght haue looked alofte for his holynesse, dooeth mainerly and courteously correct ỹ pride of the Pharise: he plaieth the attorney & aduocate for ỹ synner, and bothe assoyleth and also coũforteth her confessyng her synfulnesse. It must therefore be the part of an euangelicall pastour, to flee the exaumple of the Pharise, and to folowe the tendre ientelnesse of Jesus in receyuyng synners.

The. viii. Chapter.

The texte. And it fortuned afterward, that he himselfe also went throughout the cities and tounes: preachyng and shewyng the kyngdome of God, and the twelue with him. And also certain weomen, whiche wer healed of euill spirites and infirmities. Marie whiche is called Magdalen (out of whom went seuen deuils) and Joanna the wyfe of Chusa Herodes steward, and Susanna, and many other, whiche ministred vnto him of their substaunce.

He himself wet throughout cities, preachyng. &c.

Or so great was the gracious goodnesse of Jesus towarde synners, wer thei of neuer so basse and lowe degree, that he did not only admitte this weomã alone vnto the touchyng of his fete, but he did also at some tymes permitte certain weomen to goe all about with him from place to place as his Apostles did, & suffred aswell himselfe as also his disciples to be relieued with ỹ liberalitee & seruice of thesame. For where Jesus (his twelue disciples at all assaies euerie where folowing hym, to ỹ ende that the sede of euangelical doctrine might bee the more largely spred abrode) did euer now and thã chaunge places, walkyng through euery citee and village: to the entente that he and his said disciples cõtinually goyng about from place to place, and earnestely attendyng to the onely busines of preachyng the ghospell and nothyng els, should not bee destitute of thynges necessarie: there wer besides foorth certaine holy weomen which folowed Jesus whersoeuer he went: & thei wer suche as either he had deliuered frõ vncleane spirites, or els he had healed frõ diseases. Emong these was Marie called Magdalene, out of whom the Lorde had cast seuen deuils: Joanna the wyfe of Chusa, (who was Herodes steward) of a ladie of the courte become a disciplesse vnto Christe: one Susan also, and others not a fewe, who bearyng in minde the benefite that thei had receiued, did by suche meanes as thei could, helpe the busines of ỹ ghospel forward, ministryng necessaries vnto Jesus & to his disciples with their owne proper gooddes. For Christe beeyng a poore man himself had chosen poore men also to his Apostles: and thei chaungeyng their seates or restyng places, and gooyng forth continually from one place to an other, so often as thei did, could not euerie where haue victailles and all other necessaries readie for their vse and occupiyng. And as the tyme was than, it was mete and conuenient that the first foundacion of the doctrine of the ghospel should bee laied by men of lowe degree, of verai slender substaunce, & also of no learnyng ne authoritee. Howbeit Paule (whose disciple I was & did long tyme folowe and attende vpon hym,) had more mynde to labour with his owne handes, then to liue at the findyng of other folkes. But muche more are thei that haue enough of their owne & are fitte to preache ỹ ghospell, bound freely to departe to their brethren with some porcion of that, that God hath sent them. And yet this notwithstandyng, he thought it to bea thyng of reason and conscience, that thei whiche sowed the spiritual foode should bee relieued and susteined, as often as nede wer, with ayd and succour of thinges necessarie for the bodye, at the handes of suche persones for whose behouf thei tooke peines. But Christe because he would teache that this liberalitee ought not to bee of any compulsion, but of eche folkes owne accorde and voluntarie wille, he admitted in dede and receiued certain weomen into his compaignie and traine, but it wer onely suche as of their owne accorde dyd folowe: howbeit neither dyd he calle or sende for any vnto hym, neyther do we reade that euer he craued or required any thyng of any bodye, because he would the more effectually make some ashamed of their shameles facions,

cions, forasmuche as where they take no peines at all for the ghospels behouf, yet vnder pretense of labouryng in the ghospell, they will by plain force & extorcion looke & require to haue of the people against their willes, not only that may suffise for necessitie, but also ỹ is more then enough, because they wil bee mainteined in ryot and excesse. But truely the free liberalitie of good people shall neuer fail that man whiche with a syncere mynde dooeth altogether embuisie and occupie himselfe in preachyng the ghospel. Moreouer Iesus lyke as he dyd admitte all persones, whatsoeuer they were to the helpyng forwarde of the ghospell: so did he vse not to admitte either his mother or any of his brethren & kynsfolkes to hinder the effectuall procedyng of the ghospell.

The texte.

Whan muche people were gathered together, and were come to him out of al cities, he spake by a similitude. The sower went out to sowe his sede: and as he sowed some fell by the waie syde, and it was troden down & the foules of the ayre deuoured it vp. And some fel on stones, and as soone as it was sprong vp, it withered away, because it lacked moistenesse. And some felle emong thornes, and the thornes sprang vp with it, and choked it. And some felle on good ground, and sprang vp & bare fruicte, an hundreth fold. And as he saied these thinges he cried: He that hath eares to heare let him heare.

And on a certain daie whan he was gon forth of the house vnto a lakes syde by reason of the great multitude of people whiche resorted vnto him to heare him, & there sytting on the shore banke busily teachyng the people, so great a multitude of bothe men & women out of the cities there by, came rennyng to heare him, that the people gatheryng so thicke about him he was cõstreigned to goe into a bote, & therehens as it had been out of a chaire or pulpite he taught the multitude beyng assembled of all sorte of people, and spake many thinges vnto thẽ vnder the mysticall derke couert of similitudes and parables: partly that he myght the more effectually stere vp in theim an earnest desire to learne: and partely that it myght the more diepely settle and reste in their mindes, that had been enpzienced by a mystical derke colour of speaking. First therefore he putte forth a similitude or parable to aduertise theim all with gredie myndes to receiue the preachyng of the ghospell, and not to reakõ it sufficient to haue heard it, onlesse they bestowed it whan they had heard it to the vse and exercise of godlynesse. There went forth, quod he, a certain housebandman to sowe his sede, and while he dooeth euerie where cast his sede abrode, leauyng no place void, as one that coueted as muche encreace as was possible: the sedes were receiued in diuerse and sondrie places of the ground, nõt beeyng euerie one of eguall fruictefulnesse, to beare. For some of the sedes whan they were cast, fell by the hygh waies syde, and these sedes partely were troden on and all to bruised with the fete of suche as went by the waye: the remnaunte, because it was not couered with earth, the birdes of the aier dyd eate vp. Againe some sedes fell in stonie places of the soyle, and beeyng receyued with thynne couert of earth whiche scarcely hidde the stones: it sprioung vp in dede a litell while: but because it had not earthe ynoughe vnderneath it to geue it moystre to the full ripenesse, anon after it was shot forth aboue grounde, it dryed vp and withered awaye as soone as any feruente heate of the sonne came to it, and so euen in the first bladyng it perished. Again some of the sedes fell emong thornes, and sprioong vp in dede also, but ỹ thornes that sprioong vp with it because they quickely shoote vp and dooe commonly spriede theim selfes abrode of more thickenesse and heigth also then the corne dooeth, it came to passe that the blade that had come of good sede, was smouldred and stifled vp, so that it could not shoote vp so high to haue the open aier at large. But yet did not all the sedes fall vnluckily. For some there was that fell vpon good earth,

The sower went out to sowe his sede

Some fell by the high way syde.

And some fel emong thornes.

and whan it was sprong forth, brought fruicte an hundredfold double.
Whan the Lorde had thus muche sayd, because he knewe that the woordes whiche he had spoken wer not perfeictely vnderstanded of euerie bodye: & yet willyng to haue them afterward beare well in mynde the parable whiche directely concerned the welth of all creatures: he cried with a loude voice, saiyng: he that hath eares apte to heare the wysedome of the ghospell, leat him herken well to the woordes whiche I haue now spoken. For thei require to haue an hearer neither grosse of capacitee and vnderstandyng, nor that wil stande gapyng and yanyng whan he should geue eare as though he wer more thē half in slepe. And thei apparteine to euerie one of you without exception. There bee some whiche like vnto dead images haue eares but not to heare me. Thei haue eares enough to serue them vnto Pharisaical constitucions, toward the doctrine of true godlynesse thei are sterke deaf.

He cryed: he that hath eares to heare, let him heare.

The texte.

¶ And his disciples asked him, saiyng: what manier of similitude is this? And he said: Vnto you it is geuen, to knowe the kyngdome of God: but to other by parables, that whā thei see, thei should not see, and whan thei heare, thei should not vnderstande. The parable is this. The sede is the woord of God. Those that are besyde the waie, are thei that heare: thā cometh ỹ deuill & taketh awaie the woorde out of their hertes, leste thei should beleue and be saued. Thei on the stones, are thei which whan thei heare, receiue the woorde with ioye, & these haue no rootes, whiche for a while beleue, & in tyme of temptacion goe awaye. And that whiche fell emong thornes are they whiche, whan thei haue heard, goe forth & are choked with cares, and rychesse and voluptuous liuyng, and bring forth no fruicte. That whiche fell in the good ground: are thei which with a pure and good herte, heare the woorde, and kepe it, and bryng forth fruicte through pacience.

And the disciples whiche wer nerest about Jesus, and moste familiar with hym, desired hym to declare the derke mysterie of the parable. To whom thus he said: Vnto you as vnto familiar frendes of household, it is geuen to knowe the mysticall secretes of the kyngdome of God. The courtes of tēporall kynges haue certain priuetees belōgyng to thē, and matiers of counsail which are kept priuie from the multitude of the common people, and from all suche others as haue nothyng to dooe in the courte, the kyngdome of the ghospell also hath in like manier secrete priuitees belōgyng to it which may not without consideracion and good cause why bee vttered to euerie body at all auētures: but must so bee sette forth as thei maie bee seen onely of them whiche are of householde belongyng to God almightyes courte, and vnto others it must bee enwrapped and shadowed in derke parables, to the entente that suche as are vnworthie persones, whan thei see it, maie not see it, and whan thei heare it: maie not vnderstande it. And as for the parable this is the secrete menyng of it. The sower is the sonne of man, the grounde the herte of man. The sede is the woorde of the ghospell. It is not yearthly sede but heauenly, ne proceded from man: and therefore called the woorde of God. The sonne of man leaueth no place voide, but casteth his seede abrode euerie where, but partely through the malice of Satan, and partely through the defaulte of man it happeneth that the cummyng vp and growyng of it proueth well but in fewe. For the sede that fell by the waie syde betokeneth them whiche after a light sorte and negligentely or sluggishely do heare the woorde of God: and byandby ereuer it can any thyng settle in their myndes, cōmeth the deuill, and puttyng into them contrarie thoughtes, taketh out of their mynde all that thei heard, as one enuiyng at their welth, and with wicked suggestions doing all the lette he can that thei may not atteigne saluacio. For as the sōne of māne laboureth by all meanes possible to bryng synners to saluacion: so dooeth the other leaue nothyng vnattempted to drawe as many as euer he may to damnacion: he therefore immediately after the castyng forth of the sede of the

The sede is the woorde of God. &c.

worde euangelicall flighyng soodainly to it, dooeth gather it vp ere it can cleue and sticke fast in the mynde: so that by this tyme it forceth nothyng at all to haue heard it. Furthermore the sede receiued in stonie grounde dooeth signifye them, whiche hearyng the woorde receiue it with ioye, and laie it vp in their mynde, so that lyke the freasche grene blades of late sowen corne newely shotte vp aboue grounde, thei shewe some hope and tokens of godlynes of themselfes in certain outward thynges. But forasmuche as the thyng whiche they haue heard is not throughly empryented in them, nor hath not taken sure rootyng (as it wer) in the inmoste affeccion of their hertes, thei are for a litell tyme obediently rewled after the woorde of God, but whan any boustreyng storme of euils doeth arise, thei quaille and forsake their good begynnynges. For an easie thyng it is in prosperitee to kepe the doctrine of ỹ ghospel, but if thou haue not throughly sucked and conceiued an earneste affeccion and zele towardes true godlynesse: than at whatsoeuer tyme aduersitee requireth that same stout strength of an euangelicall herte: that same face of holynesse shewed for a tyme, dooeth vanishe awaie.

And that whiche fell emong thornes, &c.

Now the sede that fell emong thornes dooeth signifie them whiche after that thei haue receiued the seede of Goddes woorde, beare awaie with them no fruicte of true godlynesse thereby, because that their affeccion towardes better liuyng is stifled and oppressed with cares of this worlde, with rychesse, and with the sensuall pleasures of this present life. But the seede ỹ was cast vpon good yearth betokeneth them whiche with a syncere herte takyng diligent hede, and beyng void from al vain affeccions doe receiue the holsome woorde, & laie it vp in their memorie, & causeit throughly to synke down into ỹ botome of their affeccions, so that by no assaulte of euils thei can bee remoued from the earneste exercise of godlynesse ons entred and begoonne.

The texte.

¶ No man whan he lighteth a candle, couereth it with a vessell, or putteth it vnder a table but setteth it on a candlesticke, that thei whiche entre in maie see the light. Nothing is in secrete that shall not come abrode. Neither any thyng hidde that shall no be knowen, and come to lighte. Take hede therefore how ye heare. For whosoeuer hath, to him shalbee geuen, And whosoeuer hath not, from him shalbee taken; euen that same which he supposeth that he hath.

This Parable therefore did Jesus vouchesalue to expound to his disciples seuerally by them selues: partely because thei should lerne in other parables after lyke manier with a godly curiositee to serche out ỹ derke meaning of them: and partely that afterward whan due tyme and occasion should bee, thei might preache openly to all creatures the same thyng whiche thei had at that tyme heard in secrete. For the vnderstandyng of holy doctrine is a clere light. And he that geueth parte of this lighte abrode to others, dooeth not geue it to the entente to haue it kept hidden, but that it maie shewe lighte abrode to many. For no man (saieth he) dooeth lighte a candle, & beyng lighted dooeth couer the same with a vessell, ne setteth it vnder the table: but he first setteth it on a candelsticke to the ende that suche persones as come into ỹ house maie see lighte. For there is nothyng deliuered vnto you now priuately or entricked or wrapped in derke parables: but the same hereafter must bee opened to the wholle worlde, nor nothyng is now so derke or so closely hidden frō the vnderstandyng of the vnlearned: but the same in procesle of tyme shalbee brought out by you, and shalbee sette foorth to the knowlage of al creatures. Wherefore ye must take euen verai speciall good hede, that ye with great carefulnesse empryente in your myndes thynges that ye now heare, so that nothyng falle out of your remembraunce or perishe. He that gredily receiueth ỹ vnderstandyng of the mystical doctrine of God, and diligentely laieth the same vp in his herte as a treasure: declareth himself worthie to haue mo thynges

No mā whē he lighteth a candel, couereth it with a vessel, &c.

Take hede therefore how ye heare.

committed vnto his credite, forasmuche as he diligentely kepeth that which is geuē vnto him. For he ỹ hath, shal haue more geuen hym, but whoso through his owne negligence, leseth ỹ thyng that he ons had, suche an one shall not onely haue no more geuen vnto him, but also euen thatsame whiche he semed to haue shalbe taken away from him, because he so recheleslye kept ỹ euaungelical treasour, wherewithall how muche the rycher that one is, so muche the more dooeth he couet to bee still ferther and ferther enriched.

The texte. Than came to him his mother, and his brethren: and thei could not come to hym for preſſe. And it was told hym and sayd: Thy mother & thy brethren stande without & woulde see the. He aunswered and sayd vnto them: My mother and my brethren are these whiche heare the woorde of God, and dooe it.

And concernyng suche like matiers as these are, the Lorde Jesus put forth many other parables vnto the people: all whiche euerie one of them he expounded seuerally vnto his disciples. And because the Lorde would declare what a precious thyng the doctrine of the ghospel is, and with how great diligence and carefulnesse it ought bothe to bee taught and to bee receiued: it happened on a certain daie, that while Jesus was teachyng the people, his mother & his brethrē came to ỹ place beyng verai desirous & faine to haue spoken with him aboute some matier (whatsoeuer it was) cōcernyng their familie & household: And thei could not come to him for the thicke preſſe of the multitude: wherfore there was woorde geuen him by others, that his mother & his brethren stood at the doore, beeyng desirous to speake with hym. But Jesus to declare that ỹ woorde of the ghospell is a more precious thyng, then that it ought to bee broken of, or interrupted for any worldely affeccōs, or for any care of housholde busynesse and affaires: made this aunswer to thē that had geuen hym woorde of the matier: My mother (ꝙ he) & my brethren are thei which heare the woorde of God, and dooe it: geuyng thereby a lesson, that carnall kynred ought not to bee regarded or once acknowelaged, so long or as often as any matiers concernyng the sowle health are in hande.

Than came to him his mother and his brethren.

My mother and brethren are these, whiche heare the woorde of god & doos it.

The texte. And it chaunced on a certain daie, that he went into a shippe, and his disciples also. And he said vnto them: Let vs goe ouer vnto the other syde of the lake. And thei launched forth. But as thei sailed, he fell aslepe. And there arose a storme of wynde in the lake: and thei were filled with water, and were in ieoperdie. And thei came to him, and awoke hym, sayng: Master, Master, we are lost. Then he arose, and rebuked the wynde, & the tempest of water, & thei ceassed, & it weared calme. And he sayd vnto thē: where is your feith? And they feared and wondred emong them selues, sayng: what (thynke ye) is this? For he commaundeth bothe the wyndes and the water, and thei obeie him.

An other thyng moreouer also it was the Lordes wille and pleasure by verai true matiers in dede, to teache vnto his disciples, how that in al matiers of trouble and busines by meanes wherof this worlde would in tyme to come arise against the forward procedynges of the ghospel, thei ought not to falle in any despair of mynde, nor any of theim trust in his owne strength, but to depende and rest all on his helpe, and ferther that his help shal not faille vs in any perilles or daungiers, at leste wyse, if we want not feithfull trust in hym, and if we will with praiers, procedyng from the botome of our herte, call for his aide and succour. It so befell therefore on a certain daie, that Jesus whan he had taught the people all the daie long, entred into a bote with his disciples, and bid thē make passage ouer vnto the other side the tyme now drawyng west toward nighte. And as thei were saillyng, Jesus fell aslepe. And in the meane season there sodainly arose a vierie of wynde, & so troubled the water: that by reason of the waues cummyng fast ouer into the shippe, ỹ disciples wer ieoperdie. And beyng sore afraide, thei wēt vnto Jesus, & reised

him

hym out of his slepe, saiyng: Maister thou slepest, and we perishe. But Jesus arisyng vp, rebuked the wynde, and the roughnesse of the water, and bidde it to bee still. And immediately bothe elementes, that is to wete, bothe ỳ aier and the water ackno welaged their lozde. And at his commaundement immediately folowed a great caulmnesse & stilnesse of theim bothe. And this beeyng dooen, he turned to his disciples, and chydyng theim foz that thei had been so soze afraied in his pzesence, seeyng that thei had heard hym so often teache that nothyng should hurt theim, at lesse waies, if thei would kepe a stedfast and a continuall feith and trust toward hym, thus he saied: Where is now become that same feithful trust of yours that ye should haue in me: truely ỳ defaulte therof was the thyng that reised vp all this troublous blousteyng. Upon this, all the coumpainie that wer carryed in the shippe, whan thei sawe the whole tempest soodainly quieted in a momente at the onely voice of his rebukyng, and seeyng in him certain manifest tokens of some thyng aboue the coumpace of mannes reache: thei wer taken bothe with a feare, and also with a great woondzeyng at hym, in so muche ỳ thei saied: what a man is this same: foz he dooeth not onely commaunde and charge spirites to gooe out of men: but also hath rewle & commaundemente ouer the dead and deake elementes, the sea, and the wyndes, and thei obeie his cõmaundementes. So often therefoze as it shall foztune vs also to bee in ieoperdie: so often as Jesus slepeth in our myndes: leat vs with godly desires plucke hym by the sleue, leat vs with our continuall pzaiers awake hym, and reise him: and immediately shall the tempeste bee turned into caulmenesse. Ambicion is an euill wynde: wzathfulnesse and hatered are perillous wheozlewyndes: naughtie and cozrupt desires bee hozrible waues and sourges: yea and readie to ouerwhelme the barge of our mynde, and to turne it vpside down. But the lozde is to bee reised out of his slepe, that he maie commaunde and rewle these motions, & streight waies shall all the tempeste ceasse.

¶ And thei sailled to the region of the Gaderenites, whiche is ouer against Galilee. And whan he went out to lande, there mette him out of the citee a certain man, which had a deiuill long tyme, and ware no clothes, neither abode in any house: but in graues. Whan he sawe Jesus, and had cryed: he fell downe before hym, & with a loud voice saied: What haue I to doe with thee Jesus, thou soonne of the god moste highest? I beseche thee tozmẽte me not, foz he commaunded the foule spirite to come out of the man. Foz ofte tymes he had caught him, & he was bound with chaines, & kept with fettres, & he bzake the bandes, and was carried of ỳ fiend into wildernesse. And Jesus asked him, saiyng, what is thy name? And he saied, legion, because many deiuils wer entred into hym. And thei besought him that he would not cõmaside theim, to goe out into the diepe. And there was there an heard of swine, feding on an hille, & thei besought him, ỳ he would suffre theim to entre into theim. And he suffred theim. Than went the deiuils out of the man, & entred into the swyne. And the heard ranne head long with violence into the lake, & wer choked. Whẽ the heardmẽ sawe what had chaunced, thei fled, & tolde it in the citee, & in the villages. And thei came out to see what was doen: and came to Jesus, and founde the man (out of whõ the deiuils wer departed) sittyng at the feete of Jesus: clothed, and in his right mynde, and they wer afraied. Thei also which sawe it, tolde theim by what meanes he that was possessed of the deiuils was healed. And al the multitude of the Gaderenites besought him that he would departe from theim: foz thei wer taken with great feare.

The texte.

So the water beeyng made all caulme and still again, thei sailled into the lande of the Gaderenites, whiche is ouer right against Galilee, a parte of the neather oz lower Arabie. And whan he was come foozth of the ship to lande, there mette hym a certain mã, whiche had been now a great long season possessed and vexed of an outrageous cruel spirite: in so muche, that neither he could bee kept couered with any clothes, noz yet with any ropes oz chaines be kept at home within doozes: but he went wandzeyng about in the graues of dead folkes, and often tymes wouldе he out of theim kligh vpon suche as passed by on the waie. This man rẽnyng fozth at ỳ noise of straungiers arriuing there:

There met with him a certayne man which had a deiuill long tyme.

there: ſawe Jeſus not without a good turne and benefite for his parte. For
He fel down before him. &c Jeſus taking pitie and compaſſion on the man, commaunded the wicked
ſpirite to departe out of hym. And the partie ỹ was poſſeſſed of the deuill fel
down at the knees of Jeſus. For a certain priuie power of the vertue of his
godhed had drawē the partie vnto hym. But ỹ vnclene ſpirite made an houge
roring out, through the mouth of the miſerable ſelie creature, & ſaied: O Jeſus
the ſoonne of the moſte high god in heauen, what haue I to doe with thee:
I beſeche the doe not tormēte me. For the cōmaundemēte of the lord wrought
ſtrongly vpon hym to leaue the man whom he had by a long ſpace vexed.
Many tymes and ofte would this wicked ſpirite ceaſe on the man, & would
after ſo manyfold pieteous ſortes moſte cruelly tormente, and vexe hym, that
breaking all his fettres, his chaines, and all thynges that he was bound
withall, he ſhould bee drieuen and feaſed of the deuill into deſerte places.
Wherfore the ſaid ſpirite was ill willyng and loth to leaue his olde habitaciō.
yea and moreouer ful ſore was he afeard, leſte the daie had been now come, in
whiche thei ſhould bee adiudged to euerlaſting paine and tormente of helle,
there to bee eternally puniſhed for all the euill & woe which here in this world
thei torment and plague men withall. So than it was not repētaunce of his
euill dooynges that enforced hym to theſe praiers, but feare of puniſhemente.
But Jeſus to the ende that the greatneſſe of the miracle ſhould bee the better
knowen to all folkes, demaunded of the wicked ſpirite what was his name.
He aūſwered a legiō (mening by this ſouldierly worde perteining to warfare,
that the man was poſſeſſed not of one deuill alone, but of an innumerable
multitude of deuils) for there is no one great ſynne without a great ābuſhe-
mente of vices together in a cluſtre. But there is no ſickeneſſe of the mynde
ſo grieuous, there is none ſo great a multitude of great offēces, but it geueth
place and departeth at the commaundemente of Jeſus. And all theſe deuils
beeyng now in feare therof, praied Jeſus that in caſe it could not bee auoided
but that thei muſt nedes be caſt out of that man which thei wer in: yet at leſte-
wyſe thei might not bee commaūded to goe down into the diepe pitte of helle,
whiche place thei knowe to bee ordeined for theim at the laſt daie of iudgemēt.
There was an heard of ſwyne. &c And not ferre from the ſame place, vpon a certain hille whiche laie hard by, in
manier directely aboue the ſame water, there was a great heard of ſwyne fe-
dyng at their paſture: ſo that euen by that veray poyncte we maie perceiue ỹ
the ſaid countrey was heathen, and wholly geuen to al vngodlyneſſe. For the
Jewes by their lawe did not, ne might eate no ſwynes fleaſhe.
And the deuils made requeſt that by the ſufferaunce of the lorde they might
haue libertee to flitte out of the man into the ſaid hogges: ſo great a deſire &
luſte had the wicked ſpirites to dooe hurte and miſchief. And Jeſus to make ỹ
thyng bothe the more euident, and alſo the more terrible, ſuffred theim to haue
their deſire. And immediately the deuils leaft the man, & went into ỹ hogges,
and ſtreight waies was al the wholle heard carried hedlōg in a furious rage
as faſt as thei might drieue into the poole, & wer there drowned ſtone dead.
As ſoone as the ſwyneheardes ſawe this thei wer ſore afraied, & went their
waies thens as faſt as thei might renne, into the tounes & villages to beare
tydynges al about what was happened. The inhabitauntes of the countrey
ſcarcely beleuyng the tale that the ſwyneheardes tolde: wēt forth to ſee the
prouffe & tokens of that ſo incredible a matier. And cummyng to ỹ place, they
And thei found the mā, ſeeing at the fete of Jeſus ſee the heard to be now periſhed & loſt which a litel before was an heard of
a mighty great multitude. And the mā alſo which til ỹ tyme was poſſeſſed of
many deuils, & for his notable miſchief that he did in the countrei was well
knowen vnto euerie bodye: hym thei fynde now al quiet & pacient & of wholle
mynde, wearing clothes on his bodye, & ſittyng at the fete of Jeſus. For of an

harbourer

harbourer of deiuils was he sodainly made a disciple, & scholar of Jesus. And wher as tofore he was tumbled & drieuen by wieked spirites to all kyndes of mischief, now by the ientill & meke spirite of the most merciful lord he is in framing to al earnest & deuout exercise of godlynesse. Ferthermore thei which had been there present & had with their owne iyes seen the mã before possessed of deiuils, & had heard ỹ there was a legiõ, ỹ is to saie, a great noũbre of deiuils in him, & now sawe him i suche a litel while made perfeictly hole, thei reported to ỹ residue of ỹ people what had befallẽ. Wherupõ a certain feare came vpon theim, al, wheras thei should rather haue glorified god, & louingly enbraced ỹ power of him who had restored health to a most miserable creature, beyng otherwise past al hope of recouerie. Thei would fain therfore haue had Jesus gon, as people dredyng his power, but not knowyng his goodnesse: & thei be more moued with the losse of their catal, thẽ with the healthy of ỹ mã restored again. yet durst thei not be bolde to banisshe or drieue hym out of their regiõ: but the Gerasens ientilly desire & praie him in the name of al ỹ wholle countrei to departe out of their coastes, so great feare had taken & possessed theim all.

¶ And he gat hym vp into the chippe, and returned backe again. Than the man (out of whom the deiuils wer departed) besought him that he might bee with hym. But Jesus sent him awaie, saiyng: goe home again to thyne owne house, & shewe what thynges soeuer god hath dooen for thee. And he went his waie, and preached throughout al the citee, what thynges soeuer Jesus had dooen vnto hym. The texte.

And Jesus because he would not cast an holy thyng emong dogges, returned again to his chippe. But the partie which was deliuered from deiuils, desired Jesus that he might continue in his coumpaignie and awaite on him, seeyng that he was bound vnto hym alone and to none other for receiuing his health. But Jesus would not suffre it, but saied vnto him returne to thyne owne house, to the ende that by thyne owne relacion, and by sight of thee, all folkes maie certainly knowe what thou wer afore, and what thou art now, through the benefite of god. Thy countreimen refuse to haue me come and bee emong theim: yet bee thou at the lestewyse a witnesse emong theim what ill frendes thei haue been to theimselues in castyng me out of their region. The man obeied the lordes biddynges, & goyng into Decapolis and throughout euerie citee, he declared and talked in al coumpaignies that he came emõgst, what great and high benefites he had receiued at the handes of Jesus. And thissame was yet some manier of entreaunce, and first settyng forth of preachyng the ghospell emong folkes beeyng grosse and wieked and verai wel to bee resembled to those swyne, into which the deiuils did flitte whan thei leaft the man. Neither was the open publishyng of this mã, whom the said deiuils had tofore possessed, altogether in vain. For many did beleue and meruaill at the thyng. And certes by this exaumple or figure did the lorde Jesus geue a lesson to vs that the grace of the ghospel ought to bee profered to euerie bodie, bee thei neuer so wieked, but yet not withstandyng that the same is not to bee thrust in their lappes beeyng vnwillyng to receiue it, and also refusyng it. But again on the other syde thei must be so leaft & forsaken, that some sparke of true godlynesse bee leafte emongst theim, whiche one daie in tyme to come maie by occasion appere and sparcle vp. And shewe what thynges soeuer god hath dooen for thee.

¶ And it fortuned that whan Jesus was come again, the people receiued hym. For thei all awayted for him: And beholde, there came a man named Jairus (and he was a rewler of the synagogue) and he fell down at Jesus fete praiyng hym, that he would come into his house, for he had but one daughter onely, vpon a twelue yeres of age, and she laye a dyyng. The texte.

Jesus therefore went backe again by chippe into Galilee, from whens he had come, where he was now greatly spoken of, & wondreful in euery mãnes mouth, & at his returnyng a great multitude of men receiued him which with great

great mylling of hym did looke for his returne from the Gerasenes. And beholde eftsons an occasion whiche might declare aswell how readie Jesus was to helpe euerie bodye, both ryche and poore, good and bad, as also how muche behind thei wer in beleuing and trusting of god, whiche emong the Jewes semed to bee chiefe pillours of religion, then those whiche emong the inferiour people wer accoumpted moste vile and abiect. For one of the chief of the Synagogue called Jairus came to Jesus, & this Jairus had a daughter, within a litell ouer or vnder about the age of twelue yeres, and she was euen now in dying. He fel downe therfore at ỹ fete of Jesus, desiring that he would vouchesalue to come home to his house and to help his daughter whiche euen at that prẽsẽt laie in dying. After suche a like sorte is the physician woont to be called in a tyme of vrgent nede: Come proue what thou canst doe: how muche more full was the feithfull trust and belief of the Centurion, whiche said that it was no nede of his bodely presence, but that Jesus was hable with a mere woorde of his mouthe to helpe and to heale whõ him lusteth. Jesus folowed the desire of Jairus and made haste towardes his house.

The texte. ¶ But as he went, the people thronged hym. And a woman, hauing an issue of bloud twelue yeres (whiche had spent all hir substaunce vpon physictans, neither could be holpe of any) came behind him, and touched the hemme of his raiment, & immediatly hir issue of bloud staunched. And Jesus saied: who is it that hath touched me? whan euery mã denied, Peter (& thei that wer with him) saied: Maister, the people thrust thee and vexe thee, and sayest thou, who hath touched me? And Jesus saied: some bodye hath touched me. For I perceiue that vertue is gon out of me. Whan the woman sawe that she was not hid, she came trembleyng, and fel at his fete, and told him before al the people, for what cause she had touched him and how she was healed immediately. And he saied vnto hir: daughter, be of good coumforte. Thy feith hath saued thee, gooe in peace.

And loe in his goyng on the waie thitherward, by reason that the throng of people wexed thicke about him on euery side, (so great was the desire of euery bodye both to heare him & to see him) Jesus was in manier borne down emong theim. And euen emongst the thickest of the people, there had wroong and thruste in emõgst theim a certain woman which had been sicke by ỹ space of twelue yeres of the bloudie flixe, a disease lothely & muche to bee abhorred: And for loue of healthe, she had bestowed all hir substaunce vpon physicians, which frõ tyme to tyme fed hir forth with faire promises of easyng hir paine, howbeit thei holpe hir nothing at al, but cast hir into an other disease of pouertie, more thẽ she had afore. There this good wise womã beyng destitute of all mannes helpe, tooke hir refuge vnto goddes helpe, conceiuing a meruailous truste in Jesus, ỹ if she might touche any parte of hym, or any thyng about hym, she should be healed. Notwithstanding muche ashamed she was to come forth before him, & to discouer her foule disease that was to be ashamed of. But willig as it wer by priuie stealth to geat frõ him ỹ benefite of hir healthy, she crepte & gotte to hym behinde his backe & touched the vtmoste skirte of his garmente, whiche with the throng of the people was drawen this waie and that waie. And immediately she perceiued hir disease to bee gon, & the bloudye flixe to bee clene stopped. And verily Jesus nothing enuied the sicke woman that had hir health, but willyng to shewe vnto the rewler of the synagogue & to thother Jewes a paterne of perfect feith, saied: Who hath touched me? Whan others that went next vnto hym saied that thei had not touched hym: Petur and the other disciples whiche wer next vnto Jesus neuer frõ his heles, saied: Maister, a thicke prẽsse and throng of people dooeth on euery syde come vpon thee, and thrust thee, and as though there wer but two or three here, doest thou aske who hath touched thee? But Jesus geuyng a by woorde that his speakyng was of no common manier of touching, as his disciples dyd mene, aunswered: some bodye hath touched me, not after the cõmon facion of

touching

touchyng one an other in goyng, but otherwyse. He knoweth it hymselfe whosoeuer it bee, for I at the touchyng felt a certain vertue procede foorth from me vnto the partie that touched me. Whan no bodye made aunswer, and Jesus cast his iyes about al the coumpaignie, as though he sought who it was, that would priuely haue stolen this benefite, the woman knowyng that what she had dooen half by stealth, was not vnknowen to Jesus: came foorth before hym with great feare, and fallyng down at his fete cõfessed before all ỹ people, bothe for what cause she had touched hym, and also how she was immediatly healed of hir disease, whereof she had been sore sicke wholle twelue yeres space, the physicians takyng great labour about hir in vayne. The moste mercyfull Lorde droue hir forcore to this confession: not to shame the woman by detectyng hir, but to declare vnto the Jewes howe muche and howe great a thyng it is, that an assured feith maie dooe. But Jesus conforteyng the woman beyng now in feare and lookyng for no lesse then a great rebuke for hir presumpcion, saied: daughter thy feith hath deserued to haue thy health geuen thee: goe in peace, and this my benefite bee with thee for euer: with this saiyng he touched & nipped the Pharisees and Scribes who put more hope in theyr owne weorkes, thẽ in the goodnesse of God.

I perceiue that vertue is gon out of me.

Thy feith hath saued ỹ.

¶ Whyle he yet spake, there came one from the rewlers of the Synagogues house whiche saied to hym: thy daughter is dead, disease not the maister. But whan Jesus heard that woorde he aunswered the father of the damosell, feare not, beleue onely and she shall bee made whole. And whẽ he came to the house, he suffred no mã to goo in with him, saue Peter, James and John, and the father and the mother of the mayden. Euery bodye wept: and sorowed for hir, And he saied, wepe not, The damosell is not dead but slepeth. And they laughed hym to skorne, knoweyng that she was dead. And he thrust theim all out, and caught hir by the hande: and cryed, saiyng: mayde, aryse. And hir spirite came again, and she arose streightwaie. And he commaunded to geue hir meat. And the father and the mother of hir wer astouned. But he warned theim, that thei should tel no mã what was doen.

The texte.

The Lorde Jesus had not yet ended speakyng these woordes, whan one of the maister of the Synagogues house came rennyng and saied: Sir neuer trouble ne disease ye the Lorde any ferther, who is now lyke to come in vain, for thy daughter is alreadye dead: The felowe that brought this woorde thought ne had no greatter ne higher opinion or belieke of Jesus, then of some other especiall good physician, who could haue holpen hir beeyng sicke, and alyue: but to reyse hir again beeyng dead, that wer he by no meanes hable to dooe. Whan Jesus sawe Jairus deadly astouned and amased at this newes, he conforted hym saiyng: bee not afraied: onely haue thou a feithfull belief, and the gierle shalbee safe.

Whan they wer come to the Maister of the Synagogues house, Jesus would not suffre any moo of the multitude to goe in at the doores with hym, but Peter, James, and John, and with theim also the father and mother of the gierle. Whan he came in, he found the house all full of mournyng. For the dead maiden was wept for and bewayled of all hir frendes and kynsfolkes: whiche dewtie and office of mournyng is commonlye dooen to the great ryche folkes at their deathes for a pryde and honour, more then for any sorowe. For thei dooe make and appoyncte certein for the nons to make lamentacion, to syng doulfull songes of mournyng, and to shewe an outward countenaũce of sorow by wepyng & wryngyng of their hãdes, & beatyng or tearyng theimselfes. All this pompe & vaine shewe did Jesus reproue and forbydde, saiyng: make none of you no wepyng: for the mayden is not dead, but she slepeth. And thei had hym in derision for his so saiyng: because thei knewe certainly that she was dead in dede. Thã Jesus entreyng with a verai fewe persones into the Inner chãbre where the dead corpse of ỹ maydẽ laye, he toke hir by the hande, much like as though he should but awake hir out of hir slepe: saiyng w a good

Beleue only and she shall be made hole.

Wepe not.

loude voyce: mayden arise. And what followed? No creature aliue doeth more lyghtlyer awake from slepe at the voice of any that calleth him vp, then thys mayden arose again from death to lyfe as soone as Jesus spake vnto hir. For not only hir soule and lyfe returned again into the tabernacle of hir bodye, frō whens it had tofore departed: but also she arose vp, and walked aboute the house as mery and lustie as euer she was before. And Jesus to the entent that it should bee a more certain and euident declaracion of lyfe perfectely restored vnto hir, willed meate to be geuen vnto hir: whiche thyng when the father & mother of the gierle sawe, they were greatly astouned. And Jesus gaue them a great charge, that they shoulde make no wordes to no creature of the thyng that had happened, as though he had been verai fain þ this miracle shoulde bee knowen but to a fewe, partely to teache vs, that we ought not to hunte for the glorie and prayse of our well dooynges at the handes of men, and partely to signifie by this figure and exaumple, that in light faultes a rebuke secretely geuen maye bee sufficient. For the gierle beeyng dead dooeth betoke a man through weakenesse and frailtie fallen into synne. The death was yet freashe, the corpse had not come abrode into open sight. Therefore the multitude beeyng shut without doores, the matier was all ended, and but a fewe persones made priuie vnto it. But happie and blissed are they, whom Jesus dooeth so vouchesalue to take by the hande.

And he commaunded to geue hir meat

The ix. Chapter.

The texte. ¶ Jesus called the twelue together, and gaue theim power, and autorītie ouer al deiuils, and that they might heale diseases. And he sent theim to preache the kingdome of god, & to heale the sicke. And he saied vnto theim: Take nothyng to your iourney: neither staffe, nor scrippe, neither breade, neither money, neither haue twoo coates. And whatsoeuer house ye entre into, there abyde and thence departe. And whosoeuer will not receyue you, when ye goe out of that citie, shake of the verai duste from your fete, for a testimonie against theim. And they departed & went through the tounes, preachyng the ghospell, and healyng euerye where.

And hitherto did Jesus execute and administre the office of preachyng the ghospell in his owne persone, framyng by all the meane space, and trainyng his twelue apostles many soondrie waies, as men that should after the receiuyng of the holy ghost succede him in tyme to come in thoffice of preachyng. And for þ verai cause it was, that he would in any wyse haue theim continuall witnesses of his actes and preachynge. But to the entente that in the meane season they theimselfes also might shewe some paterne and saumple of thē selfes towardes the executyng of so great an office, and euen the lorde beeyng yet alyue they might assaie and proue how well they could dooe: he called thē euerie one together into one place, for a lesson & token þ there ought to bee no discorde ne disagreyng emong theim in their preachyng. And to the entent þ the preachyng of suche poore meane felowes & vnlearned persones shoulde not vttrely altogether lacke autorītie: he gaue vnto theim moreouer þ vertue and power to cast out all kynde of deiuils, and to heale all kynde of diseases. For it was mete that they whiche shoulde preache the kyngdome of God, should haue power ouer wicked deiuils, the enemies of God: and also that suche as shoulde bee preachers of that doctrine whiche healed all diseases of the mynde, should not lacke vertue to heale all manier diseases of þ bodye: yea & ferthermore conuenient it was, that the people should bee allured and woonne to the profession of the ghospel by good turnes and benefites, rather then by thynges of terrour. Accordyng to the exaumple (saieth he) þ my selfe

And gaue theim power and autorītie ouer all deiuils .&c.

haue

haue geuen you, see that you gladly and freely vse your power to the healpyng of all peoples diseases and miseries: see that ye corrupt not the synceritie and pureneſſe of preachyng the ghospell, by any suspicion of dooyng it for aduaũtage and lucre. Than appoynted he vnto theim in plain wordes what it was that thei ought to teache. For he gaue theim in commission no suche thyng, as to teache the ceremonies of the lawe, whiche should within a shorte tyme bee abolished: not to teache blynd constitucions of men, as the Scribes & Phariſees vsed to teache, when thei gde rounde about bothe the sea and the lande to make one selie proselyte, or nouice of their secte: But he gaue theim in commaũdemente to teache that the kyngdome of God was at hande. Whiche kyngdõe of God did not now consiſte in outward thynges to bee dooen with ỹ body, but in spirite and vertue. And thus muche to preache vnto the rude ignorannt people, was for that present tyme at the begynnyng sufficient for prepairyng of mennes hertes vnto an higher doctrine. And for because the carefulneſſe of thynges neceſſarie for the sustentacion of the bodye should by no meanes lette theim from the buiſyneſſe of the ghospell, he saied vnto them: Carrye no kynde of baggage about you on the waie, neither staffe to defende you withall, ne scrippe to kepe your meate in for store, ne purse wherein to putte any money for expenses, or charges neceſſarie, no nor twoo coates: for bee ye well assured, that ye shall not any where lacke any one of all theſe thynges, yf ye shall with pure hertes accordyng to the tenour of my commaundemente, diligentely prouide and labour that the ghospell goe forewarde and daily encreace. For euerye where shall there bee, whose voluntarie ientilneſſe and liberalitie shall geue as muche as for you beeyng men that lyue from hande to mouth, and can bee cõtent with a litteil, maie at all tymes bee sufficient. Neither shall ye haue any cause to bee penſif or carefull where or how to bee entreteined for lodgeyng or harbour: for whereſoeuer ye can knowe of any that are woorthie and mete for the kyngdome of God, turne ye into their houſes, and there cõtinue at soiourne leſte if ye should euerye other whyle bee flittyng from one house to an other, ye maie seme to haue dooen it for lekyng of deintie fare. But beeyng content with suche chere as ye shall there fynde, tarie ye so long in the houſes of the same perſones, vntill the good procedynge and encreace of the ghospell shall aduertiſe you to goe forewarde to an other place: but if it shall any where so happẽ, that no bodye will receiue you into their houſe, yet acknowelage and remembre the woorthyneſſe and dignitie of your office, & bee not ouer earneſt to thruſte into their lappes whether thei will or no, the thynge, whiche euerye creature ought moſte specially to craue: but streight waies forsake ye that same citie, beeyng so ferre from takyng any kynde of commoditie by suche perſones, as wylfully reiecte your preachyng, that ye shake of and cast backe again vnto theim, yea euẽ the verai duſte that maie happyly chaunce to haue styked on your fete: plainly testifiyng and protestyng vnto theim, that ye haue frely preached ỹ kyngdome of God vnto theim, and that thei haue made theimſelfes vnworthie of so great a gyfte freely profreed vnto theim. Whan Jesus had with theſe & many other woordes mo enstructed and armed his Apostles, foorth thei went twoo and twoo together: and gooyng round about to euery toune and billage, thei preached euerye where that the kyngdome of God was come. And whersoeuer thei found any men poſſeſſed with deuils, or sicke, or in daungier of any other impedimẽte of the bodye, thei healed theim in the name of Jesus. And this was the first rudimente and entreaunce of the Apoſtles preachyng.

Take no thyng to your iourney neither staf, nor scrippe.

And whatsoeuer house ye entre in, &c.

And thei departed, &c.

¶ And Herode the Tetrarche heard of all that was dooen by hym, and he doubted because that it was saied of some, that John was arisen again from death: and of some, that Helias had appered: and of some, that one of the olde Prophetes was arysen again. And Herode saide: John haue I beheaded, but who is this of whom I heare suche thynges? And he desired to see hym.

The texte.

By reason of these thynges the name of Jesus was so bruited abrode & made so famous, ỳ the reporte of all his worckynges & dooynges came euen to the eares of Herode the Tetarche. For whereas he knewe not Jesus, and heard saie that a certain man there was who at the biddyng of his worde coulde & did cast out deuels, did put awaie diseases, did restore the lame, and suche as were taken and had their synowes shronkē, did make clene the lepres, did raise vp the dead to life again: he was in great doubte & woonderously troubled in hys mynde what man this myght bee so soodainly sprong vp. Some bosted abrode ỳ Jesus was John, whō Herode a little to fore had slaine, and the same John to haue returned to lyfe again, & therfore beeyng now as it were made halfe a God, to bee weaxed mightie in dooyng of suche great miracles. Others saied, ỳ he was Helias, whom beeyng taken vp in a fierie chariot, the Jewes did looke for that he shoulde come againe, according to the prophecie of Malachias. Again some supposed ỳ he was some other of the olde prophetes, ỳ memorie of whiche prophetes was high and holy, & was had in greate reuerence among the Jewes. Howbeit Herode fearyng on his owne behalfe if John were reuiued again whō he had put to deathe, & rekenyng it a thyng vncredible, that a man ons deade, shoulde be returned again to life, said: As for John I myne owne selfe haue caused to bee beheaded, who beeyng despeched & ryd out of the worlde, I thought there had none beē leaft aliue whiche woulde haue entrepised to doode any suche great matiers. And what felowe is this of whom I heare muche greatter thynges thē euer John wrought? And hereupon he earnestely sought some occasion to haue a sighte of him, not to bee made better thereby, but to satisfie his owne curiositie to knowe all thynges, or els in case he shoulde so thynke good, to dooe euen the same by him ỳ he had dooen by John afore. But Jesus forasmuche as he knewe Herodes mynde well enough, would not come where to beeseen of him. For he was not come for any suche purpose to fede or delyte the iyes of wieked princes with his miracles, but to bryng the simple poore folkes to health: nor to bee beheaded did not lyke hym, who had predestinate vnto him selfe the high exalted standarde of the crosse.

Because it was saied of some ỳ John was rysen again. &c.

John haue I beheaded, &c.

¶ And the apostles returned, and tolde hym all that they had dooen. And he toke thē, & went aside into a solytarie place nygh vnto the citie called Bethsaida, whiche whē ỳ people knewe, they folowed hym. And he receyued them, and spake vnto theim of the kingdome of God, and healed theim that had nede to be healed.

The texte.

After this the twelue returned home again vnto Jesus, wᵭ great thereffulnesse, declaryng how the preachyng of the ghospell had verai well prospered, & how great miracles euen they also had dooen in his name. But Jesus called theim backe vnto sobrenesse & humilitie, teachyng ỳ they should not weare any thyng the more haulte, ne take any thyng ỳ more highly vpon theim for ỳ prosperous successe of any suche manier thinges. For he enfourmed theim ỳ miracles are wrought & dooen through the power of God & not of mē, & the same often tymes to bee shewed forth by other men, then suche as are predestinate to euerlastyng life: and ỳ only the godlynesse of mynde dooeth make a man blissed, whether he haue the power to worke miracles, according as the tyme requireth, or els haue it not. Jesus therfore of purpose to teache thē by ỳ dede selfe and by the lyuely practising of the verai thyng, after what sort they ought to fede the multitude with the foode of goddes worde and of the ghospell whiche they had learned of him: he went aside with theim out of the coumpaignie into a desert place, where they myght repose thē selfes a while after ỳ labour of their iourney. For in that place there was so great a resorte of people about theim, that they could haue no manier tyme of respite, no not so muche as to eate their meate. He had theim awaie therefore into a solitarie

place

place harde by a citie of Galile called Bethsaida, whiche was the natiue contrey of Petur, Andrewe, and Philip all three, and doubteles this departyng aslyde into a place solitarie was not bestowed vpon fonde sensuall pleasures or on slepe, but vpon a quietnesse to praie & to geue thankes to God. For of suche sorte ought the pastyme and relaxacion of suche men as are folowers of the Apostles to bee. But as soone as it was spied abrode by ỹ bruyt of ỹ people, whyther Jesus had conueighed hymselfe to bee solitarie: an innumerable multitude of people gatheryng together in clousters on euerye syde, went after hym into wyldernesse. Than Jesus seeyng the gredie desires of theim, came out of ỹ solitarie places that he had gon to for to repose hymselfe, and so lyttell mynde had he to putte theim awaie from hym, that he went of his owne accorde to mete them, teachyng his disciples thereby this lesson also, that after a lyttell short tyme of reposyng theimselfes, thei ought euen anon eftsones to returne from restyng, vnto the office of preachyng the ghospell. When Jesus was come forth, and sawe the infinite multitude of men, weomen, and childre, that had come so great a iourney on foote out of diuerse places into desert, as shepe wandreyng hither and thither for lacke of a sheapeheard, beeyng moued with pitie and compassiõ, he first fedde their soules speakyng vnto theim many thynges of the kyngdome of God: than did he heale theim whiche wer holden with great diseases and other maladies of the bodye.

And he recei-ued theim.

And spake vn-to theim of ỹ kyngdome of God. &c.

¶ And whan the daie began to weare awaie, thã came the twelue, and saied vnto hym: send the people awaie, that thei maie goe into the townes and nert villages, and lodge, and geat meate, for we are here in a place of wyldernesse. But he saied vnto theim: Geue ye theim to eate. And they saied: We haue no moo but fyue loaues and twoo fishes, except we would goe and bye meate for all this people: And thei wer about fyue thousande men. And he saied: Cause theim to sitte down by fyfties in a coumpaignie. And thei did so, and made theim all to sit downe. And he tooke the fyue loaues, and the twoo fishes, and looked vp to heauen, and blessed theim, and brake, and gaue to the disciples, to serue before the people. And they all dyd eate, & wer satisfied. And there was taken vp of that remayned to theim, twelue basketes full of broken meate.

The texte.

Wc haue no mo but twoo loaues & fyue fishes.

Wc hyle these thynges wer in dooyng, the daie began to drawe towardes an ende. And the Apostles consideryng the multitude to bee infinite, and the euẽtyde to drawe nere, the place to bee ferre from any towne or village, and that thei had no victalles there: thei putte Jesus a lyttell in remembraunce, saiynge: Leat goe the people in season, that goyng into the next lyttell townes and villages here about, they maie geat theimselfes meate: for this is a deserte place where no meate is to bee gotten, And Jesus to shewe that thei whiche with all their harte applied the doctrine of the ghospell, shoulde bee so prouided for, that they should neuer lacke meate, and also myndyng that the miracle whiche he entended there and than to shewe, should bee verai euident, he aunswered his disciples: they nede not for this purpose to departe hẽs into any townes or villages: but rather geue ye theim meate your selfes: shewyng vnto theim by the same bywoorde, that this thyng also dooeth other whyles apperteine to the duetye of one that supplieth an Apostles roume, to relieue the necessitie of their flocke with parte of their owne substaũce, bee it neuer so small. And ỹ Apostles at this tyme lacked no good wylle, but sorte men thei wer that thei lacked habilitie. And therefore thei aunswer in this manier: we haue not a bytte of meate in the worlde, more then fyue loaues and twoo fishes. And this prouision will scarcely bee enough for vs, as fewe as we bee for our supper, except percase it bee thy pleasure that we shall gooe into the next townes & villages here about to by meate, asmuche as maie serue so great a multitude as here bee. But therunto had we nede to haue a good summe of money, wheras we haue but right small store of money emong vs all.

For there were almoste the full noumbre of fyue thousand men. The saied Jesus: Cause ye theim to sitte downe by compaignies, and so to deuide theim selfes that they sitte by fiftie and fiftie in a compaignie. For so dooe they that make a feaste to a great noumbre, vse to appointe a determinate noumbre of persones & messes to euerie table, that the butlers & other seruitours maie knowe how muche to appoincte and prepaire for the same. The Apostles although they sawe no prouision toward, yet at the lordes cõmaundemẽt, they bydde the people to sit downe by cõpaignies as afore is saied, euen as though meate shoulde immedyately bee sette afore theim. The people also on the other syde euen with lyke playnnesse doe as they are bidden. Jesus therefore a man of a new & a straũge faciõ to bee a feaster of gestes, toke ỹ fyue loaues & twoo fishes, and liftyng vp his iyes streight to heauen, he first halowed theim with luckie wordes of multipliyng, and than he brake the same, and delyuered it by piece meale vnto his disciples, to set before the people. They were euerie one refreashed with as muche as they woulde eate, and so ferre they were from lackyng any thyng, that whan euerie bodye was satisfied with the largest, there were twelue baskettes full of broken meate gathered by the handes of the disciples. And in this matier too, there lyeth hidden a figurate representacion of a more secret doctrine. The Apostles haue prouision of viaundrie, but it is suche as belongeth to Jesus. This viaundrye lyke as it is of lyght price & course geare for poore folkes eatyng: so is it but litell in quantitie. For the doctrine of Moses is manyfolde: and the philosophiers learnyng is of sondrie manier sortes of matiers & ful of plenteous stuffe: but the woorde of ỹ ghospel is playne homelye geare, and short, and yet suche as maie suffise for the soules of all nacions to bee refreashed, in case it be deliuered and receyued as it ought to bee. To men of thappostels profession is the woorde commytted, wherewith soules are made fatte: but the same woorde doe they not sette afore the people to fede on, except it bee firste consecrated and broken of Christe. For than and neuer els is it the true fruite of preachyng the ghospell, if the teacher doe not presumpteouslye vsurp to himself the gift of learning whiche he hath as a thyng commytted to his credit, ne vndiscretelye or mysaduisedly shewe foorth the same as though it were of his owne: but yelde it vnto Christe to bee made holy of hym. Otherwise all in vain shall the teachers labour bee when he preacheth, onlesse Jesus shal first haue blissed the woorde, onlesse he shall haue broken it, onlesse he shall with his owne handes delyuer it to bee distributed to the people. For pythie and effectuall it is whatsoeuer procedeth out of his holy handes, he only it is, ỹ fedeth, that refreasheth, that maketh full: bishoppes are nothyng els but ministres and distributours of an other mãnes liberalitie. The people all the while sitteth down in coumpaignies vpõ the groũde, nothyng stickyng or doubtyng, nothyng murmouryng or repinyng, whereby is signified, ỹ in the faythfull cõgregacion of Christes churche, there ought to bee sobre humylitie, and plain faithful trust of ỹ herte in God, without any doublenesse, & that all discorde and sedicious vproare ought to bee awaie. Consider me ferthermore this mysterie too. The Lorde Jesus firste of all thynges taught and healed the people, and than fedde them afterward. The woorde of god also is the heauẽly meate of the soule. But some portion herof is not denied to the vngodly and to the newly entred or instructed in the faith. For it is the medicine of mennes soules, and the refeccion of the weake. For holsome doctrine worketh the like effecte in ỹ soules of synners, that Jesus with his woorde and his touchyng did in diseases of the body. But ther is a mistical bread whiche is not geuẽ but to persones now al readie wel taught, and also throughly healed. The same forsouth is that heauẽly breade of ỹ lordes bodye, whiche is not geuẽ to those ỹ are not yet through baptisme

receyued

And they were about fiue thousand me

And he tooke ỹ fiue loaues and blissed theim. &c.

receiued into the bodye of the churche and congregacion: ne vnto suche, whose mynde and solle is holden with some grieuous cryme, as it wer with a mortall sickenesse. And that same meate of the priuie hidden wysedome of God, (which Paule the Apostle dyd not shewe foorth but emong the perfeicte,) is not to bee vttred vnto all persones at auenture.

¶ And it fortuned, as he was alone praying, his disciples wer with hym, and he asked theim, saiyng: Who saie the people that I am? They aunswered, and said, Iohn Baptiste, some saie Helias, and some saie that one of the olde Prophetes is arysen. He saied vnto theim: But who saie ye, that I am? Simon Peter aunswered and saied, thou art the Christe of God: and he warned and commaunded theim that thei should tell no man that thyng, saiyng, the soonne of man must suffre many thynges, and bee reproued of the elders, and of the high priestes and Scribes, and bee slayne, and ryse again the third daie. The texte.

Now because the Lorde had so tempered all his saiynges and dooynges, that some whiles he would shewe forth tokens of his godly power, an other tyme he would manifestely shewe the veritie of his humain nature: the opiniõs of men concernyng hym, dyd muche varie. But because it was requisite that emong theim, by whom he had appoyncted to renewe the worlde, there should bee one vnyforme profession perfeictely agreeyng in it selfe concernyng hym: at a tyme whan he was in his praiers solitarie with his disciples, he demaunded of theim what opinion the people had of hym, or whom thei saied that he was. The disciples aunswer: some suppose thee to bee Iohn the Baptiste reuiued again: some saie that thou arte Helias, of whom the Iewes thynke that he shall come again before that Messias shall come: and some others beleiue the to bee some one man of the olde Prophetes called to lyfe again. Than saied Iesus: As for the people, thei are inconstaunt and waueryng as thei are woont to bee. But ye that know me nerer and familiarly, who dooe ye saie that I am? There Petur beeyng more ardent and fyerie then the residue, made aunswer in the name of theim all: we know thee to bee Messias, whõ God hath enoynted with all heauenly gyftes of grace: And this their right profession Iesus in dede alloweth well, but yet he geueth theim a great charge, that thei shoulde make no woordes to no creature, what opinion thei wer of. For he saied the tyme of openyng that mysterie in the open face of all the worlde was not yet come, and that ỹ sacrifice of his death muste first bee executed and accõplished, and that he was appoynted to come to the glorie of that name, by many kyndes of despite and reproche. For the soonne of mã, saieth he, must abyde muche woe, and must bee reproued of the elders, and of the Scribes, and of the chief of the priestes, yea and at length bee slaine too, and aryse again from deathe to lyfe the third daie. Ye muste therfore beware, least the glorie euen of this name, if it should now at this present bee preached, should not fynde feith to bee credited, because of the affliccion and death of the bodye, and so might bee a lette to my death.

Who say the people that I am?

Simõ Petur aunswered & saied: Thou art the Christe of God. 18.

And he warned theim. 18.

¶ And he saied to theim all: If any man will come after me, leat hym denye hymselfe, and take vp his crosse daily, and folowe me. For whosoeuer will saue his lyfe shall lose it. But whosoeuer dooeth lose his lyfe for my sake, the same shal saue it. For what auauntageth it a man, if he wynne the wholle worlde, and lese hymselfe, or runne in damage of hymselfe. For who so is ashamed of me, and of my woordes: of hym shal the soonne of mã be ashamed, when he commeth in his maieslie, and in the maieslie of his father, and of the holy Aungels. I tell you of a trueth: There be some standyng here, whiche shall not tast of death, till they see the kyngdome of God. The texte.

Than where Petur at the mencionyng of death trẽbled and quaked for berai feare, and aduised Christe to some other better waies thẽ so, whan Iesus had put hym to silence, he begoonne to exhort his other disciples also to the folowyng of his death, saiyng: Thus hath it pleased my father: by this ways muste I come to glorie. And who so will be a disciple of myne, if he gladly de-

sire to bee partaker of my blissfulnesse, he must of necessitie bee a folower of my death afore. It is not enough to goe folowyng me on fote at my heles where I goe: he muste folowe me in deedes, ozels will I not acknowelage hym foz a disciple. Foz whosoeuer shall come to ỹ office of preachyng the ghospel, must denye hymselfe altogether, and must renounce all the cares of this worlde, foz euer, rychesse, pleasures, promotions, kynsfolkes, affeccions, yea and lyfe it selfe also: and must euery day take his crosse on his backe, hauyng his mynde euermore readie vnto all suche thynges, as ye see that I abyde and endure. I wyll goe before you as the maister: leat hym come after whosoeuer shalbee mynded to bee a disciple. Neither is there any cause why ye shoulde feare to bee slaine. Foz so to perishe, is to bee preserued. Foz whosoeuer shall lese his lyfe foz my sake, the same hath set h'is lyfe in perfecte saketie. And on the cõtrarie syde, whosoeuer stertyng backe oz shrynkyng awaie frõ the buisse charge of the ghospell, shall haue a mynde to saue the lyfe of his bodye, the same shal lese the lyfe of his solle, whiche alone and none but that, is to bee reckened the true lyfe: and foz the preseruyng of this lyfe, it is the parte of a wyse man gladly to take the losse of all other thynges in the worlde. Foz what shall it auayle a mã, if he wynne all that euer this worlde hath woorthie to bee desired, whan he hath loste his owne selfe: whan the mannes selfe dyeth those thynges also that he had gottẽ, are perished and gon with hym. And he perysheth altogether in dede, whoso hath lost euerlastyng lyfe. Leat no disciple of myne thynke shame to suffre suche thynges, whiche I in ỹ selfe shall suffre. Leat hym not bee ashamed to professe my doctrine afore all the worlde. Foz whosoeuer shalbee ashamed of me and my woordes before men, as one offended & slaundred with the worldely shame of the crosse: of suche an one shall the soonne of man again bee ashamed, whan after the laiyng down of the infirmitie of the fleasche, he shal come at the secoũd tyme shewyng foorth vnto the whole vniuersall world the maiestie of hymselfe, of his father, and of his holy aungelles. And doubte ye nothyng that ỹ thyng that I saie, shall one daie come to passe. Foz this I affirme vnto you foz a matter of assured trueth. Some there bee here emong you standyng by, whiche shall not departe oute of this lyfe, but that thei shall firste in some parte see the maiestie of the kyngdome of God. The thyng that now lyeth hidden, shal one daie in tyme to come bee made open and manifest vnto all creatures.

The texte. ¶ And it fortuned that aboute an eighte daies after these saiynges, he tooke Petur and John and James, and went vp into a mountayne to praye. And as he praied, the facion of his countenaunce was chaunged, and his garmente was whyte, and shone. And beholde, there talked with hym two men whiche wer Moses and Helias, that appered in the maiestie, and spake of his departyng, whiche he should ende at Hierusalem. But Petur & they that wer with hym, wer heauie with slepe: And whan thei awoke, thei sawe his maiestie, & twoo men standyng with hym.

Thã Jesus to perfourme the promisse whiche he had now made, did about theight dai after these woordes speakyng choose out three of his .xij. Apostles, that is to wete, Petur, James, and John, and accordyng to his accustomed woont, he gotte hym vp to a mountain, there to prate. And as he was in praiyng, his face was soodainly chaunged into an other lykenesse replete with maiestie and glorie, and his garmentes shone as whyte as any snowe. There wer seen also with hym at thesame instaunt two other men of lyke maiestie talkyng with hym, of whom the one was Moses, and the other Helias: Foz the lawe had by figures set out Christe derkely (as it wer) in a shadowe, and the prophecies had directely poynted hym out what he was. Now the talkyng of these twoo with Jesus, what other thyng doeth it signifie, but the perfeict agreyng of the olde and newe Testamente together. Their talkyng with hym was cõcernyng the kynde of death, whiche the Lorde accordyng to ỹ tenour & fourme

And spake of his departig. &c.

of the

of the prophecie many a day afore wrytē and setfoorth by theim, shoulde afterward accomplishe at Hierusalem, to thēde that effsons the delectable swetenesse of the glorie, shoulde bee brought to a tērye with the mencion of death. But all this did not the Apostles euen verai well see, because thei had their yes euen heauye with slepe. But assoone as thei wer awaked, thei plainly sawe the maiestie of the Lorde, and also the twoo men standyng hard by hym.

¶ And it chaunced as thei departed from him, Petur said vnto Jesus, maister it is good beeyng here for vs, let vs make also three tabernacles, one for thee, and one for Moses, and one for Helias (and wist not what he said.) Whyle he thus spake, there came a cloude and ouershadowed thē, and thei feared when thei wer come into the cloude. And there came a voice oute of the cloude, saiyng: This is my dere soonne, heare ye hym, and as soone as the voice was paste, Jesus was found alone, and thei kept it close, and tolde no man in those daies, any of those thynges whiche thei had seen. The texte.

Whiche twoo men when thei begun to depart from Jesus, Petur fearyng leste all thatsame delectable sight should also goe awaie, he saied vnto Jesus: Maister, it is no goeyng any whyther oute of suche a place as this. Fare well Hierusalem and leat it goe whiche threateneth to put thee to death. Tushe let vs rather make three tabernacles here in this mountaine, one for thee, one for Moses, and one for Helias. Thus spake Petur as a man inebriate and made droncken with the swetenesse of this vision, not knowyng what he saied. For he required to tryumphe before he had woonne the battaill: & would haue had the best game of rennyng before he had renne for it. Euen in ỹ instaūt tyme whyle Petur was speakyng these woordes, there sodainly arose a cloude and cast a shadowe ouer all the disciples, beeyng now not hable in their mortal bodye to abyde the beeholdyng of so great glorie. And whyle Moses and Helias wer entreyng into the cloude, and wer banishyng away from the yes of ỹ disciples (for reason it was that the light of euangelicall trueth apperyng, all shadowes and mysticall derkenesse of figures should geue place and bee gon:) the voyce of his heauenly father sowned down from the cloud, saiyng: Moses and Helias, who prophecied of my soonne, ỹ Jewes haue hitherto had in high estimacion and reuerence. Great mē wer thei twoo in dede, yet wer they but my seruaūtes. But thissame is he that is my soonne, so dere beloued vnto my herte, as none other is but he alone: therefore herken ye to him. This voyce thus sounyng in their eares, Jesus was found alone, leste thei might haue demed the testimonie of that voyce to concerne any other persone, thē euē verai hym onely. And the saied three disciples right so as thei wer commaunded of the Lorde, kept the matier close, and reported not the priuitie of that visiō to any creature alyue, vntill Christe had arisen again from death to lyfe, after his passion. For it was not the Lordes pleasure to haue the maiestie of his Godhed published or openly spoken of before the tyme of his death, aswell because there shoulde bee nothyng that might be a lette vnto thatsame sacrifice whereby mankynde was to bee restored, as also because that thyng might not bee openly talked of, whiche no man would than beleue, if it had been reported. And all vnder one, dyd he therin by an exaumple, that was a true matier in dede, geue a lesson to vs, that in case any excellēt good thyng bee in vs, we should rather kepe it close, then make baūtes or braggues thereof: and in case we haue any speciall vertue or good qualitie in vs by the free gyfte of God, thesame is to bee declared and shewed in deedes, rather then by makyng many gaie or high woordes of it.

There came a cloude & ouershadowed theim, &c.

Jesus was found alone.

And thei kept it close, &c.

¶ And it chaunced that on the nexte daie, as thei came down from the hylle, muche people met hym. And beholde: a man of the coumpaignie cryed out, saiyng: maister, I beseche thee beholde my soonne, for he is all that I haue, and see, a spirite taketh hym and sodainly cryeth, and he knocketh and beateth hym that he foometh again, and with muche peine departeth from hym, whā he hath rent hym. I besought thy disciples to cast hym out, & they The texte.

coulde not. Jesus aunswered and saied: O feithlesse and crooked nacion, how long shall I bee with you, and shall suffre you? Bryng thy soonne hither. As he was yet a cummyng, the fende rent hym and tare hym. And Jesus rebuked the vncleane spirite, & healed the child, and delyuered hym to his father. And thei wer all amased at the high power of God.

The next daye folowyng, Jesus came down from the hyll with his sayed thre disciples. And he foūd a mighty great multitude of people gathered about the reside we of the disciples, whom he had left there behynd hym, whan he addressed hym to goe vp to the mountain. But the people assoone as they espyed Jesus returnyng again, went to mete hym. For they had found a great lacke & mysse of his presence. And there had happened a freshe matter, why they should require to haue his presence. For one of ꝑ coūpaignie cryed out to hym, saiyng: master, I most humbly beseche thee, leat the extreme miserie of a soonne of myne moue thee. For I haue no mo but hym alone: and he is holden with an extreme tyrannous deuill, whiche dooeth euerye other whyle soodainly take hym, and vexeth him sundrie waies that pitie it is to see, with muche great roaryng, flaschyng hym on the grounde, and so wrestyng his lymmes as though he would teare theim frō the bodye of hym, and he fomyng at the mouth for peine al the whyle. And as often as he taketh hym, he scarcely departeth from hym, vntyll all his bodye bee rent and torne. I praied thy disciples to caste out this spirite. Thei did their best, but thei haue not been hable to dooe it. Than Jesus well perceiuyng that the thyng had so chaunced by reason of the fathers vnbeliefe that praied for health to his soonne: and in consideracion of his disciples feith beeyng yet hitherto but weake, he cryed with a loude voyce, saiyng: O nacion ful of mistrustyng, and of an herte nothyng single, how long tyme shall I bee conuersaunt emong you, and shall suffre these thynges? Can I not yet all this whyle bryng thus muche to passe, to make you haue a perfeict feith and truste in me? dooeth the weakenesse of this bodye of myne so muche leat you? And turnyng hymselfe to the man, and requiryng of hym afore hāde to haue a more stedfast feith, he saied: Bring thy soonne hither to me. And as soone as the yoūg thyng was brought to Jesus, the euill spirite that was in hym tooke hym, quashyng the childe on the grounde: and immediately Jesus restored hym to his health, and gaue hym to his father again made perfectely hole, where his father had brought hym thither vnpossible to be cured by any mannes helpe. The more miserable that the sighte of this euill had been, so muche the more did the people euerye one of theim meruaill to se how quickely the childe was holpen out of hande, by the vertue and power of God.

I besought thy disciples to cast hi out & thei coulde not,

And thei wer all amased at ꝑ mightie power of God.

The texte. But whyle thei woondred euerye one at all thynges whiche he dyd, he saied vnto his disciples: leat these saiynges sincke down into your eares. For it wyll come to passe that the soonne of man shalbee deliuered into the handes of men: but they wist not what the woord ment, and it was hidden from theim, that thei vnderstood it not. And thei feared to aske of hym that saiyng.

But whan the fame of Jesus weared euerye daye more and more famous through suche actes as these: A certain temptacion of worldely glorie entred into the hertes of his disciples, by reason that thei had suche a master, in whose name, euen thei also theimselfes did many great actes to be woondred at. But Jesus calleth theim home from this affeccion to the contemplacion of his low state of abiection in this worlde, at whiche the tyme was not long to come, when thei would be offended and slaundred. The glorie of dooeyng miracles (saieth he) is nowe a matter of delectacion vnto you: but it is a thyng muche more materiall for you, diepely to enpriente in your hertes these saiynges of myne, from whiche your myndes dooe gretlye abhorre. For that thyng oughte ye moste of all to haue in mynde, whiche it shall behoue euerye one of you to folowe. As for glorie leat me alone to see for that. For the thyng must nedes

come

come to passe, that I haue alreadye tolde you, and yet nowe again I saie vnto you, whiche is, that the soonne of man, whose glorie and fame dooeth nowe delite you, shall ere long bee attached, and shall bee deliuered into the handes of men, and shall sundrie waies suffre muche affliccion, and shall lastely be put to deathe. This tale, though it had been once or twise heard out of his mouth, yet had it not well settled in the myndes of the disciples. For they coulde not well beare in mynde the thyng whiche they had no luste to heare. Thei abhorred the mencion of deathe: as men settyng all their myndes on the glorie of Jesus, not hauyng all the whyle any intelligence or vnderstandyng that the glorie of the Lorde was moste chiefely to bee renoumed and made famous through the open worldely shame of hangyng on the crosse.

For it will come to passe that þ soonne of man. &c.

And in dede thei hearde a speakyng of death, but it was as it had been halfe in a dreme, nothyng well vnderstandyng what the thyng ment whiche was spoken, and yet durste they not demaunde any questions of hym, what these woordes might mene, hauyng freashe in their remembraunces, that Petur whan he was somewhat ouer bolde and buiste with Jesus, had heard Jesus saie vnto hym: auaunt out of my sight thou Satan, thou haste no saueryng of those thynges that apperteine to God, but altogether of suche thynges as apperteine to the worlde.

And thei feared to aske hi of þ saiyng.

¶ And there entred a thought emong theim, whiche of theim should be greattest: whan Jesus perceiued the thought of their hertes, he tooke a childe, and set hym hard by hym, and saied vnto theim: whosoeuer receiueth this chylde in my name, receyueth me. And whosoeuer receyueth me, receyueth hym that sent me. For he that is leste emong you all, the same shalbe greattest.

The texte.

After all this same, Jesus went to Capernaum: And so it was, that forasmuche as the disciples wer yet carnal, because thei had seen the glorie of woorkyng of many miracles, and because thei had heard the maiestie of the kyngdome of God promised, and because theimselfes too had dooen many woondrefull thynges aboue nature at þ name of Jesus: a certaine worldly thought intred into theim, whiche at last braste out thus ferre, that as thei wer goeyng on the waie, thei reasoned together one with an other, whiche of theim should sitte highest in the kyngdome of heauen. For thei dreamed that suche a lyke order shoulde bee in the kyngdome of heauen, as they had seen in the courtes of worldely princes, or in ryche folkes houses, in whiche he that is more proude, and quicker or bolder spirited then an other is, he is the more Idlyer felowe. Than Jesus, although he knewe well enough what it was, that they had emong theimselues kept disputacions of: yet as soone as he was come into þ house, he demaunded of theim what the matier was, that thei had so hardely disputed and reasoned of by the waie. And thei all playing mum and not hauyng a woorde to saie, because thei wer halfe ashamed of the matier, Jesus to shewe that their thoughtes and their priuie talkes behynde his backe wer not hydden ne vnknowen to hym, toke a lytell innocent chylde in his hãde, and sette hym hard by his syde, and callyng the twelue together vnto hym, he saied: ye dispute of greatnesse, whiche of you shalbee greattest. The greattest with me are those that are moste inferious.

What is more plaine without fraude or guyle, then this lyttell chylde, or what thyng more lowe-Euen verai suche muste ye become, if ye will be chiefe in the kyngdome of the ghospel. The kyngdome of feith and charitie knoweth none ambicion, it is not acquainted with plaiyng the Lorde, it can no skyll of tirannie: whatsoeuer persone receyueth vnto hym suche a chylde as this, in my name, receyueth me my selfe: and whosoeuer receyueth me, receyueth hym that hath sent me. If I haue plaied the Lorde towardes you, than reason you also

Whosoeuer receiueth this chylde in my name. &c.

who

who shalbe the chief emõg you: but if I haue rather bled my self as a willyng and a readie seruaunte to the commodities of all persones, knowe ye that he shalbee a great man emong you all, who in contemnyng of glorie, in humilitie and submission, and in feruent affeccion to bee as a seruaunte to dooe all creatures good, shalbee the leste and moste inferiour of all men.

The texte. ¶ And John aunswered, and saied: maister, we sawe one castyng out deuils in thy name, and we forbad hym, because he followeth not with vs. And Jesus saied vnto hym, forbid ye hym not. For he that is not against vs, is with vs.

And because they had heard hym saie, that lytell ones are to bee receiued in the name of Jesus: it came into Johns mynde, that they had excluded and debarred a certain man from the fraternitie of mynistryng the ghospell. He therefore is in a doubte, whether that lyke as all men wer to bee receiued vnto the felowschip of the saluacion of the ghospell, so in lyke manier all men wer to be admitted to the ministracion of preachyng the ghospell, and to the worckyng of miracles. And in this poyncte was hidden a lytell spice of a certain secret pangue of enuie. God had tofore geuen power vnto the twelue onely to caste out deuils, and to heale diseases. This dignitie thei thought not mete to bee made common to any others. And therefore John saied: maister, at the tyme whan beeyng sent foorth by thee, we executed the office of preachyng the ghospell abrode: we sawe a certain man castyng out deuils in thy name, though he bee none of the noumbre of vs twelue, no nor dooeth not so muche as folowe thee neither. This man, as one beeyng a straũgier to our brotherhood, we forbadde that he should no more so dooe. Than Jesus, although he would in no place suffre hymself to bee preached of by the wicked spirites, yet teacheth that men of what sorte soeuer thei bee, are not to bee forbidden from hauyng to doe in the ghospell, although thei dooe the same of no verai sincere herte, so ỹ (saieth he) the thyng that thei dooe, thei doe it in the name of Jesus, and dooe the same thyng that ye dooe. For whosoeuer is not an aduersarie vnto vs, dooeth euen in that verai poyncte make on our syde, that he dooeth not against vs. To such a thyng as is straunge and by all possible waies to bee euerye where published abrode, all fauour dooeth auaille. The myracle is not his that dooeth it, but Goddes, who sheweth his power by man as by his ministre and instrumẽte. Therefore whatsoeuer persone sheweth any myracle by callyng vpõ my name, dooeth publishe and spred abrode my glorie, and debarreth hymselfe of all title to speake ill of me from thens foorth, whose name he hath found so effectuall and full of power.

We sawe one castyng oute deuils in thy name, &c.

For he that is not against vs, is with vs.

The texte. ¶ And it fortuned whan the tyme was come that he should bee receiued vp, he sette his face to goe to Hierusalem, and sent messagiers before hym: And thei went and entred into a citie of the Samaritans, to make readie for hym. And thei would not receiue hym because his face was as though he would goe to Hierusalem. Whan his disciples, James and John sawe this, thei saied: Lorde wilt thou that we commaunde fyer to come down from heauen and consume theim, euen as Helias did: Jesus turned about, and rebuked them, saiyng, ye wote not what manier spirite ye are of, For the soonne of man is not come to destroy mennes lyues, but to saue theim. And they went to an other towne.

And so it befell, that the tyme beeyng now verai nere at hande, when Jesus leauyng the yearth, should bee receiued vp into heauen, the Lorde had already entred his iourney, and shewed euen plainly by his countenaunce, that he was bounde towardes Hierusalem, as one that purposely mynded to bee in ỹ waie against the occasion of his death should cõe. He therefore sent messagiers afore hym twoo or thre of the Apostles, to prepaire hym some harbourgh and place of soiourneyng within a certain citie of the Samaritanes, through whiche his iourney laye. And whan they came, the tounesmen had shutte the gates of the citie against theim, because they coniectured by the veray facions and cõtenaunce of the Apostles, that they wer gooyng towardes Hierusalem. For the Samaritanes, in consyderacion that all theyr worshippyng of

God

God was in a mountaine of their owne, hated and abhorred all suche as went to Hierusalē in the waie of deuocion to worship God there. Upon this James and John who had been sent on the saied message, when they sawe the vncourtesie of the inhabitantes there, whiche woulde not suffre theim so much as to come within the precincte of their towne walles: beeyng euen all out of pacience, sayed to the Lorde. Maister, is it thy pleasure that we bidde fyer to come downe frō heauē, as Helias ons did, whiche may cōsume these felowes? But Jesus because he woulde shewe how great the myldenes of a teacher of the ghospell ought to bee, bridleed their wrathfulnesse with a sharpe rebuke, saiyng: Take ye not the dede of Helias for your exaumple. He beeyng led w̄ the spirite brought the wicked people of that time to confusion. But as for ye dooe not yet vnderstand what spirite ye ought to bee of. That same spirite of the ghospell is more meke thē so. There shal hereafter come a tyme of redresse and vengeaunce. But vntill that daie the sonne of man is come, not to cast awaie mennes liues or soules, but to saue thē. They ỹ do now at this present kepe vs out of their towne, wil peraduēture an other day herafter take vs in. They are therefore to bee saued, that they maie bee in case to repente & emēde. And so leauyng the towne, they turned an other waie to an other litel towne. By these wordes Jesus toke out of their stomakes all desierfulnesse of doyng vengeaunce, and taught vs to vse fauourable bearyng towardes suche, as at the first beginnyng would exclude and kepe out the doctrine of the ghospell from theim, allegeyng that it was enough to leaue suche for a season vntill they myght at a tyme of occasion bee conuerted to a better mynde.

The sonne of man is not come to destroy mennes liues, but to saue theim.

And it chaunced, that as they wer walkyng in the waie, a certain man sayed vnto hym: I will folowe the whither soeuer thou goe: Jesus sayed vnto him: Foxes haue holes, & birdes of the ayer haue nestes: but the sonne of man hath not where to laie his head. The texte.

Again it fortuned as they went, that a certain man of his owne voluntarie mynde sayed vnto Jesus: I will folowe the whithersoeuer thou shalt goe. And Jesus myndyng to shewe that suche as brought not with thē myndes mete for suche a weightie matier, were not to bee admitted to ỹ fraternitie of preachyng the ghospell, (for ỹ better it were not to take the matier vpō thē, then to geue it ouer again, after it were once taken in hande) sayed vnto him: Foxes haue holes of their owne in the earth & birdes of the aier haue their nestes in the trees: but the sonne of mā hath not any place where to put hys head in. Suche an one therefore as hath any thyng in thys worlde, whereon to sette hys delite, or whereon to sette his full reste and quiet, is no mete folower of the sonne of man. He muste renounce all thynges, that wyll folowe me.

And he sayed vnto an other, folowe me. And the same sayed: Lorde suffre me first to goe & burye my father. Jesus sayed vnto him: leat the dead burye their dead: But goe thou and preache the kyngdome of God. An other sayed Lorde I will folowe thee, but leat me first goe bidde thē fare well, whiche are at home at my house: Jesus sayed vnto him. No man that putteth his handes to the plough and looketh backe, is apte to the kyngdome of God. The texte.

Agayne whan he had cast his ye on a certain other man, he sayed vnto hym: folowe me. But he made this aunswere: Maister geue me leaue firste to burye my father. But Jesus geuyng a by worde that the cause of saluacion is to bee preferred before all poinctes of carnall duetye, sayed vnto hym: Leat the dead burie their dead: but gooe thou and shewe abrode the kyngdome of God. By thys exaumple did the Lorde forfende the excuses of suche men whiche vnder the colour of naturall affeccion and duetie, dooe

Leat ỹ dead burie their dead.

putte of and delaie the care and earneste applyng of eternall saluacion. And yet a wurse sorte of men then those, are thei whiche vnder the colour of finding stoppes and lettes about the affaires of their housholde, doe prolong & drieue of fro morowe to morowe the matier of saluacion, whiche ought euen at the first occasion streight waie to be gon through withall. For there came an other man to him, who beyng commaunded to folowe him, aunswered: Maister I will come after thee, doe nomore but suffre me, to goe bidde my familiar frendes and my housholde fare wel. Than saied Jesus: whosoeuer hath ons putte his hande to the plough and than afterwarde loketh backe again, is not apte for the kyngdome of God. This matier of the ghospell, is an high matier, & an hard to come to, whiche whoso hath ons enterprised, the same must with a perpetuall applyng of it procede still and goe forwarde to thynges of more and more perfection, and neuer turne his mynde awaie to the vile cares of transitorye thynges of this worlde.

No man that putteth his handes to the plough & looketh backe, &c.

The. x. Chapter.

The texte. After these thinges, the Lorde appointed other seuentie also, and sent them twoo & twoo before him into euerie citee and place, whither he himself would come. Therefore he saied vnto them: the harueste is great, but the labourers are fewe. Praie ye therefore the lorde of the haruest, to send forth labourers into the haruest. Goe your waies: Beholde I send you foorth as lambes emong woulues. Beare ye no wallet, neither scrip, nor shoes, and salute no mã by the waie. Into whatsoeuer house ye entre, first saie: Peace bee to this house. And if the soonne of peace bee there, your peace shall reste vpon hym: if not, it shall turne to you again. And in the same house tarrye still, eatyng and drynkyng suche as thei geue. For the labourer is worthie of his rewarde.

After these thinges the Lorde chose & tooke out of the noumbre of his disciples other seuentie also, as he had tofore chosen his twelue Apostles, and sent thē twoo and twoo before hym into euerie citie & place, whither he himself had determined to come: to the ende that by their preachyng & teachyng before, thei might prepare and make readie the myndes of the people against the cummyng of the Lorde. These did he euen so instructe how to preache and teache his ghospell, as he had before taught the twelue, and he shewed and opened the cause, why he had so encreaced the noumbre of preachers, saiyng: The haruest is great, but the labourers are fewe, praie ye therefore the lorde of the haruest, to sende foorth labourers into his haruest. Ferre is the rumour and bruite of the ghospell spred and many are sette on fyer with the gredie desire of the doctrine of heauen: thei are wel willyng toward it, and wante but onely suche as should call and gather their myndes together, beeyng of theimselfes bothe readie and full of haste towardes the kyngdome of heauen. Gooe ye therefore puttyng your wholle truste and confidence in the safegarde and maintenaunce of me alone. Suche as are great men and hath rewle of thynges, suche as are euill, shall murmour and grutche against your doctrine. Against these men do I sende you foorth naked, without weapon or fense. For I send you not, that you should hurte or grieue any man, but that ye full of simplicitee and void of all hurte, should studie and endeuour your selfes to profite and dooe good to euerie man, seke ye not therefore helpe at mannes hande, that ye maie therwith arme and defende your self against the violence, and maliciousnesse of the euill, nor take you no care ne thought for your liuyng or thynges necessarie, but with all readinesse gooe ye to the businesse of the ghospell:

The harueste is great, but the labourers are fewe, &c.

ghospell: neither carryng scrip nor wallet, nor yet shooes with you, for ye shal neuer want, that shalbee sufficient for nature. Salute no mã, neither the welthie leste ye seme to flattre & seke vpon theim for gaine, nor the indurate leste ye seme to fauoure their vngodlynesse. Nor take you no thought for house or lodgeyng: there shalbe those whiche shall receiue & take you in at their doores: only shewe your selfes pure and vncorrupte ministres of the ghospell. And what house soeuer ye shal entre into, first wyshe & praie for peace to ỹ wholle householde. That if there be any there, ỹ is the sonne of peace, that is to saie, a ientill & meke man and one ỹ thirsteth the moste mekest doctrine of ỹ ghospell: your praier shall profite and dooe good, & he shall embrace and gladly receiue so welwishyng geastes: that if they dooe not so receiue and welcome you, yet leat it not repente you, so to haue praied for theim. For you shall not lese ỹ reward of this your profered seruice, nor ye shall not with ouer muche entreatyng nor castyng your selfes at the knees of any man require lodgeyng, nor shall not as men without shame presse into the house of any of theim: for so great a thyng and so muche to bee estemed is not to bee offred and thrust into the handes of suche, as will not gladly receyue it, and yet ought it to be profered to euerie mã. Whosoeuer shal gladly & willingly receiue you, see that you tarye with him not desiryng or lookyng for the pleasures of this lyfe: but for somuche as shalbee necessarie for the susteinaunce of your bodyes, drynke, and fede on suche thynges as ye shall there fynde emongst theim, for it is good reason that he whiche laboureth in preachyng and teachyng the ghospell, shoulde lyue and bee susteined by their liberalitie, for whose behouke he laboureth and taketh peine in case he haue not sufficiente of his owne wherof to fynde himself.

Goe not from house to house, and into whatsoeuer citie ye entre, and they receiue you eate suche thinges as are sette before you, and heale the sicke that are therein, and saie vnto theim: the kyngdome of God is come nigh vpon you. But into whatsoeuer citie ye entre and they receiue you not, goe your waies out into the stretes of the same, and saie euen the verai duste of your citie (whiche cleueth on vs) dooe we wype of against you: notwithstandyng be ye sure of this, that the kyngdome of God was come nigh vpon you. I saie vnto you: that it shalbee easier in that daie for Sodome, then for that citie. The texte.

And of thys thyng take ye diligent hede also, leste ye straighyng from house to house, despisyng and settyng at naught the former hospitalitie & lodgeyng, serche and seke a more delicate lodgeyng and better furnished. Leat it suffise you whatsoeuer cometh first to hande, that if it shal chaunce you to come into any cities, if the enhabitauntes willyngly receiue and entretein you, eate you and drynke you without any choice, and without lothyng or abhorryng of any thyng whatsoeuer is sette before you, and to the ende ye maye bee geastes the more acceptable and the better welcome, and also that ye maie with the better credence preache the kyngdome of heauen, heale you the sickefolkes of the same citie, restore ye the weake and impotent to their strength, deliuer ye suche as are possessed with euill spirites. And all these thynges dooe ye frelye without rewarde and willyngly, refusyng no creature neither poore ne ryche: and than saie ye vnto theim: ye see manifest tokens of the power of God, prepaire your hertes and myndes to the earnest exercise of innocent liuyng. For now draweth nere vnto you the kyngdome of God: the maladies and diseases of the bodye are nowe taken awaie, and ere long, shall the maladies of the soule bee drieuen awaie also (whiche are synnes.) That if ye shall chaunce to come into any citie in the whiche there is none that wyll receyue you, make ye no kynde of humble suite vnto theim for any entreteinmente, And heale ỹ sicke, &c. And saie vnto them: ỹ kyngdome of God is come, &c.

but come you forth abrode into their stretes, and there openly and in the face of the wholle citee, saie ye vnto them in this wyse: We haue freely without any hope of rewarde at youre hãdes, offreed vnto you the glad tidinges of euerlastyng life. But forasmuche as ye haue despised and not regarded our office, we will take no benefite at all by you.

Beholde therefore, euen the verai dust whiche stucke vnto our fete, we shake and cast of against you, for a witnesse that we haue profered, and ye forsaken that most happie tidynges, whiche ought not to bee laied in the lappes of suche as will none of it. And yet this thyng bee you right sure of, that whether ye receiue it or not receiue it, the kyngdome of God is verai nere vpon you, that if ye will receiue his tidynges, then shall it come to your great profite and commoditee, if not, to your great hurte and destruccion. Bee ye contente this waie onely to haue reuenged your selfes.

It shalbee easier in that daie for Sodome. &c.

If thei shall any where despise you, vengeaunce shall light vpon them for it at the due tyme. For this thyng verily I shewe vnto you, that in the daie of the last iudgemente it shalbee better with the Sodomites, and thei shall fynde more grace at the Lordes hande, then that citee whiche hath despised this so great gracious goodnesse of God freely offred vnto theim. All men dooe muche meruaill at the sharp and rigorous vengeaunce of God shewed vpon the Sodomites, but yet dooeth this poynete somewhat ease theim, that thei wer neuer so many waies prouoked to emendemente of their liues. And the Iewes standyng muche in their owne conceiptes doe vttrely abhorre and detest the verai name and remembraunce of the saied Sodomites, whom the wrathe of God by a terrible exaumple and president for men to beware by, dyd vttrely destroie: but a more horrible and dredefull punishemente abideth thesame Iewes, if thei beeyng stiered and prouoked with so many benefites, and so many miracles, shall neglecte and despise the goodnesse of God.

The texte. Woe vnto thee Chorazin: woe vnto thee Bethsaida. For if the miracles had been doen in Tyre & Sydon, whiche haue been dooen in you, thei had (a great while agoe) repented of their synnes, sittyng in hearen cloth and ashes: neuertheleste, it shalbee easier for Tyre and Sydon at the iudgement, then for you. And thou Capernaum (which art exalted to heauē) shalt be thrust down to helle. He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

Woe bee to thee Corazain, woe bee to the Bethsaida citees of Israel. For if the miracles, whiche haue been shewed in you, had been shewed in the citees of the Gentiles Tyrus and Sydon, whiche ye crye fye vpon, accoumptyng theim abhominable: thei would haue called theimselfes home to emendemēte, yea and sittyng in heareclothe and alches thei woulde haue dooen penaunce for their synnes, whereas ye beeyng verai stiffe necked against God, dooe stand highly in your owne conceiptes, and thinke your selfes faulteleste. Woe bee to thee Capernaum whiche swellyng now in pride of rychesse, and swymmyng in the delices of sensualitee, appereste to bee exalted aboue the moone as high as heauen, on that daie shalt thou bee cast down euen vnto the diepe pitte of helle.

And thou Capernaum which art exalted to heauen. &c.

For albeit ye be homely and lowe messagiers, yet for that you shal come vnto thē in my name, and shall shewe vnto theim the vnestimable gifte of God: the condempnacion of suche as shall despise you, shall not bee small. For he that heareth you, heareth me, whiche speake vnto theim by the instrumente of your mouthes: and contrarie wyse, he that despiseth you, despiseth me, and he that despiseth me, despiseth hym that hath sent me. For I dooe not of myne owne head any thyng speake, whiche I haue not receiued

And he that despiseth you despiseth me.

first

first of my father, nor ye shal speake nothyng, whiche ye shalnot first haue learned of me. Therefore as my doctrine is the doctrine of my father & not myne, so your preachyng shall bee my preachyng and not yours.

The lorde Jesus whā he had wt suche wordes as these, duely enstructed and armed the threscore & tenne disciples, he sent thē foorth to assaie & proue thēselfes how well they could dooe in preachyng of the ghospell.

And the seuentie returned again with ioye, saiyng: Lorde euen the verie deuils are subdued to vs through thy name. And he saied vnto thē: I sawe Satan (as it had been lyghtenyng) fallyng downe from heauen. Beholde I geue you power to treade on serpentes and scorpions, and ouer all manier power of the enemie, & nothyng shall hurte you. Neuertheless, in this reioyce not, that the spirites are subdued vnto you: but reioyce that your names are writen in heauen. The texte.

And whan the matter had woōderfully well prospered in their hādes, they returned home again with great mirth & ioye, saiyng: Maister not only diseases are driuen awaie by vs, but vnclene spirites also are subiect vnto vs in ỹ name of thee. Then Jesus to arme and fense their myndes against the disease of vainglorie (whiche vseth by stealth to crepe and entre, yea into holy mē also) putteth foorth vnto thē ỹ exaūple of Lucifer, who for his pride was soodainly cast downe frō so great felicitie. I sawe (quod he) Satā fall out frō heauen euē like the lightenyng. Great was his dignitie in heauē, & yet for that he was puffed vp with pride, soodainly was he cast from the highest place in heauē, into the botome of helle pitte. How muche more than ought you to beware of pride, whiche carrye about with you a mortall bodye subiecte to all perils and daungiers here in earth. Great is the power whiche I haue geuen you, but I haue geuen it you not to any suche entent, that ye should therby weaxe proude and high mynded: but to the ende ỹ by your miracles men should geue and attribute greatter fayth and belief to the ghospell. I dooe not require at your handes again, that whiche I haue ons geuen you, so ỹ ye wil not abuse it. For I geue you power by the whiche you shall trede serpentes & scorpions vnder your foote, yea & if there bee any other thyng by meane wherof Satan your enemie maie be hable to hurte you. Not one of all suche thynges shal haue power to doe you hurte: And yet is it not expedient for you to glorie or to baunte your selfes cōcernyng any suche thyng, because spirites are subiecte to you. For these thynges shalbe dooen also by wicked & euill men: but reioyce ye in this thyng ỹ your names are alreadie wryten in heauen: for thither shall your meknesse and lowelynesse, thither shall your simplicitie bryng you, from whens Lucifer through his pride and haultenesse of mynde fell, if ye shall stil persiste and continue in this your entente and purpose.

And he saied vnto them: I sawe Satan, as it had been lightenyng fal down frō heauen, &c.

Reioyce ye not that spirites are subdued vnto you but, &c.

That same houre reioyced Jesus in the holy ghost, and saied: I thāke thē O father, lord of heauen & earth, that thou hast hidde these thynges from the wyse and prudent, and hast opened thē vnto babes. Euen so father, for so pleased it the. All thynges are geuen me of my father. No mā knoweth who the sonne is, but the father, and who the father, is but the sonne, & he, to whom the sonne will shewe him. And he turned to his disciples and saied secretely: Happie are the yes whiche see the thynges that ye see. For I tel you that many Prophetes and kynges haue desired to see those thynges whiche ye see, and haue not seen them: and to heare those thynges whiche ye heare, and haue not heard thē. The texte.

And whan the lorde had saied these woordes, byandby he beganne to reioyce in the holye ghoste, and to geue thankes to hys father for the prospe-

rous successe of the ghospell: teachyng vs euen at the same tyme by exaumple of hymselfe, that in case any thyng come luckily to passe through our handes whan we goe about it we should reioyce, not with any humain affection, but with spirituall and ghostely reioycing: not takyng to our selfes any parte of ỹ praise or glorie, but euermore reioycyng that the glorie of god is so sette foorth and magnified: and reioycyng at the profite of our neighbour. I rendre thankes (saieth he) vnto thee o lorde and father, the maker of heauen and yearth, for that these so high thynges, thou hast kepte secrete & hidden from suche as after the worlde are reputed wyse and politique, & hast opened the same to the litell tendre ones, to the inferiour meane sorte, to the ignorauntes, and to suche as after the iudgemente of the worlde, haue no great witte nor experience. And thus verily is it doen o father, for that it hath so pleased thy eternall prouidence and wysedome, that the proude men beyng reiected and cast down, thou mightest by suche lowenesse exalte and lift vp men to the true heigth of heauenly thynges. There is no power ne autorite which my father hath not deliuered into my handes: and therefore feare ye not the world, beeyng right well assured that ye haue a maister hable to defende you. For an eguall felowshyp of all thynges is betwene my father and me: & truely no mã knoweth the soonne, who he is, and how great he is, sauyng onely the father whiche begatte hym: nor no man knoweth the father, who he is, and how great he is, but onely the soonne vnto whom, and suche as it maie please the soonne to open it vnto. He openeth and sheweth hym to none but to suche as bee humble, meke spirited, & enclyned or apte to beleue. Afterward turnyng hymselfe to his disciples, he declared hymself to bee verai glad that thei had the blissefull happe, whiche had been denyed to men euen of verai high dignitee, saiyng: Blissed are ỹ iyes whiche see the thynges that ye see, for this I tell you for a thyng of certaintee: that many prophetes & kynges would fain haue seen, that ye poore & abiect persones doe see, and yet thei haue not seen it: and to heare those thinges which ye heare, and thei heard theim not. See ye acknowelage and take to you your good happe, but flee ye the takyng of any pryde or presumptiõ thereby. Take ye suche a pryde as maie stand with holynesse (that is to wete) a pryde against all thynges, whiche this worlde dooeth gase vpon for meruaill, takyng theim for high thynges, whereas thei are but small trifles, and verai filthynesse in coumparison of the thynges that are geuen vnto you.

Euen so father For so pleased it thee.

The texte.

¶ And beholde, a certain lawier stoode vp, and tempted him, saiyng: Maister, what shall I dooe, to inherite eternall life? He saied vnto him: what is wrytten in the lawe? How readest thou? And he aunswered and saied: loue the lord thy God with all thy herte, and with al thy solle & with al thy strength, and with all thy mynde: and thy neighboure as thy self. And he saied vnto hym: thou hast aunswered right. Thus doe and thou shalt liue. But he willing to iustifie himself, saied vnto Jesus: & who is my neighbour? Jesus aunswered, and saied: A certain man went down from Hierusalem to Hierico, and fell emong theues, whiche robbed him of his raimente and wounded hym, and departed leauyng him half dead. And it chaunced that there came down a certain priest that same waie: & whan he sawe him, he passed by. And lykewyse a Leuite, whan he went nigh to the place, came & looked on hym, and passed by. But a certain Samaritane, as he iourneyed, came vnto hym: and whan he sawe hym he had compassion on him, and went to him and bounde vp his woundes, and poured in oyle and wyne, and sette him on his owne beast, and brought hym to a common ynne, & made prouision for him. And on the morowe, when he departed, he tooke out twoo pens, and gaue theim to the hoste, and saied vnto him: Take cure of him, and whatsoeuer thou spendest more, whan I come again, I will recompense thee. Whiche now of these three thynkest thou was neighbour vnto him that fel emong the theues? and he saied, he that shewed mercie on him. Than saied Jesus vnto him. Goe, and doe thou lykewyse.

And on a certain daie whan Jesus disputyng with the Jewes had put the Sadducees to silence, who in the waie of prouyng hym, had putte foorth a question of a woman hauyng been marryed to seuen soondrie housbandes,

whiche of all these should haue hir at the daie of the generall resurrecciō, there came vnto hym one of the Scribes well seen in the lawe as one that would putte foorth a question out of the diepest and moste profound knowelage of the lawe, and saied: Maister whiche is the chiefest commaundemente of God, by kepyng wherof I maie atteigne euerlastyng lyfe? Jesus aūswered: That thyng whiche thou demaūdest of me, the same should other men haue learned of thee. For thou dooest professe the knowelage of the lawe. What is there wryten? how dooest thou read, that is there wrytē? Thā made he aunswer: Thou shalt loue the lorde thy God with all thy herte, with al thy soule, with al thy power, with all thy mynde, because he cannot bee loued enough: and next after hym thou shalt loue thy neighbour as thy selfe. Jesus allowyng his aunswer, saied in this wyse: Thou knowest what is best: there remaineth nothyng but that thou put in vre and daily practise that thou doest vnderstāde, whiche thyng if thou so dooe in facte and dede, thou shalt liue. For it is not the knowelage that geueth life, but the kepyng and dooyng of the lawe. The Pharisee beeyng somewhat touched with the aunswer of our Lorde, for that he knewe the woordes of the lawe and did not kepe that whiche was the chiefest poynete in the lawe: yet because he was puffed vp with vaine glorie he would not acknowlage his owne faulte, but euē as though he had now alreadie at large fulfilled the commaundemente of louyng God, he moued a newe question of his neighbour, saiyng: Who is my neighbour? as though a man might loue GOD, and yet neuertheless bee cruell and hurtefull to his neighbour. The Jewes did in manier interprete the name of neighbour to extende no ferther but to mē of their owne nacīō, supposing that it was lawfull for theim to hate alienes and forreinours, and to leat theim alone without dooyng theim any benefite or good at al. Jesus therefore knowyng the Pharisees mynde aunswereth hym by a parable here ensuyng: paincteyng out all the whole matier and settyng it before the iye by a certain mysticall exaumple or representacion of the thyng, and teachyng that the precepte of louyng the neighbour ought not to bee enclosed within so narowe and streight boundes of kynred and countreye, but the same to enlarge and extende it selfe to a more ferther coumpace that is to wete, vnto all men, forasmuche as oftentymes it chaunceth that he whiche is nigheste to vs in birth or countreye, is ferther from vs in affeccion and loue then our verai foe. A certain man (saieth Jesus) takyng his iourney from Hierusalem to Hierico, chaunced to light on a coumpaignie of theues, who not beeyng contented ne thynkyng it enough to spoile the poore solle, and to turne hym out of his clothes, but moreouer geuyng him soondrie woundes, thei left hym by the high waies syde half for dead, and there to periche outright, if no man had holpen hym: and this dooen theimselfes went their waies. And it chaūced that a certain priēste was goyng a iourney which laie the veraie same waie, and wheras for the veraie ordre and profession of priesthood, whiche he had taken hym vnto, he ought chiefly aboue others to haue fulfylled the commaundemente of God: yet notwithstanding hymself beeyng a Jewe, sawe one that was a Jewe, and beeyng hymself a man of Hierusalem, sawe one of Hierusalem spoiled, wounded, and lyng half for dead, and yet passed by no whit moued with any drop of pitie or coumpassion. After all this it chaunced a certain Leuite to passe by the same waie, at whose hande a man might iustely haue looked for the due obseruyng and kepyng of goddes commaundemente, for that he beeyng a man dedicated to the temple, was a minister of goddes holy seruice, and therefore ought to haue been a man of deuocion. And this man euen as the other had dooen, though he sawe the wounded man well enough, yet passed foorth on his waie, and did no helpe at all to his brother and countreyman of the same citee that hymself was of.

What is wryten in the lawe, &c.

Who is my neighbour.

A certain mā fell emong theues. &c.

A certain Samaritan, as he iourneyed. &c.

After vothe theſe it happened that a certain Samaritan paſſyng the ſame waie on a iourney that he had to goe, eſpied the man that had been robbed, and laie half a liue, half dead: & meruaillyng what the matier was, he drewe nere vnto hym, and perceiuyng the extreme myſchortune of the man, was moued with pietie and coumpaſſiō toward this Jewe, wheras hymſelf was a Samaritan, and yet the Jewes dooe beraie ſore abhorre & hate al Samaritans. Nor he did not onely take pietie on hym, but alſo, (the hindreaunce of his iourney nothyng paſſed on) he went vnto hym, and poured wyne and oyle into his woundes, & than bound theim vp. And not thynkyng enough to haue plaied hym ſuche a kynde parte, he tooke and ſette hym on theſame beaſte, that himſelf rode on, and carried hym to an ynne, & there made prouiſiō that he ſhould bee diligentely attended and looked vnto, for that his iourney required ſuche haſte that he could no longer tarye, he drewe foorth two pieces of ſiluer coyne, whiche thei called denaries, amountyng (as is afore ſaied) to a couple of ſhyllynges ſterlyng or therabout, and deliuered theim to his hoſte the ynnekeper that he ſhould ſee the wounded man well attended and kept, vntill ſuche tyme as his iourney beeyng dooen, he ſhould returne theſame waie backe again, ſaiyng: Myne hoſte ye haue money for the purpoſe, ſee to this man at my coſt and charge. That if ye ſhal beſtowe any thing aboue this ſumme that I haue deliuered you, ye for your parte ſhall not bee a loſer of a myte by it, rekon it to me whan I returne again this waie, and whatſoeuer ye laie out vpon him I ſhall paie it you again. Whan our Lorde had all this ſpoken, he ſaied vnto ỹ lawier: Whiche of theſe three ſeme vnto thee to bee neighbour vnto the partie that had fallen into the handes of the theues? thē aunſwered ỹ lawier. He whiche beyng moued with pietie did counforte & helpe him in his diſtreſſe.

Whiche of theſe three was neighbour vnto hi that fell. &c.

Then ſaied Jeſus ferther, and in this poynete alſo, haſt thou made a right aunſwer and a true, ſee thy life bee lyke and aunſwerable vnto thy wordes, & bee thou willyng rather to bee lyke to the Samaritane, then to the prieſt, or the Leuite. With this parable the lord Jeſus reproued and checked the pride of the Jewes, whiche thought theimſelfes enough and enough again to loue God, becauſe thei wer good churchemen and daiely goers to his tēple, becauſe thei killed beaſtes in ſacrifice vnto hym, becauſe thei carryed his commaundementes about with theim writen in the ſkirtes of their garmentes, becauſe thei had God, and the lorde, euermore in their mouth, wheras God doeth nothyng paſſe on ſuche worſchippyng, but is more delited with the ſecrete affectiō of the ſyncere and pure mynde. But towardes the neighbour thei felt no mocion at all of charitee, as men liuyng to the behouf of theimſelfes, and no more, yea and alſo repynyng at the welfare of theim, whom it had been their partes to helpe: that if thei did any good turne or pleaſure, thei did it not to any other perſones, thē of their owne ſecte, wheras euerie one mā ought to be neighbour to an other, if the caſe at any tyme require helpe or ſuccour. The prieſte & the leuite by birth and nacion, wer neighbour to the wounded man, but the Samaritane, where by birth and kynde he was his enemie, in charitee and loue became his neighbour. The religiō of the Jewes diuideth nacion from nacion: But the ghoſpell knoweth not ſuche manier diuerſities ne difference, but is euer glad to profite and dooe good to al men, without reſpecte or accepcion of the perſone. As the lorde hymſelf came to ſaue all creatures beeyng called of the Jewes a Samaritan in the waie of reproche at a tyme whan it was: but the bilainie of callyng hym by that worde, doeth not offēde al the vniuerſal nacions of the worlde. For aſmuche as thei fynde the thyng that is compriſed vnder that name to bee for their health and ſafegarde. For Samaritanus emong the Syrians is as muche to ſaie as a keper. And verily he was the true keper & ſhepehearde, which did ſuffre nothyng of his to periſche, whether

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thei wer sickely, bruised, or wandreyng about as straighes, but wished all men to bee partakers of the eternal life, at leste wyse as muche as in him laye. All the vniuersal progenie of mankynde beeyng through the malice of Satan spoiled out of the clothyng of innocencie, sore wounded with all kynde of vice, cast a syde, destitute of healpe, half dead, and euen at the next doore to desperaciō, Jesus cumming down from heauen, voucheſalued to visite & see theim, and to the ende he might the better help theim by takyng mannes nature on hym, he came verai nere to man, bothe seeyng, and beeyng seen, hearyng and beyng heard, feelyng and beeyng felt, & hauyng pietie on our extreme distresse, he tooke vp our synnes and beare theim on his owne body, he did in his owne propre persone suffre that we had deserued: and the same Jesus hath seen to ỹ curyng of vs, who neuer turned his face from any synner wer he neuer so vile or abiect, wheras the proude and disdeignefull priest passeth by hym euen then geuyng vp the ghoste: wheras the Leuite neglecteth him, biddyng God haue mercie vpon hym, & so goyng forth on his waie as he hadde begoōne, leste he shoulde susteine some hyndreaunce or damage in the thynges of the worlde, whyle he helpeth his neighbour. And this Samaritane Jesus too hath his hostes and inneholders, to whom he leauyng the yearth, & ascendyng into heauen dooeth committe the wounded man to bee wel looked vnto, promisyng a rewarde in heauen, if through the aboundaunce of charitee thei shal haue laied out any thyng more then was commaunded, for the healyng of the pieteous bodye. And by these inneholders are to bee vnderstanded the Apostles, and their successours, by whom euen at this daie he dooeth cure and helpe mankynde, and gathereth the same from the violence of theues into the hostrie of the churche, where ỹ woundes of synne are healed. Therfore where by the doctrine of the ghospell, euen our veraie enemie also must bee loued, and wheras accordyng to the profession of the Pharisee, euen the Samaritane is to bee loued of the Jewe, if he dooe hym good: yet the Jewes, who could perfeictly saie by rote at their fingers endes: Thou shalt loue thy God aboue all thynges, thou shalt loue thy neighbour as well as thyne owne selfe: in ỹ veray one persone of Christe did breake bothe those cōmaundementes at ons, beyng on the one parte reprochefull of their woordes against God, whose woordes thei would not beleue, whose miracles thei slaunderously reported to bee doen by the power of Beelzebub (for the father beeyng verai God, was in ỹ soōne beyng verai God,) and on the other parte thei hated the neighbour, which did theim benefite: for that thei wrought alwaies to destruie and putte hym to death, who freely brought health and saluacion vnto all creatures. And suche an one hath fulfilled al well the one as the other of the commaundementes aboue reherſed, which dooeth in Christe, bothe loue god aboue al thynges, & mā also hauyng moste highly doen for hym as hymself. For truc it is that he is loued in his membres in whome semblеably he is offended, whan their weake conscience is offended, and is putte to open shame of the worlde, whan thei bee putte to shame: and is putte to death, whan thei bee putte to death.

¶ It fortuned that as thei went, he entred into a certain toune. And a certaine woman named Martha receiued hym into hir house. And this womā had a sistur called Marie, whiche also sate at Jesus fete, and heard his woorde. But Martha was coumbred about muche seruyng, and stoode and saied: lorde dooest thou not care that my sistur hath left me to serue alone? Bidde hir therefore, that she help me. And Jesus aunswered, and saied vnto hir: Martha, Martha thou art carefull, and troubled about many thynges: verily one is nedefull: Marie hath chosen the good parte, whiche shall not bee taken awaie from hir. The texte.

With this Parable, whan Jesus had taught how muche thei wer to bee loued, who bestowyng their wholle tyme in thattendaunce of euangelicall doctrine,

doctrine, haue none other care ne entente, but to learne of Jesus the doctrine of lyfe, wherof thei maie geue parte vnto all persones: and also how greately thei are to bee loued, who forsakyng and leauyng all seruice that is to be doen with the bodye, doe altogether attende suche thynges, as concerne the solle: there was a chaunce euen there to beeseen, by the whiche this documente and lesson maie bee the better enpziented in our mynde: for by suche plain exaũples of experiẽce, the hertes of the grosse and ignorannt sorte are the more pithyhily and effectually framed. For whã Jesus hauing void tyme of laisure frõ other busines was walkyng vp and down with his disciples, who hauyng geuen ouer al care of worldely matiers attended onely the ghospel and nothyng els: it fortuned that thei entred into a certain litel toune. And there a certain womã called Martha, receiued and entreteined hym in hir house. This woman had a sistur called Marie. Thei had either of theim eguall loue towardes the lorde, but their course of liuyng was of twoo soondrie sortes. The exercise also of their deuocion towardes God was of twoo soondrie sortes, lyke as in one bodye there bee soondrie vses of the lymmes, & in the bodye of Jesus (whiche is the churche) there bee soondrie giftes of the spirite. For Marie (as ye would saie) makyng holy daie from all busines that was to be doen about ỹ house, sette hirself down at our lorde Jesus fete, listenyng to his talke, wherwith she was so rauished, that forgeattyng all other thynges, she could not be plucked awaie from hym. Contrariewyse, Martha beeyng carefull about the prouidyng of the dyner, ranne vp & down, she was muche vnquiete, as one hauing bothe hir handes full and as busie as could bee, that no manier poynct might bee wantyng of all suche thynges as belonged to the swete entreteinyng of ỹ lorde and of his disciples. It was one loue towardes the lorde that possessed theim bothe: but it would not suffre Marie to bee pulled awaie frõ his fete: & it made Martha to bestiere hir vp and down about the house, and suffred not hir to stande still by the lorde. Thus did one & the same zele force twoo sisturs vnto dooynges of twoo soondrie sortes, wheras in louyng & makyng muche of Jesus thei did throughly accorde. Notwithstanding, Martha forasmuche as she was not hable but to hir great paines to doe all thynges alone, whiche apperteined to the prepairyng of all thynges in order as it should bee, & sawe hir sistur lyke an holydaie woman sittyng at the fete of Jesus, she made no querel of vnkyndnesse to hir sistur, whom she knewe wel enough could not bee pulled awaie, but she halfe blamed Jesus, who with suche wordes as he spake, kept hir awaie from puttyng to hir helpyng hande beeyng than requisite. Maister (saieth she) doest thou nothyng care that my sistur suffreth me to doe all the seruice my self alone? Commaunde thou hir therefore that she helpe me, or els I knowe she will not bee pluct awaie from thee excepte thou bidde hir, so great is the swetenesse of thy talke. But yet in the meane tyme the diner must bee dressed, and I beeyng but one sole woman, am not hable enough to doe all that is to bee dooen. At these woordes our lorde beyng delited with the zele of bothe the weomen, doeth not disallow the diligence of Martha, nor chydeth hir, whã she murmoured against hir sistur: but yet somewhat taketh Maries parte, saiyng: O Martha Martha in dede thou art tormented with carefulnesse of dressing the diner, and art all vnquiete and drawen this waie and that waie about many thynges. But there is one thyng aboue al others necessarie, whiche ought continually to bee dooen, if it might bee, doe thou make an ende of thy busynesse that thou hast in hande, howsoeuer thy prouidyng & makyng readie for vs shall frame, we shal bee contẽted with it. But Marie hath chosen to hir a great dele the better parte, who hauyng forgotten thynges requisite for the bodye, is altogether occupied in suche matiers as doe concerne the solle. Therefore it wer not reason that she should be pluckt awaie from thynges of

As they wer

A certain woman called Martha receiued him into hir house.

Lorde dooest thou not care that my sistur hath leaft me.

Merally one is nedefull.

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the principall best sorte whiche she hath specially chosen, and to bee thrust out to offices of baser seruice. I dooein verai good parte take this good loue and zele of thyne, whiche now at this tyme prepareth a repaste for me and my disciples: but I am more refreashed and better filled at their handes, which take into their solles my woordes, that thei maie haue saluacion thereby. This is the meate whiche dooeth moste singularly fede me, & this is the drinke wherewith I am refreashed. Whoso is embusied with prouidyng for thynges perteinyng to the bodye, is drawen many waies into soondrie cares, and an ende of all suche poinctes of takyng paines shall at suche tyme come, whan through the apperyng of immortalitee all necessitees shall ceasse, with which the weakenesse of mannes nature is now in this present world soondrie waies disquieted. But suche an one hath a great auauntage and fordele, who hauing cast of al suche manier cares, is altogether rauished to thynges heauenly, gatheryng hym self together and restyng vpon one thyng. But the same one is a thyng of suche nature, that it surmounteth all other thynges in goodnesse: the felicitee of which one thyng shall not bee taken awaie, but shall be augmẽted at the tyme, whan that, whiche is vnperfeict shall bee abolished, & that that is perfeict shall bee opened. Neither is there in the meane tyme any murmouryng to bee made against suche persones, as though thei wer altogether idle, who sittyng still from all bodily seruices dooe for suche respecte and consideracion geue attendaunce to heauenly doctrine, cleuyng fast to my steppes, beyng long in learning the thyng that thei maie afterward teache & throughly sendyng down into the botome of the affeccions of their owne hertes the thyng that thei maie afterward prescribe and enioyne vnto others: to ỹ ende thei maie thereby dooe good vnto so muche the greatter noumbre towardes the achiuyng of eternall saluacion. And yet shall not suche persones lacke their due rewarde neither, who accordyng to the exaumple of thy dooyng now at this tyme, dooe of a godly zele, after the rate of the tyme relieue the corporall necessitee of theim that haue the cause of the ghospell in handleyng, and suche as fede the houngrie, as clothe the naked, as visite the sicke, as gooe to theim that lye in prison, as harbour straungiers and theim that lacke lodgeyng. All these also shall bee partakers of the rewarde of the ghospell. But lyke as in the bodye the iye whiche semeth too bee idle, dooeth more good seruice, then the hande beeyng busily occupied about soondrie kyndes of seruice: euen so suche as dooe altogether geue hede vnto those thynges whiche dooe moste nerest concerne and touche the life euerlastyng, although thei seme as holydaimen, to repose theim selfes from all corporall busines: yet thei doe more good then the others, because thei dooe the thyng moste chiefly requisite to bee dooen. Nor the one must not grutche against the other, forasmuche as euerie one of theim accordyng to his gifte which he hath receiued of God, serueth me in my membres.

Marie hath chosen the good parte, whiche shall not bee taken awaie from her.

The. xi. Chapter.

¶ And it fortuned as he was praiyng in a certain place, whan he ceassed, one of his disciples saied vnto him: Lorde teache vs to praie, as Iohn also taught his disciples. And he saied vnto theim, Whan ye praie, saie, Our father whiche art in heauen, halowed bee thy name. Thy kyngdome come. Thy wille bee fulfilled, euen in yearth also as it is in heauen. Our daily breade geue vs this daie. And forgeue vs our synnes. For euen we forgeue euerie man that trespaceth vs. And lede vs not into temptacion. But deliuer vs from euill. The texte.

Whan

Whan the Lorde Jesus had by this kynde of representyng the matier, and by the exaumple afore goyng taught, that they did a great matier & a busie, who so did full and wholle geue attendaunce to the doctrine of the ghospell, whiche doctrine no persone can syncerely handle, onelesse he shake hym self of from all desires and cares of this worlde: it remained that he should prescribe and appoincte a tenour and fourme of praiyng also. For praier is (as ye would saie) the moste purest sacrifice of euangelicall deuocion, vnto the whiche praier Jesus did often tymes departe into places of solitarie contemplacion, and enured his disciples also vnto the same. And praier is that same secrete metyng, through whiche the mynde and solle of man, beeyng (as ye would saie) carryed vp to heauen, ioyneth in talke with God, (all cares and phantasticall imaginacions of yearthly thynges sette aparte). In dede the pharisees praied bothe often tymes and also long together: but it was with sad droupyng countenaunces, and abrode where all folkes should see theim. And Johns disciples praied also. Yea, and the Samaritans too praied on their mountaine.

The religion of the heathen folkes also had a manier of praiyng after their facion. For asmuche therefore as neither all sortes of men had one manier of praiyng, nor one manier thynges wer asked of God in all folkes praiers: the Apostles are verai desirous and fain to haue a precise fourme and tenour of praiyng appoincted vnto theim of Christe, whiche thei ought to folowe. Wherupon whan Jesus accordyng to his accustomed woont had withdraweu hymself with his disciples from the resorte of people into a solitarie place for to praie: as soone as he had finished his praiers, one of the noumbre of his disciples, saied vnto hym: Maister, forasmuche as we are thy disciples, mete it is, that we should dooe all thynges by thyne appoinctemente.

Lorde teache vs to praie.

Teache vs therefore a fourme of praiyng also, lyke as John, whan he liued, taught his disciples how thei should praie. Than Jesus wheras he had in many woordes at soondrie tymes taught his disciples, that the praiers of christians neither ought to bee long, nor made for ostentacion or vain glorie, ne for almanier thynges aswell one as an other: he appoincted vnto theim a fourme of praiyng, suche as here vnder foloweth: whiche although it be common vnto all persones, yet dooeth it more inwardly and directely apperteine vnto the ministres and teachers of the ghospell, who beeyng (as ye would saie) persones exempted from this worlde, bestowe all their labour and trauaill in this onely behalf, that the glorie of God maie bee opened & renoumed emōg the good, and his kyngdome from daie to daie maie more and more flourishe in strength and force, the kyngdome of Satan vttrely suppressed, & brought vnder foote. And lyke as in heauen aboue, (from whens Lucifer with all his complices and confederacie was toumbled down headlong,) there is now nomanier rebellion against the wille of God: so emong the children of God beeyng ordeined to succede in the place of the aungels that wer cast out of heauen with Lucifer, all thynges maie bee dooen after the wille of their heauenly father. Also that he fed his children with the breade of heauenly doctrine and grace, whiche maie make their solles lustie and full fedde vnto the lyfe euerlastyng. And in case any offense or trespace bee through humain frailtee committed against his wille: that than he mercifully forgeue his chyldren lyke a tendre and a frendely father, as thei emong theim selfes forgeue one an other, if one haue any thyng offended or trespaced against the other. And because that duryng the tyme of their lyfe here in this mortall bodye, lyke as thei maie profite and growe to better, so maie thei contrarie wyse fall vnto wurse, (especially the tyrannye Satan by all meanes prouokyng

and

and ſtieryng theim ſo to dooe:) that thei maie vnder the tuicion and wardyng of their heauenly father, bee ſafely defended againſt Satans ingiens: and that either thei maie not falle into tentacion, or if thei dooe falle, than he beyng their defendour, whiche is the ſtronger of might and puiſſaunce, thei maie departe conquerours with the victorie. As for the tenour of the woordes of prayyng is this here folowyng. Our heauēly father, we beyng here ſette on yearth, who thy goodneſſe hath vouchefalued to calle by ỹ name of childzen, we praie thee, that through our doctrine and liuyng, thy power, thy wyſedome, & thy goodneſſe, maie ſtill more and more come to the knowelage of mē, and that thei maie haue vnderſtandyng, that all glorie is due vnto thy name, from whom procedeth all thyng whatſoeuer is goodly and honourable either in heauen, or els in yearth, to the ende that though beeyng baſſe and ſlendre on our owne parties, yet in thee we maie glorie and trioumphe: hitherto hath Satan reigned all the worlde ouer through ſynne: whervnto men haue been as bondeſeruaūtes beyng thereto allured and trained with wieked luſtes. Make thou o father, that ſynnes clene taken awaie, and thy holy ſpirite poured out vpon theim, all creatures maie bee obedient to thy wille, and that thou euerie daie bounteouſly geuyng vnto vs the heauenly foode of thy grace, we maie from tyme to tyme growe foorth to better and better, vntill we maie come to the full perfeccion of euāgelical godlyneſſe. Ferthermore forasmuche as mē we are, made of fraill metalle, in caſe through beeyng in a wrong waie by ignorauunce, or through weakeneſſe and frailtie, we ſhall any thyng treſpaſſe againſt thee o father, ceaſſe not thou to bee fauourable to thy childzen: but accordyng to thy mercifulneſſe forgeue vs, forasmuche as we doe forgeue one an other, if the brother through the ſame frailtie dooe offende againſt the brother, to the ende that peace maie bee firmely eſtabliſhed emongſt our ſelfes, and that we maie haue peace with thee. And forbecauſe we know the malice of that ſame ciuill tyranne, frō whēs thy fatherly goodneſſe hath redemed vs: ſuffre vs not to bee ekſōs ouercomed of hym: but and if thou ſuffre vs for a probacion of our pacience to bee afflicted either by hym, or by his ſoldiers wieked men: leat vs through thy ſure ſafegarde haue the ouerhande of hym, and leat all his aſſaultes turne to our benefite in the ende.

One father whiche art in heauen hallowed bee thy name.

And lede vs not into temptacion.

¶ And he ſaied vnto theim: If any of you ſhall haue a frende, and ſhall gooe to hym at midnight and ſaie vnto hym: Frende lende me three loaues. For a frende of myne is come out of the waie to me, and I haue nothyng to ſette before hym: and he within aunſwer, and ſaie: Trouble me not, the doore is now ſhutte, and my childzen are with me in the chaumbre, I cannot ryſe and geue the, I ſaie vnto you though he will not aryſe and geue hym, becauſe he is his frende, yet becauſe of his importunitie he will ryſe, and geue hym as many as he nedeth. And I ſaie vnto you, aſke & it ſhall bee geuen you, Seke and ye ſhall fynde, knocke and it ſhall bee opened vnto you. For euerie one that aſketh, receiueth, and he that ſeketh, fyndeth, and to hym that knocketh, ſhall it bee opened.

The texte.

But the better to ſtiere his ſeruauntes vnto the inſtauntenesſe of prayyng, and beſide forth to putte in theim an aſſured truſte to obteine, he added to the premiſſes a parable of ſuche ſorte as foloweth: how ientill (ſaieth he) and how eaſie to bee entreacted, God is, beeyng of nature beneficiall and full of liberalitie towardes his childzen, coniecture ye of your owne ſelfes. If any one of you bee deſtitute of neceſſaries, and haue a frende: he will bee bold to goe vnto hym in the middes of the night and familiarly knockyng at his dores, he wyll bee bold to ſaie: Frende, lende me three loaues of breade. For ſo it is, that a certain frende of myne takyng my houſe in his waie hath ſoodainly come vpon me vnawares euen late in the euenyng to lodge with a me all night, and I haue nothyng at home in myne owne houſe to ſette afore hym to eate. And peraduenture that ſame frende wyll not euen byanby at the firſt woorde geue the thyng that thou dooeſt aſke, but beeyng ill willyng to open his doores, he wyll

aunswere within his house: Trouble me not cũmyng to craue thynges after this sorte in the night tyme, my doores are now shutte in for all night, & my children are with me in bedde, I cãnot arise & geue that thou requirest. That if the partie whiche lacketh the loaues, goe not his waies byandby at this excuse makyng, but shall continue there still knockyng at his frendes doore, as one that will haue no naie of the thyng ỹ he cũmeth for, this I affirme vnto you, although ỹ respecte of frẽdship doe not moue him, yet beyng ouercomed with the importunitie of the partie ỹ maketh suche prayeng vnto him, he wil arise out of his bedde, & will geue him not only three loaues accordyng to the tenour of his peticion and askyng, but he will geue hym how many soeuer he shall haue nede of. If importunitie of prayeng bee of suche force and effecte at one mortall mannes hande to the behouse of an other man: how muche more than shall it take place and effecte with God, who is muche delited with suche manier importunitie, and not offended? And in case he at any tyme make delaie to geue that is asked, niggardeship is not the cause therof, nor yet his hardenesse that he will not bee entreacted: but therein he enkiendleth our desire, that he maie the more plenteously geue that we aske, and we on our parties, maie the more derely esteme and loue the thyng, that hath been obteined by importune prayers. The same therefore that a frende beeyng in nede woulde doe with his frende beeyng a mortall man, the same leat euerie one of you muche more bee bolde to doe to warde God beyng a bounteous and liberal father, whome suche importunitie dooeth well contente, and who can neuer bee vndooen or made poore by geuyng. Of hym therefore aske ye with hertie prayers from the botome of the herte, in case ye nede any thyng, and it shall bee geuen you. If ye bee ignorant in any thyng, make ye due inquisicion for it, and through the secrete worckyng of your fathers spirite in you, ye shall fynde out the thyng, whiche by mannes witte could not possibly haue been perceiued. Knocke ye with prayer, ioynyng thereupon almesdedes towardes the neighbours, and it shall bee opened vnto you. This is the importunitie wherewithall god is (as ye myght saie) ouercomed, and euen by plain force woonne to your peticions, that he can not saie you naie, euen as a castell or fortresse is woonne by force of armes. Prayeng is with man oftentymes made all in vain: either because he can not perfourme that is asked, or els because he will not. But at goddes hande whosoeuer asketh, dooeth receyue: whosoeuer seketh dooeth fynde: and whosoeuer knocketh, to him it is opened. And your father best knoweth what thynges are auaillable towardes eternall saluacion and the same thynges doeth he with glad will freely geue, if he bee prayed: in so muche, that if through your beeyng in a wrong opinion, or in an errour of iudgemente he were asked thynges hurtefull: he would rekon it as a benefite towardes you, to denie vnto you that was naughtily sued for: but in stede of ỹ thyng ye wished, he woulde geue ỹ myght bee for your welth.

Seke, and ye shall fynde, &c

The texte, ¶ If the sonne shall aske breade of any of you, that is a father, will he geue hym a stone? Or if he aske fishe will he for fysh geue hym a serpent? or yf he aske an egge, will he offre hym a Scorpion? yf ye than beeyng euill can geue good giftes vnto your children, how muche more shall your father of heauen, geue the holye spirite to theim that desire it of hym.

The naturall affeccion of carnall parentes towardes their children, doeth so worke, that they cannot saie naie vnto theim whom they haue begotten, if the same shoulde make peticion for a thyng perteinyng to ỹ healthy of ỹ bodye. Make ye a coniecture by cõparison of your owne selfes. For who is it of you all, ỹ in case he shoulde aske a piece of breade of his father, can suppose, that the same woulde geue his sonne a stone in stede of a piece of breade? or, in case he

shoulde

shoulde aske fishe, can thynke that the father would offre his soonne a serpente in stede of a fishe: or, in case he should desire to haue an egge, can reken, that the father in stede of an egge would geue hym a scorpiō hidden in an eggshell: That if the tēdre loue & affeccion of nature bee of so great force and strength emong men, (beeyng many other waies naughtie persones,) that towardes theyr children askyng thynges profitable, thei are frendely geuers: how muche more your heauēly father, who is the father of spirites, and who of nature is good, will geue vnto you from heauen, his spirite beeyng good, whiche shall aboundauntely geue you all goodnesse, if ye shall make peticion to hym for it.

¶ And he was castyng out a deuill, and the same was dumme. And whan he had cast out the deuill, the dumme spake, and the people wondred. But some of theim saied: he casteth out deuils through Beelzebub the chief of the deuils. And other tempted hym, and required of hym a signe from heauen. But he knowyng their thoughtes, saied vnto theim: Euerie kyngdome diuided against it selfe, is desolate: and one house dooeth fall vpon an other. If Satan also, bee deuided against hymselfe, how shall his kyngdome endure? Because ye saie, that I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe dooe your children cast theim out? Therefore shal thei bee your iudges. But if I with the fynger of God cast out deuils, no doubte the kyngdome of God is come vpon you. Whan a strong man armed watcheth his house: the thynges that he possesseth are in peace. But whan a stronger then he cometh vpon hym and ouercometh hym, he taketh from hym all his harnesse (wherin he trusted) and diuideth his goodes. He that is not with me, is against me. And he that gathereth not with me, scattereth abrode. The texte.

Satan also hath a spirite of his owne, whom he enspireth to all his seruauntes, to bee a prouoker and a mouer of theim to all naughtynesse. yea and the worlde too, hath a spirite belongyng to it, whiche allureth men to the loue of thinges transitorie. But with this spirite, your heauēly fathers spirite hath nomanier entremedlyng at all. If therefore the spirite of your heauenly father shall dwell in you, the spirite of Satan must bee expulsed: and the one spirite muste nedes auoid out, for to make roume that the other maie come & enhabite in your breastes. And beholde a chaunce that might laie manifestely before their yes, what thyng the euill spirite wrought in the hertes of the Iewes, beeyng euermore wrastlers against the holy spirite of God. There was brought vnto Iesus a certain man, possessed with a myschieuous deuill: and it was a deuil, not of one sorte onely, but bothe a dumme deuill, and also a blynd, so that he could neither looke vp vpon Iesus, nor yet speake vnto hym. Than Iesus of his owne accorde takyng pitie on the man beeyng in suche affliccion, commaūded the deuill to void out of hym, and he voided. And beholde ther wer certain Iewes present standyng by, whose soules the spirite of Satan did more daungerfully possesse, then that same vnclene spirite had possessed the bodye of this man. For some of theim slaunderously saied, that the miracle had been dooen of the deuil, allegyng, that Iesus did suche thinges not by the power of God, but by the helpe of Beelzebub the prince of deuils. Some others again after seeyng so many miracles, yet still remainyng in vnbeleefe, required of hym some notable token from heauen, whereby it might euidentely appere that he had familiaritie with God, who dwelleth in heauen, and not with vnclene spirites, whose blindyng of mennes yes, dooeth commonly spryng frō the yearth. And this did thei speake temptyng the Lorde, neuer a whitte the more mindyng to beleue on hym, although he had dooen ỹ thyng that thei required: but whether he had dooen it, or not dooen it, they had surmuised a matier of slaundre one or other readie to obiecte against hym. But Iesus, as soonne as he sawe theyr vngodly thoughtes, made aunswer to their wicked surmuises in suche sorte as folowethe: He castelh out deuils through Beelzebub.

folo weth: How dooeth your slaundrous reprouyng of me stande together. We see that no kyngdome is hable to stande, if it bee at strife within it selfe by ciuile discorde of one of the same realme against an other. Whiche thing if it so bee, it can not bee chosen but that it muste come to desolacion, and one house to fall downe vpon an other by an vniuersall ruine. That if the thyng bee true, whiche ye thynke, that through the mainteinaūce and aide of Beelzebub prince of deuils, I dooe cast out hurtefull spirites, who verily bee his felowes and souldiers: than it folo weth as a true conclusion, that ciuill spirites beeyng at variaunce within theimselfes, dooe fyght together, and one of theim to bee chaced awaie by an other. Now if Satan fight against Satan, how shall his kingdome stande? Ye see deuils to bee cast out, and ye graunte ỹ ciuill they bee whom I dooe cast out: on what grounde thā dooe ye coniecture these thinges to bee dooen by the supportacion of Beelzebub, rather then of god? Is Beelzebub woont to do for the health and safegarde of men, and to chace his souldiers out of their possessions, by whom he exercyseth his tyrannie? And yet if this bee dooen, it argueth and prooueth that the kyngdome of Satan shall shortely bee destruied, and the kyngdome of God to bee now at hande. I caste out deuils with a mere worde: I cast theim out freely: I vse therunto no charmyng wordes of witchecrafte, ne of iugleyng or blyndyng mennes iyes. The acte ye can not disproue: why than haue ye more mynde to referre the glorie of a good worke to Beelzebub, then to god? Than if the hatred, whiche ye beare vnto me dooeth perswade you, that I cast out deuils by the aide of Beelzebub: these young men beeyng your owne cōes, whō ye haue seen doing ỹ selfsame thyng: by whose helpe do they chace awaie deuils? Plain homely men they bee, they are men of no knowelage ne autorite, they can no skille of ỹ malicious sleightes of witches or Nigromāciers: & yet dooe these cast out deuils in the name of me. What thing they doe, they doe it on a faithfull truste in God: & therfore shal your vnbelief bee condēned by these iudges & none other. The plain simplenesse of these hath beleued, whereas your wisdōe & experte knowelage of ỹ world, striueth against ỹ glorie of god. Wherupon seeyng there is neither ryme ne reason in saiyng ỹ one ciuill spirite dryeueth out an other ciuil spirite: & forasmuche as your chyldrē do cast out deuils by ỹ helpe of none other then by whose helpe I do cast thē out: it is clere ỹ I dooe cast out ciuill spirites by ỹ vertue & power of god, who is good. For the spirite of hym is of more power & might, then all the wholle packe of the wicked spirites that are. Neither is there any agreemēt betwene the spirite of God, and thē. For god loueth the preseruacion of mankynde, and they seke the destruccion of the same. Now than, if it be a thyng manifest that the thynges whiche ye see me dooe, I dooe by the power of God: than is there no doubte, but that the kyngdome of god is come vnto you, whiche Iohn did preache to bee at hande. Reason it is therefore that ye ioyne your selfes with him, and withdrawe you from the reigne of Satan, whiche shall shortely haue an ende. Ye cannot be partakers of bothe kyngdomes at once: there is betwene god and Satan a bataill that by no possibilities maye be brought to atonement. The cause will neuer by any condicions be brought to agremente. Satan shall either geat the victorie, orels by strong hande bee dryeuen out, he shall not by yeldyng or submittyng himselfe continue in hys reigne, ne yet bee receiued vpō any cōdicions of agremēt appointed vnto him. He hath hitherto reigned without redresse: but now is there come a power more puissaunte & mightie then his tyrannie. For one finger of god is more mightie to preserue & saue mākynde, thā all the hostes of Beelzebub to destroie ỹ same. The same thing therfore shal in this behalfe come to passe, whiche is cōmōly wōōt to chaūce betwene two head captaines, both being valiaunt, & strong,

Euerie kingdome deuided against it selfe, &c.

and strōg, and bothe beeyng fierce, and courageous, & suche as all their affiaūce and trust resteth in their armour and weapon. For whan a man of great force and puissaunce beeyng in armour dooeth kepe his fortresse, the thynges that bee in his possession, are in peaceable reste and quiete. That if an other beeyng of more power then he, do set vpon hym, and do with plain force of armes cōquier hym ẏ was in harnesse well armed, he wyll entre no league of felowship to bee as halfe partener with hym in his castell, but drieuyng the other quite awaie, he wyll entre vpon full possession of the wholle house hymselfe. The weapon wherin the other trusted, he will by plain force take awaie from hym, all his rychesse and substaunce he will riefle and spoile, and distribute it emong his soldiers. Now dooeth it beehoue you to looke about you, and see of whether syde ye will bee, and with whether ye wyll take parte, with God beeyng the mightier, or with Satan anon to bee drieuen out. If ye haue peace with Satan, ye are out with God. If ye haue peace with God, than cannot ye and Satan agree. And in the one or the others campe must ye fight. The tyme as it now shapeth wyll not suffre any persones to sitte idle. And who so is not on my syde, is an aduersarie vnto me, and euen in this verai poynete dooeth me hurte and scathe, because that where he ought of duetie to fauour my syde, he dooeth not fauour me: & who so doeth not gather with me, scattereth abrode.

¶ Whan the vnclene spirite is gon out of a mā, he walketh through drye places, seekyng rest. And whan he kyndeth none, he saieth: I will returne again vnto my house, whens I came out. And whan he cometh he kyndeth it swept and garnished. Then gooeth he and taketh to hym seuen other spirites worse then hymselfe: and thei entre in and dwell there. And the ende of that man is worse thē the begynnyng. The texte.

And because the Jewes tooke vpon theim an opinion of righteousnesse, and vpon boldenesse thereof, did either negligentely leat slippe the doctrine of the ghospell, or els did vttrely refuse it, & would none of it: he putte foorth a derke parable wherby to signifie, that a more grieuous damnacion should light on suche persones, as whā thei haue gon a litell waie forward towardes righteousnesse, did falle backe again to their olde enormities, then on suche as neuer knowyng the light of euangelical trueth, had continued styll in the derkenesse of their sinneful liuyng. For the people of the Jewes was disseuered by meane of the lawe, from the Gentiles beeyng Idolatres: but fallyng euerye other day of freashe to theyr former transgressions, thei wer come at length to suche degree of vngodlynesse, that whatsoeuer offense their forefathers had dooen in puttyng the Prophetes to death, or in conspiryng against Moses, thesame did they seuenfolde double more vngraciously renewe against the soonne of God, and against his disciples. Albeit this parable dooeth ferther also touche euerye man, who beyng once washed from his former synnes through baptisme, once deliuered from the euill spirite of this worlde by the woorde of the ghospell, dooeth negligentely vse the gyfte of God, nor taketh any care to procede from tyme to tyme, to ferther degrees of perfeccion. Vnto suche an one beeyng wallowed down again to his former liuyng, baptisme and the knowelage of holy doctrine shall auaille to none other effecte or purpose, but ẏ he shal of his owne seekyng haue the sorer damnacion at the daie of iudgemente, as one the whiche to his former sweruyng out of the right waie, hath ioyned vnthankefulnesse, & maliciousnesse also. Nowe of the parable this is the tenour here folowyng.

Whan an vnclene spirite is once departed out of a manne, beeyng putte awaie by the power of God, forasmuche as he hath an obstinate wille to doe hurte, he goeth walkyng vp and down by places barain and waterlesse seekyng rest. And whan he could no where fynde thesame, he saieth within hymselfe. I will returne backe into my house that I came out of. And returnyng vnto thesame, he founde it in dede sweped clene with bromes, but altogether emptie. Whā the vnclene spirite is gon out of a man. &c.

Whan he eſpyeth that, he gooeth his waie and taketh vnto him ſeuen other ſpirites, more vngracious than himſelfe euer was, and with ſuche a knotte of coũpaignie goeth he again to his houſe, in dede made clene, but leaft vnkept, nor armed with any defenſe of vertues ſemyng for the Ghoſpell. For the ornamentes and garnyſhyng of ceremonies, in dede make out wardly a ſhewe or ſemblaunce of godlyneſſe: but becauſe they are only certain vain countrefaictes of thynges, they kepe not awaie the aſſaulte of wicked ſpirites, but rather are an occaſion of a ferther vngodlyneſſe. And euen ſo dooeth it chaũce vnto that ſame man, who beeyng cleanſed from one ill ſpirite, is made ſubiecte vnto ſeuen that are euerie one of theim wurſe then he.

The texte. And it fortuned that as he ſpake theſe thynges, a certaine woman of the coumpaignie lift vp hir voice, and ſaied vnto hym: happie is the wombe that bare thee, & the pappes whiche gaue thee ſucke. But he ſaied: yea happie are they, that heare the worde of god, and kepe it.

Whyle Jeſus was ſpeakyng this and a great dele more vnto the people of all ſortes, a certain woman, meruaillyng at his wordes beeyng ſo wyſe & ſo pithithie as they were, lifting vp hir voyce emong all the coumpaignie, ſaied: bliſſed is the wõbe of that ſame woman, whiche bare thee, and bliſſed are the pappes of thy nourice whiche thou diddeſt ſucke. The voice of this woman was pronounced againſt the Synagogue of the Jewes beyng euermore a ſlaundrecus maligner againſte Chriſte: and the woman beareth the figure of the churche. Wherefore Jeſus dooeth not denye hir teſtimonie and preachyng, but maketh it perfeicte, ſaiyng: Forſouth bliſſed they are, whiche heare the worde of God, and kepe the ſame in their herte, that it remenot out, but tarie vntill it maie one daie bryng fooorth fruicte of euerla ſtynge ſaluaciõ. That ſame is a muche more bliſſed thyng, than it was for the mother to haue borne his bodye in hirs, or to haue nouriced hym with milke. One woman myght bee hable to beare ſo great an one, or to geue me ſucke. But this bliſſednelſe maie bee a thyng common to all creatures.

The texte, Whan the people wer gathered thicke together, he beganne to ſaie: This is an euill nacion, they ſeke a ſigne, and there ſhall no ſigne bee geuen theim: but the ſigne of Jonas ꝑ prophete. For as Jonas was a ſigne to the Niniuites, ſo ſhall alſo the ſonne of man bee to this nacion. The quene of the South ſhall ariſe at the iudgement with the men of this nacion, and condempne theim: for ſhe came from the vttermoſte partes of the earth to heare the wyſedome of Salomon. And beholde, a greatter than Salomon is here. The men of Niniue ſhall ariſe at the iudgemente with this nacion, and ſhall condempne r he im: for they were brought to repentaunce by the preachyng of Jonas. And beholde, a greater the Jonas is here.

And whan at the ſpeakyng of ſuche wordes as theſe, the multitude of people came ſtill thicker and thicker rennyng thither: Jeſus begonne to make aunſwere vnto theim that had tofore required to haue ſome notable ſigne ſhewed vnto theim from heauen, as though the thynges whiche Jeſus had hitherto dooen, were but baſſe and lowe matiers, nor did conteine in thiem any poincte at all ſeemyng for a great prophete: and for that ſame were dooen for the cõmon inferiour ſorte: but they thought that vnto the Phariſeis for their partes, as men of learnyng, and of an higher degree ferre aboue the rate of the common multitude, it were mete to ſhewe ſome ſpeciall matier of woõdre, euen purpoſely & ſpecially for thẽ. And this did they ſpeake not of an vnfeigned mynde, ne menyng any good faith therin: but to tempte & proue hym, to the entente ꝑ if he ſhewed none, they might fynde cauillacions,

that

that all the rest of his miracles had been dooen by the helpe and mainteinaūce of Beelzebub: on ỹ other syde if he shewed any, that than thei might fynde some other matter in hym, whereof falsely to accuse hym, and to laie to his charge. Jesus therefore saied: This same is an euill generacion, and of none vpright ne plain meaning, where thei haue alreadie seen so many miracles dooen, they require yet some further straunge token, not whervnto to geue credite, but which they maie fraudulently reporte: but the thyng whiche thei dooe aske in ỹ waie of fraude and guyle, thei shall not obteine, but they shal receiue a signe suche an one as they are woorthie. Thei shall not haue geuen theim, wherat to fynde surmused cauillacions, but they shall haue geuen theim, that maie conuince their malice and infidelitie. For there shalbee geuen vnto thē the signe of Jonas the Prophete. At the preachyng of Jonas, the Niniuites did repente and reformed their manifold vngraciousnesse, whan the same Jonas had shewed no miracle emongst theim: but this nacion can by no miracles, ne by no benefites, bee brought to soften their hertes to repentaunce. And yet is there one present emong theim greatter than euer was ỹ Prophete Jonas: whiche Jonas these folkes dooe highly esteme because the same beeyng in a Whales mouthe in the sea, liued there three daies and three nightes, and after all that, whan he was esteemed and reputed for dead, so dainily appered alyue. Alyke matier herunto, but yet muche more woondrefull and more aboue the course of nature shall it bee, that the soonne of man beeyng dead in dede, shall lye three daies buryed in the herte of the yearth: and yet contrarie to the lookyng of all euill persones, the yearth shall yelde hym again a liuesman on the third daie, whom it receiued dead. Wherefore at the last iudgemente, this nacion, who now despiseth all others in comparison of theimselfes, and who thynke theimselfes to sytte euen in the high topcastell of true seruyng of God, shalbee condempned of many nacions, whiche wer thought to bee toto ferre out of the waie from all godly deuocion. The quene of Saba shall arise at the iudgemēte with the mē of this nacion, and shall condemne theim, because that she beeyng a woman, and hauyng nothyng to do with the doctrine of the lawe, yet came a great long tourney from the fertheſt partes of the worlde to Hierusalem, of purpose to heare the wysedome of Salomon. And yet euen nowe here in this place there is a greatter matier than euer was Salomō: and yet is the thyng sette at naught, that is now present here. The Niniuites beyng folkes without any knowelage of the lawe, and worshippers of Idolles, shall stande in tryall with this nacion at the iudgemente, and shall condempne theim, because thei did repēte and emende their abominacions, at the preachyng of a man vnknowen vnto them and an aliene borne, and with no miracles, ne with no benefites shewyng any cause in hymselfe, why he should bee so muche regarded. And beholde, here is nowe present a greatter matier thā euer was Jonas: and yet are thei nothyng moued to emendemente.

The texte. ¶ No man lighteth a candele, and putteth it in a priuie place, neither vnder a buchel: but on a candelsticke, that thei whiche come in, maie see the light. The light of the bodye is the eye. Therfore whā thyne eye is syngle, all thy bodye also shalbee full of lighte: but if thyne eye be euill, thy bodye also shalbee full of derkenesse. Take hede therefore that the light whiche is in thee bee not derkenesse. If all thy bodye therefore bee clere, hauyng no parte derke: then shall it all bee full of light, euen as whan a candele dooeth light the with his brightnes.

Now although many there wer emong the Jewes, whose hertes by reason of their owne wilful and stubburne maliciousnesse, the light of the ghospel did make more blynd thē thei wer afore: yet the trueth ought not frō hēs foorth to bee suppressed, forasmuche as the knowelage therof should bryng forth many to eternall saluacion. For the obstinate malice of vnbeleuers must not bee any lette or hyndreaunce to the good. Wherefore the trueth must bee brought

to open lighte, to the more horrible grieuous damnacion of the euil persones and to the saluacion of the good sorte. No bodye lighteth a candele (saieth he) & hideth it in a priuie derke corner, or couereth it by whelmyng a bushell ouer it: but setteth it in a cãdelsticke, that it maie geue light to suche as are willyng to entre into the house. The same that the house is without a candele, the same that the bodye is without iyes, euen the same is the solle without knowelage of the trueth, whiche cometh by mere vnfeigned feith: If thyne iye bee syngle, & nothyng perished ne infected with any other inordinate delires of this world: it wyll receiue the lighte of euerlastyng trueth, and all thy bodye shall haue the fruicion of this lighte, in suche wyse, as it shall no where stumble nor iutte against any thyng. But in case the iye of thy bodye bee corrupted or bleamished, thẽ shall all the wholle bodye bee entrieked, and readie to take harme in ỳ derke. For of feith commeth iudgemente, and statutes or ordeinaunces of good liuyng. This is the fountaine of al goodnesse, whiche if it bee putrified, it cãnot bee chosen, but that all the other thynges must bee corrupted also. See therefore that this iye wherewith the trueth is seen, maie bee pure in thee, and clere without any corrupcion, leaste that the selke membre: whiche onely is apte to receiue light, and whiche onely must shewe light to all the wholle bodye, bee encoumbred with derknesse. For the same thyng beeyng infected, whiche is ỳ head and the roote of all good woorkes, euen those veray thynges whiche seme to bee good, are not good: And contrariwyse, the thynges whiche seme vnto the Pharisees to bee ciuill, shall not bee ciuill, if the fountaine wherehence they do spryng foorth be pure and clere from all infection. what thyng a candele is to an iye wel clarified, euen the lyke thyng is the worde of God to the solle beeyng well pourged through the singlenesse of feith from naughtie affecciõs. Whatsoeuer procedeth not of feith is synne. That if the iye of thy bodye shal bee syncere and pure, as a thyng made all lighte with the cãdele of euangelicall trueth: than shall it geue parte of his lighte vnto all the membres, so that there shall not bee any derkenesse at all in any parte of the body, by reason that the iye shal looke foorth to the behouf of all the mẽbres thereof. And so whatsoeuer thyng the hande shall dooe, it shall not bee in any daungier of harme in the derke, but all the wholle bodye shall bee lightesome, euen as the whole house is lightsome, whan the brightnesse of the candele geueth his light all about.

Whã the iye is, lyngle al ỳ bodye also shal be ful of light.

The texte. ¶ And as he spake a certain Pharisee besought hym to dyne with hym, and Jesus wente in, and sate down to meate. Whan the Pharisee sawe it, he meruailed, that he had not firste washed before dyner. And the Lorde saied vnto hym: Now do ye Pharisees, make clene the outslyde of the cuppe and the platter, but your inwarde parte is ful of raueryng and wickednesse. Ye fooles: did not he that made ỳ whiche is without, make that whiche is within also? Neuertheleste geue almes of that ye haue, & beholde all thynges are cleane vnto you. But woe vnto you Pharisees, for ye tithe mynte, and rue, and all maner herbes, and passe ouer iudgemente and the loue of God. These ought ye to haue dooen, and yet not to leaue the other vndooen.

And euen immediately herbyon, there folowed a matier, whereby the same that the Lorde had taught, might (as ye would saie) bee plainly declared. For the pharisees forasmuche as thei had an iye foule blemished: and settyng righteousnesse in ceremonies longyng to the bodye, they did wilfully leat slippe those thynges, whiche are not seen but with the pure clere iyes, vnto whõ the cãdele of euangelicall trueth sheweth light: supposed the light to bee there, where derkenesse was: and than did thei stumble and renne against thynges moste of all, whan thei thought theimselfes to gooe gaily well vpright: and thei iudged there to bee a grieuous enormitie, where none at all was: and contrariwyse where a sore offense or trãsgression was, there wened thei to bee none at all. For thei had their iyes sore bleamished with the superstition of the lawe, with ignorraunce, with disdeignefull pride, with enuie, with couetise, with hypocrisie, and

with

with other naughtie vices. Than a certain Pharisee praied Jesus, to come and dyne with hym. Jesus made no refusall, as one that was euer readie to offre hymselfe vnto euerie bodye, to the entente he might drawe all creatures vnto hym. And whan the Lorde had sette hym down at the table without washyng his handes afore, (and that, contrarie to the guyse of the Pharisees:) this saied Pharisee begoonne to meruail with hymselfe secretely in his mynde, what the cause should bee, why the Lorde had not washed, before he sate down to his meate. And euen byanby of a thyng whiche neither maketh a man good nor ill, there springeth a thyng whiche is in verai dede euermore ill. And as for the Pharisaical ceremonies, whiche consiste in thynges pertainyng to the bodye, haue this propertee natural to theim, and cumnyng euen of their verai kynde, that thei brede slaunderous backebityng, euill suspicios, peruerse iudgemetes, variaunce, hatred, and muche brallyng. Jesus therefore wel knowyng thissame to bee the chiefest corruption of euangelical godlynesse, did sharpely rebuke the Pharisaical superstition, saiyng: Moses did in olde tyme appoynte certain ordinarie constitucions, and customes of purifiyng, whiche neuertheless did conteine a figure & representacion of pourgeyng and clensyng the solle. For to this ende it serueth, all that euer thatsame lawe did derkely set foorth in shadowes. But as the tyme now is, where in cōsideracion of the trueth clerely appearyng foorth, it is mete for those shadowes of the olde lawe by litell & litel to vanishe awaie, ye Pharisees, whiche professe the perfeict knowelage of the lawe, dooe enbrace thatsame parte of the lawe onely, whiche is of leste weight of all towardes true godlynesse. And ye do not onely offend in this behalfe, that ye enbrace the carnalitie of the lawe not passyng on the spirite of the lawe, but also by reason of carnall ceremonies added to the lawe, and constitucions of your owne makyng, ye will in any wyse bee reputed to bee of more holynesse, thē the verai commaundementes of God. True puritie consisteth in the inculpablenesse & innocencie of the herte. But as for ye do euerye other whyle make muche washyng of your bodye, ye washe the pottes and cuppes that ye drynke of, ye washe the platers and dishes that your meate is serued in, beyng but outward thynges, and nothyng at all makyng to the true godlynesse of the mynde: and in ỹ meane tyme the innermore, and chiefter parte of you, beyng stil vnwashed, is all full of filthinesse detestable afore God, that is to wete, rauine and iniquitie. ye beleue yourselfes to bee defoiled if ye drynke of an vnwashed cuppe, or if ye eat out of an vnwashed dishe: and yet ye thynke your selfes pure and clene, if bothe your cuppe and your dishe too, yea and all that is in theim cōteined, haue been gotten with rauine and with fraude. O fooles and men of a peruerse iudgemente, did not he that made the bodye, make also the solle? Than if pureneg dooe so highly please you, it had been mete to make all the wholle man pure in euerye parte of hym. But it had been mete, to haue prouided first for that that is the chiefter parte. But all this whyle ye flatre your selfes as though ye wer pure euen in the best sorte, if on the one syde ye dooe euerie other whyle washe your bodyes and your vessels, that ye eate and drynke in, with a litel water: and on the other syde if your herte beeyng polluted with manifold guyles, rauines, hatered, enuie, desire of worldely promocion, and with other pestilent dices bee pourged with almesdeedes, whiche almes though ye doe it but for a vainglorie and a shewe onely, yet ye thynke it to bee sufficiēt for the vttermoste and highest clensyng of the solle that can bee. But woe vnto you Pharisees, who vnder a pretexte and coulour of seruyng God: worke your owne commoditie, tithyng euen the vilest and moste common herbes, Myntes, and Rue, as though God cared for no mo but priestes & Leuites onely. And in the meane tyme contrarie to the mynde of God, ye deale guilefully with your neighbour, and relieue not the nedie, but enuie and grutche at theim, whiche haue more wealth then your selues,

Did not he that made that whiche is without, &c.

Gene almes, & beholde all thynges are clene vnto you.

ſelues, and the weake ye oppreſſe. O a iudgement in verai dede ouerthwart and peruerſe. The thynges whiche the lawe hath appoynted for a ſeaſon to bee kept after the fleaſhe, in dede it had been your partes not to leaue vndooen: but tho thynges whiche God would moſte chiefly of all to bee dooen, whiche are euermore good and acceptable vnto hym, ought firſt and moſte principally to haue been dooen. Suche thynges as concerne your owne commoditie, ye dooe euen ſcrupulouſly looke vnto: but the thynges that concerne helpyng of the neighbour, ye paſſe nothyng on.

The texte. ¶ Woe bee to you Phariſees, for ye loue the vppermoſte ſeates in the ſynagogues, and gretynges in the market. Woe vnto you Scribes and Phariſees, ye hypocrites, for ye are as graues whiche appere not, and the men that walke ouer theim, are not ware of theim. Than aunſwered one of the lawiers, and ſaied vnto hym: Maiſter thus ſaiyng thou puttest vs to rebuke alſo. And he ſaied: Woe vnto you alſo ye lawiers: for ye lade men with burdens whiche thei bee not hable to beare: and ye your ſelfes touche not the packe with one of your fingers.

Woe vnto you Phariſees, who though ye outwardely beare a ſhewe of holyneſſe, yet neuertheleſſe withinfoorth ſwell in ambicion, ſeekyng to haue the higher ſeates in the ſynagogues, and ye reioyce to heare ſuche honourable titles, as maiſter, and maiſters of ſuche as bidde you good morowe, or good eauen, in the ſtretes abrode, nothyng els entendyng ne ſeekyng, but that ye maie pleaſe the iyes of men, and eſtemyng it as a thyng of nothyng to diſpleaſe the iyes of God with the filthineſſe of the ſolle. Therefore woe vnto you with your hypocriſie, whiche are lyke vnto dead mennes toumbes, which ſhyne & loke ſmoothe withoutfoorth by reaſon of whyte worke, with titles, and many ſoondrie pictures, wheras withinfoorth they are full ſtuffed with all vnclenneſſe. But in the meane tyme the thyng that outwardely appeareth, ſheweth fair to ỹ iyes of ſuche as paſſe by, but the thyng that thei hyde within theim, is vnſeen. Neuertheleſſe men maie bee beguiled, but God cã looke into the moſte priuieſt corners of the herte. Whan the Lord with great ſharpeneſſe ſpake this and other thynges againſt the cloked holyneſſe of the Phariſees, one of ỹ lawiers beyng deſirous to bridle the plain ſpeakyng of Jeſus, ſaied vnto hym: Whyle thou ſpeakeſt this on ỹ Phariſees, thou dooeſt alſo reproche vs. An herte ỹ knoweth his conſcience guiltie can not abyde plain ſpeakyng, but feareth leſte the exãple of plain ſpeakyng againſt others maie at laſt light vpon hymſelfe.

Woe vnto you ye lawiers, for ye lade mẽ with burdens.

But Jeſus beeyng the euerlaſtyng trueth, whiche can no ſkille of flatreyng (becauſe the ſaied trueth onely is faulteleſſe and vnculpable, and yet neuer chydeth but to emende that is amyſſe,) aunſwered vnto the lawier: If the wordes whiche I ſpeake touche you too, as thou acknowelageſt: Woe ſhalbee vnto you lawiers alſo, who beeyng not contente to exacte euerie trifleyng obſeruaunce of the lawe, at the handes of the poore ignorauntes, dooe morouer beſydes the authoritie of the lawe, adde many poynctes of your owne, and heapyng burden vpon burden, ye laie vpõ the ſhoulders of ỹ ſimple people a whole fardel vnpoſſible to bee borne, and in the meane whyle ye take your owne pleaſures to the vttermoſte, beeyng ſo ferre from touchyng the thynges whiche ye laie on other folkes ſhoulders, that ye dooe not ſo muche as kepe thoſe chiefe poynctes neither, without whiche the reſte dooe nothyng auaille.

¶ Woe vnto you, ye buylde the ſepulchres of the Prophetes, and your fathers kylled them. Truely ye beare witneſſe that ye allowe the dedes of your fathers: for they kylled theim, and ye builde the Sepulchres. Therefore ſaied the wyſedome of God. I will ſend theim Prophetes and Apoſtles, and ſome of theim thei ſhall ſleagh and perſecute: that the bloud of all the Proheres (whiche is ſhed from the beginnyng of the worlde) maie bee required of this generacion, from the bloud of Abel vnto the bloude of Zacharie, whiche periſhed betwene the aultare and the temple. Verily I ſaie vnto you, it ſhalbee required of this nacion.

Woe

Woe vnto you, who for vainglorious bostyng of your perfeccio, do build vp the toumbes of the Prophetes where the moste parte of thesame wer slain of your forefathers. For therby cometh it to passe, that euen by the verai same thyng, wherewith ye would moste fainest cloke your maliciousnesse, ye dooe moste of all bewraie thesame. For whyle ye garnishe the sepulchres of ỳ Prophetes, ye graunte that thei wer persones detestable, whiche wer the killers of suche men, whose memorie is high & holy emong you that are their ofspryng. And forasmuche as your owneselfes dooe towardes the Prophetes of this tyme, beyng ferre superiours to the Prophetes of tymes past, attempte wurse harmes, then your auncestours cõmitted against the Prophetes of olde tyme, do ye not plainly declare, that beeyng blynded with lucre, ambicion, enuie and hatered, ye dooe wetyngly allowe the wicked actes of your forefathers, which actes of theirs ye dooe not onely folowe, but also earnestly labour to passe and to gooe beyond theim. So often hath the goodnesse of God called you backe to emendemente: and at all tymes haue ye wickedly shewed more extreme cruelties against them that laied the trueth euen in your lappes: whiche trueth was vnto you for none other cause odious, sauyng that it contraried your naughtie lustes and desires. Wherefore the wysedome of God, whiche ordreeth al thynges by suche prouidence as cannot in woordes bee expressed, before it will punishe the obstinate malice of this nacion, hath determined to leaue nothyng vnassaied, whereby thei maie bee conuerted to better waies. But after ỳ as well the botomelesse goodnesse of God, as also ỳ peruersenesse of theim not possible to bee woonne to goodnesse, shall ons bee declared to all creatures: so muche ỳ more grieuous tormentes shall thei endure, howe muche the longer space they haue bene suffred, and with how muche greatter benefites thei haue been prouoked and occasioned to repentaunce. Wherefore thus spake the wysedome of God within it selfe: what shall I dooe more thẽ I haue dooen to this vnrewly nacion? I sent Moses vnto theim. I sent many Prophetes of olde tyme, I sent John the Baptiste. Against Moses there was conspiracie wrought: the prophetes euerie one, thei either slewe orels plagued with affliccion: no nor John neither would thei not heare though he wer more then a prophete: neither dyd he escape scotfree for geuyng good aduertisemẽt. The soonne of man is come: and to hym too, dooe thei worke destruccion and death. I shall heafter send vnto theim the last prophetes of all, who shal ghostely expoune the lawe vnto theim: I shal sende the Apostles, that shal haue great vertue in worckyng miracles, that shall freely dooe good to all people, that shall bryng vnto al folkes saluacio, with exceding final charge to bee bought, that is to wete, with feith. And yet will thei not heare these neither: but wil persecute theim, tormẽte theim, driue theim awaie, yea and some of theim will thei sleagh: so ferre shall theyr malice excede the goodnesse of God. At last, whan their malice shall bee so ferre growen, that thei shall not onely matche, but also excede and passe the abominacions of all ages past, than shall the vengeaunce of God fall soodainly vpõ theim, and than shall bee required at their handes the bloud of all the prophetes, whiche hath been shed sens the first creacion of the worlde, that is to wete, from the bloud of Abell, (who was first of all men slain by his brother Cain beeyng enuious against hym) vnto the bloud of zacharie the priestes soonne of Joas, who callyng backe the people to better aduised waies, was stoned to death by sedicion of the people, betwene the temple and the aultare. And the saied zacharie euen at the momente whan he departed from this lyfe, bothe testifiyng his owne innocencie, and their wickednesse, saied: The Lorde see this and require it. And euen now approcheth the tyme of this vengeaunce. One nacion shall, as ye would saie, bee punished for all the hainous dedes of theyr forefathers, because it hath gon beyond all the malice that euer hath reigned in theim

Ye bear witnesse that ye allow the dedes of your fathers.

Gene. iiii. ii. Par. xxiiii.

in theim all. It shal come to passe vndoubtedly, that the wysedõe of God hath saied afore shall come to passe. The Jewes of these daies, because thei excede the rebellion, ỹ peruersenesse and the crueltie of all that in olde tyme haue been, shall in suche grieuous sorte bee punished, as though they alone had accomplished and dooen all ỹ ill partes that euer their auncestours haue in soondrie ages wickedly plaied.

The texte. ¶ Woe vnto you lawiers: for ye haue taken awaie the keye of knowelage, ye entre not in youre selfes, and theim that came in, ye forbidde. Whan he thus spake vnto theim, the lawiers and the Pharisees began to weare busie about hym, and captiously to aske hym many thynges, layng waite for hym, and seking to catche some thyng out of his mouth whereby thei might accuse hym.

Woe vnto you lawiers, for ye haue taken awaie the keye of knowelage.

Woe vnto you lawiers, and woe again, who openly profesyng the knowelage of the lawe whiche is ghostely, and takyng into your handes, as due vnto you the keyes of science and cunnyng, whiche ought to haue opened awaie into the kyngdome of heauen: yet neither haue ye entred in thither your selfes, but others that wer willyng to haue gõ in, ye haue kept out. For whyle ye peruersely expoune the lawe (ye do as one might saie) laie battrey against that whiche is the principall chiefe foundacion of all the lawe. At these manier woordes of Jesus, (beeyng in dede halfe bittur by reason of so plain speakyng of ỹ trueth, but yet weorkers of health, if suche as thei wer spoken to had been willyng to receiue the medicine:) wer bothe the Pharisees and also the lawiers sore offended: but because thei knewe priuely in their owne consciences that the thynges whiche wer spoken, wer euen verie true, thei would make no countenaunce at it before the people, but yet in the meane tyme they laie sure awaite to all the saiynges of Jesus, huntyng and serchyng if any thyng might procede foorth of his mouthe, wherupon thei might grounde or make a foundacion of some surmuised matier against him, to the ende thei might seme to persecute him, not of a certain priuate hatered, but of zele to religion & of a loue towardes God. For this propertie also hath Pharisaical hypocrisie, that it weorketh ne attempteth none so wicked an acte, wheron it laieth not a fair glosse of loue & duetie towardes God.

Ye entre not in youre selfes & theim that came in ye forbad.

The. xij. Chapter.

The texte. ¶ As there gathered together an innumerable multitude of people (in so muche that thei trode one an other,) he beganne to saie vnto his disciples: first of all beware of the leauen of the Pharisees whiche is hypocrisie. For there is nothyng couered, that shall not bee vncouered: neither hidde, that shal not bee knowen. For what thynges ye haue spoken in derkenesse, shalbee heard in the light. And that whiche ye haue spoken in the eare, euen in secrete places, shalbee preached on the top of the houses. I saie vnto you my frendes: Be not afraide of theim that kyll the bodye, and after that haue no more, that thei can dooe. But I will shewe you, whom you shall feare. Feare hym whiche after he hath killed, hath power to cast into hell. Yea, I saie vnto you: feare hym. Are not fyue sparowes bought for twoo ferthynges? And not one of theim is forgotten of God. Also euen the verie heares of your head are all noũbred. Feare not therfore: ye are more of value thã many sparowes.

AND because the Lorde Jesus knewe the malice of the Pharisees, the Scribes, and the lawiers to bee vncurable: it was his pleasure openly to notifie and publishe their hypocrisie, to the ende no creature might vnawares bee deceiued by their cloked countrefaictyng: and so many coumpaignies of people euen than standyng rounde about in so thicke presse, that thei trode one vpon an others heles, he begonne to saye vnto his disciples.

Beware

Beware ye of the leauen of ỹ Phariſeis whiche is hypocriſie. Endeuour your ſelfes earneſtly to bee ſuche, as ye would bee take̅ for. Nothīg ỹ is cloked ſhall frō henſforth bee hable long to bee hidde̅. There ſhall a tyme come whiche ſhal vttre and make manifeſt vnto the worlde aſwell your innocēcie, as alſo their malice. Neither is there any thyng now at this preſent ſo cloſe vnder couerte, whiche ſhall not ſhortely bee vncouered, ne any thyng ſo ſecretely hidden, the whiche ſhall not come to the open knowelage of men.

Wherefore beware ye ỹ all your life bee void of all clokyng or coūtrefaicte gloſſe & that ye neither ſpeake ne doe, no nor yet thynke any thing alone by your ſelfes, whiche ye would not by your good willes haue to be knowē of al creatures, for whatſoeuer ye ſhall now ſpeake priuely in the derke, ſhal one daie in tyme to come bee reported again in the clere light: & whatſoeuer ye ſhall nowe ſaie to folkes in their eares wīn your bedchaūbres, ſhall one daie bee opēly talked in the houſe toppes. The trueth ſhall offende ỹ wieked ſorte beyng peinted with a countrefaict ſēblaunce of godlineſſe: But leat not the feare of any ciuill perſone lede you awaie frō ſyncere preaching of ỹ trueth of the ghoſpel. The vttremoſte extremitie of all the miſchiefe ỹ they can dooe to you, is but to kille, yea & the bodye onlye can they kille. But thus muche doe I ſaie vnto you my frēdes, for aſmuche as ye maie boldely truſt on my ſure defēſe, leat not the crueltie of theſe folowes any thyng at all feare you, who though they attēpte all ỹ euer maie bee dooen, maie ſleagh the poore carkeſſe, & that doen, they haue nothing beſides to doe any ferther harme vnto. But he dyeth not, ỹ is ſlaine for my cauſe. That if your fantaſie bee to take feare for to bee one of counſaill in this caſe, it is good reaſon, that the leſſer feare geue place to the greatter, & that he rather bee had in feare, who hath power with a becke to deſtroy the wholle man altogether. And if ye will nedes haue it ſhewed vnto you who is he, euen god it is, who only hath power whan he hath killed the bodye, to caſt the ſoule into hell too. Leat not the cruelneſſe of wieked perſones make you any thyng afraide, who can dooe you no more but lyght harme, naie can not dooe you any harme at all, no and not that neither, but by the ſuffreaūce of God. That if ye ſhall vpon the dredyng of man, growe cleue out of kynde from the ſynceretie of preachyng the ghoſpell: whyle ye labour to eſchewe light and tranſitorie myſaduentures, ye ſhall fall into harmes for euer to endure. Leat therefore one naille drieue out an other naille: and leat the feare of God drieue out the feare of men. And feare ye not leſte ye ſhal periſhe before your daie. All men muſt without choice ons come to death: neither doeth it force howe longe a man hath liued, but howe well he hath liued. And bleſſedly dooeth he departe hens, whoſoeuer dyeth for my names ſake. And yet ſhall no ſuche thyng chaunce before the tyme prefixed vnto you by your heauenly father, that ye ſhoulde not liue a whit the longer, though the feare of death ſhoulde neuer ſo muche vexe your myndes. Yea & that poincte alſo will your father puide for, that euery one ſhal dye at his due tyme: Alt hough theſe thynges ſeme in apparence to bee dooen by chaunce and at all aduentures, yet ſhal there nothyng chaūce vnto you, but by the permyſſion of your father who careth for all thynges belongyng vnto you. What is of a lower price or a thyng more contemned then a ſely ſparowe? Maie not a mā bye fyue of thē for two ferthinges? And yet doeth not god leaue thē vncared for, and not ſomuche as any one, no not euen of the vileſt vermin liuyng doeth periſhe without ỹ knowelage of the heauenly father. But as for you whom he hath ſpecially pieked & choſen a verai fewe in noūbre out of all the reſt to ſet forth the glorie of his name, he doeth ſo greatly not leaue vncared for, ỹ he hath euē ỹ verai heares of your heades noūbred out by tale. Againſt the will of him it were a wiekedneſſe to ſtriue, for nothīg will he deſire, but what he ſhal know to be beſt

The verai heares of your head are all noumbred.

Therefore all your carefulneſſe concernyng your life, caſt ye full and wholle vpon hym. He that taketh care for the ſely ſparowes, wille not leaue you vncared for beeyng ſo ferre better then all the ſparrowes in the worlde.

The texte. I ſaye vnto you euerie one: whoſoeuer confeſſeth me before men, him ſhall the ſoõne of man knowlage alſo before the Aungels of god. And he that denieth me before men, ſhal bee denied before the Aungels of god. And whoſoeuer ſpeaketh a woorde againſt the ſoonne of man, it ſhal bee forgeuen hym. But vnto him that blaſphemeth the holy ghoſte, it ſhal not bee forgeuen. When thei bring you vnto the ſynagogues, and vnto the rewlers & officers, take ye no thought, how or what thyng ye ſhall aunſwer, or what ye ſhall ſpeake. For the holy ghoſt ſhall teache you in the ſame houre what ye ought to ſaie.

Wherfore bee not ye of the wille for feare of any eiuils or miſchiefes whiche men maie bee hable to dooe vnto men, to fall from the profeſſion of my name, as men remembryng that by theſe afflictions laſting but a ſhort while, lieth the waye to euerlaſting bliſſe. For he ſhall not bee a partaker of the ioye, who ſhall refuſe to bee partaker of the worldely reproche. Albeit this open ſhame here emong men, is the true glorie before god. For this one thyng I ſaie to you of aſſuraunce: whoſoeuer ſhal profeſſe my name here in preſence of men, (whiche to dooe, ſhall afore the worlde bee a thyng odious and deteſtable,) I alſo ſhall profeſſe hym at what tyme the maieſtee of the ſoonne of god ſhall bee opened and ſhewed foorthin the face of the Aungels of god.

Whoſoeuer confeſſeth me before. &c.

And contrarie wyſe, who ſo ſhall not acknowelage me here in the face of men, ſhall not bee knowen of me before the aungels of god. I knowe that the infirmitee of this humain bodye of myne ſhall bee a ſlaundre vnto many: but a faulte, whiche either proceedeth from a man beeyng deceiued by a wrong opinion, or els, cometh of ỹ weakeneſſe of nature, although it bee greuous, ſhal neuertheleſſe bee eaſily forgeuen. Therefore that thei call me Samaritane, a drynker of wyne, a frende of the publicanes, and Jeſus the carpenters ſoonne, ſhall ſoone be releaſſed if thei emende. For it is a reproche wherunto ỹ weakeneſſe of this bodye hath opened an entreaũce & occaſiõ. But who ſo ſhal ſpeake raillyng woordes againſt the holy ghoſte, through whõ God worketh theſe miracles: becauſe ſuche an one dooeth of a ſet & prepenſed malice wetingly and willyngly reſiſte againſt the glorie of god, he ſhall not fynde any pardõ, neither in this preſent worlde, nor in the worlde to come. Lyke as to the wieked aũgels there is no waie leaft to come again vnto repẽtaũce, (becauſe thei reſiſted God, not of any infirmitee or weakeneſſe, but of an obſtinate malice) nor the ſame wieked aungels ſhall euer emende ne haue any hope of forgeueneſſe: euen in the ſame ſtate ſhall men bee ſure to bee, if thei folowe the peruerſe facion of the others. Thei ſee me a man, takyng reſt and ſlepe, ſufferyng houngre, yea and thei ſhall ſee me dyng, therefore it maie bee pardoned if thei ſpeake any thyng of me, that maie truely bee ſaied of a mortall man. But that beyng corrupted with enuie, thei impute thoſe actes to the ſpirite of Beelzebub, whiche thei knowe too bee of the power of God, foraſmuche as on the one ſide thei defraude god of his glorie, and on the other ſide thei putte ouer vnto wieked ſpirites, that cometh of god and is due to him: their ſo dooyng verily is of deiuliſche malice, whiche for the ſame cauſe ſhall not obteine pardon of God, thowgh beeyng moſte ſingularly enclined to ſhewe mercie, becauſe he can no ſkille to repẽte him ſelf of his goodneſſe. Many waies than ſhal there bee murmouring againſt your preachyng. For ſome perſones ſhal perſecute you, either ſtraighyng out of ỹ right waie of mere ſimplicitee, or els of a malicious neſſe miengled with their errour. Other ſome againſt ỹ cõſcience of their owne harte ſhal labour to deſtruie the veritee whiche they euidently ſee, and trye, and knowe, & that ſhall thei dooe for none other reſpecte, but becauſe it contrarieth their naughty affections. By meanes of ſuche perſones ſhal the eiuill ſpirit of

Unto him that blaſphemeth the holy ghoſt, it ſhall not bee forgeuen.

Satan

Satã rebel against the good spirite of god, & by help of his garde the wicked men, he shall inuade you with all kyndes of ingiens. And although ye bee ignorauntes of the worlde, poore men, and of lowe degree, there is no cause why for you to bee afeard of the vproare and sedicion of the worlde against you. The spirite of god beeyng gracious & playne without any guyle or deceite is sufficient against all aswell fraude as violence of this worlde. Therfore whē ye shall bee haled into their synagogues, appeached of great crymes, when ye shall bee drawen to come before magistrates or rewlers, & princes, doo not ye, as the cōmon sorte of people doo, whan they are brought afore a iudge to their aunswere, who are muche carefull what aunswere they maie make or what they maie speake, to rydde their hādes of the matier. Thus muche shall bee geuen to the publique autorite of a magistrate, that beeyng called ye shall appere. But cause is there none why ye should be afeard of the sight of theim, or why ye shoulde bee carefull, how to defende your selfes with an oratiō prepared for afore. The plain tale of the trueth shall cōtinually frō tyme to tyme bee radye and freashe in memorie vnto you. And suche kinde of wordes to speake, the holy ghost shal sufficiently minister vnto you, as often as nede shal require: of suche sorte as your life is, suche shall your wordes also bee. And nothyng there is more pithythie or effectuall then the plain trueth without any culours.

Take ye no thought how or what ye shall answer.

¶ One of the compaignie saied vnto hym: Maister, speake to my brother, that he deuide the enheritaūce with me: And he saied vnto him: Man, who made me a iudge or a deuider ouer you? And he saied vnto thē: take hede, and beware of couetousnelle. For no mās life stādeth in the aboundaūce of the thinges whiche he possesseth. And he put foorth a symilytude vnto thē saiyng: The grounde of a certain ryche man brought foorth plentifull fruictes, & he thought within himselfe saiyng: what shall I dooe? because I haue no roume where to bestowe my fruictes? And he saied: This will I dooe. I will destroie my barnes and buylde greater, and therein will I gather all my goodes that are growen vnto me: and I will saie to my soule: Soule thou hast much gooddes laied vp in store for many yeres, take thine ease, eate, drynke, and be mery. But god saied vnto him: Thou foole, this night will they fetche awaie thy soule again from thee. Than whose shall those thinges bee, whiche thou hast prouided? So is it with him that gathereth rychesse to himselfe, and is not riche toward god.

The texte.

And as ỹ feare of iudgemēte maketh many to goe a crosse waie frō ỹ sincerite of professing ỹ ghospel: so doeth ỹ gredie desires of money corrupt a great maignie. To thende therefore ỹ the lord myght vttrely plucke ỹ affeccion also out of his disciples hertes, as a thing basse or vile & vnmete for suche as haue entred ỹ charge of heauēly affaires: there was a matier euē ther offred vnto him whereby the thing might bee doen. For where there was a veraie great multitude of people about Jesus, & yet no mā that had before ỹ day been so bolde to aske so lowe & so basse a matier of him: one saied vnto him: Maister, so it is that a brother of myne vsurpeth my parte of the enheritaunce whiche shoulde serue vs bothe, & fynding many euasions & sterting holes, he delaieth frō daie to daie to make particiō thereof: Here leat the autorite of thy worde bee a succour and aide vnto me. Saie vnto him, & bydde him, to deuide the inheritaunce with me. Than Jesus (as ye would saie) taking skorne & indignacion, so to be interupted frō his heauēly buisinesse of preachig, vnto carnal & filthie cares: & in ỹ meane while all vnder one geuyng a lesson to his seruauntes that suche an one as beareth the office of an apostle, ought not to bee enwrapped in secular & filthie affaires of the worlde, aunswered: Thou felow w what face dooest thou in the middes of my preaching interrupt me against thy brother in diuidyng your enheritaunce? who hath made me a iudge betweene you two beyng at variaunce about a light triflyng matier and shortly to decaye? Or who hath geuen me vnto you to bee a diuider of enheritaūces? Hath not this worlde iudges enough to ende suche lowe matiers of trauerse? I haue no

ſuche commiſſiõ, that this or that partie ſhall growe in riches by cummyng to tempozall gooddes or landes by ſucceſſion: but that all creatures maie come to the enheritaunce of the life immoztall in heauen. And than turnyng too his diſciples and to the reſt that wer there pzeſent, he begoõne euen by the exaumple of the partie that had interrupted hym afoze in his ſermon, to exhozte theim from the earneſt deſire of geattyng woꝛldely rychelle: not that rychelle are of theim ſelfes euill, but becauſe that to put the chief ſtaigh of a mãnes lyfe in theim, and foz the deſire of theim to be called awaie from tho thinges which dooe earneſtly concerne euerlaſtyng bliſſe, is a veray folye. Beware ye (ſaieth Jeſus) in any wiſe from all thynges belonging vnto auarice. Foz oftẽ tymes vnder the coulour of neceſſitee of maꝛkyng pzouiſion afozehande foz ones lyuyng, there cometh ſtealing and creping on a man, a vice neuer voide of penſifneſſe and care, whiche beyng ons ſuffred to entre into the mynde, leadeth him out of the right waie vnto all kynde of diſhoneſtee. Yea and vneath maie it poſſibly bee eſchewed, except that euen thoſe veraie thynges whiche we dooe poſſeſſe of our owne good right, be poſſeſſed of vs after an vnearneſt ſoꝛte, & with ſuche contempte, that we can ſet theim at naught when it is expedient ſo to dooe. But ſuche people as dooe in ſuche ſoꝛte putte their truſte and affiaũce in their rychelle, that thei ſet a certain great ſtaigh and aſſuraunce of mannes felicitee in the ſame, dooe verai ſoꝛe deceiue theimſelfes. Foz aboundaunce maketh not to felicitee, but rather to penſife carefulneſſe: yea and on the other ſyde to the contempt of the thynges, whiche onely and none other are to be ſought, and acquired. Foz the neceſſitee of nature is appeaced and ſatiſfied with a litel. And becauſe he woulde moze diepely empꝛinte the ſame in the hertes of the groſſe people: the loꝛde added thereto a parable, by the whiche euery man might trie and examyn his owne affection. There was (ſaieth he) a certain riche felowe, whoſe lande had bꝛought excedyng aboundaunce of fruictes and pꝛofites, (as the fruictefulneſſe of the yeres are not al lyke, but ſome yeres better then ſome.) The man hauyng all the whyle no mynde at all of relieuyng the extreme pouertee of the neighbours, but in ſoꝛte as though that that had growen, had been bꝛought foꝛth to the behoof of himſelf & no mo, tooke care foz laiyng it vp in ſtoꝛe, and not foz beſtowing any parte therof to the neadie in the waie of almes oꝛ liberalitee. Foz he ſaied within hymſelf in his herte: What maie I beſt dooe? The plenteous aboundaunce of my coꝛne and other fruictes is ouer great foz all the barnes I haue, to laye vp in ſtoꝛe the thynges that haue come of this yeres groweth. If he had taken charitee to bee of counſaill with hym, whan his herte thus boiled, charitee would haue ſaied vnto him, looke well about how many there bee that lacke the thynges whiche thou haſt ſuperfluitee of. Acknowelage and remembꝛe to whom thou art beholdyng, and whom thou art bounde to thanke foz this foztunate luckineſſe of this yere of thyne: god hath of a ſpeciall great tendreneſſe towardes thee geuẽ thee a ſtocke of gooddes, wherof thou maiſt gather great increace and gaine of godly weoꝛkes. Make thou an exchaũge of gooddes tranſitoꝛie, foz gooddes that ſhall euermoꝛe kepe at a ſtaigh: of yearthly goodes foz heauenly: of humain gooddes foz diuine: ſo ſhall thy liberalitee bee a gaine vnto thee. But becauſe he had moze mynde to take folye and vnbethinking to be of his coũſail, he did by the inſtincte & mocion therof, ſaie within hymſelf: I will downe with myne olde barnes, & I will make larger, & in theim will I laie vp in ſtoꝛe al the whole encreace of this yeres growing and the reſt of my gooddes, that nothing maie decaye oꝛ miſcarry. And whan all thynges are fully ſtabliſhed, & al thing ſet in good ſaftie, thã taking thought ne care foz nothing I wil ſaie to mine owne ſolle. Solle, great aboũdaũce it is ỹ thou haſt of thinges laied vp in ſtoꝛe foz thee, euen enough to ſerue thee foz a great maignie of

Take hede & beware of couetouſneſſe.

No mannes life ſtãdeth in the aboũdãce of the thinges that he hath.

Solle, &c. take thyne eaſe, eate and drinke and be mery.

yeres

yeres: take thyne ease, take thy fille of eatyng & drinking, and make as mery as thou canst. This dreame of moste fortunate state long to endure whan the saied ryche man dyd thus cast in his minde, there came soodainly vnto him the voyce of god, saying: Thou folishe man, where thy verai life is vncertain to thee, why dooest thou hoorde vp thynges in store for many yeres to come, seeing thou canst take no fruicion of the thinges whiche thou laiest vp any lõger, then whyle thou art in this lyfe, whiche lyfe no mã is assured of so muche as for one daies space. Why dooest thou promise thy selfe many and many yeres? This same verai night shal they require to haue thy lyfe & soule away. And these thynges whiche thou hast prouided, whose shall they than bee? Certes they shall bee none of thyne. Thou must of force leue thẽ vnto an heire of thyne owne, or to another if any will entre to take possession of theim. But ghostely rychesse, whiche by bestowyng thy rychesse in almes thou mightest haue gotten, would haue gon with thee whan thou haddest been dead too: Thou hast now heard ỹ exaũple & state of a mã whiche hoordeth vp ỹ richesse of this worlde to his owne vse, & is ryche to his owne behalfe only and is not ryche towardes god, who would fain bee refreashed & cherished in his membres, by suche persones as haue more then will serue theim, and muche more vnkyndfull are they ryche, that after suche sorte dooe growe to pouertie.

¶ And he spake vnto his disciples: Therfore I say vnto you: Take no thought for your life what ye shall eate: neither for the bodye, what ye shall put on. The life is more then meate, and the bodye is more then raiment. Consider the rauens, for they neither sowe ne reape, whiche neither haue store house nor barne, and god fedeth theim. Howe muche more are ye better then fethered foules. The texte.

Whan the lorde had thus muche said to ỹ multitude of al sortes & degrees, anon turnyng to his disciples, whom it was requisite not only to bee ferre frõ all auarice, but also to bee voyd of all carefulnesse of this life, to the entent that nothyng might hyndre or put backe their myndes frõ the charge of teachyng the gholpel: for this cause (quod he) as I haue alreadie afore this tyme saied vnto you, euen so repeatyng the same again & again I shall warne you. Bee ye nothyng carefull cõcerning the life of your bodyes, as folkes in perplexitie and feare leste ye shoulde wante meate & drynke, no nor yet about the incõmoditie of your bodye, leste it shoulde want clothes. For your heauenly father, who hath geuen you that is the better, will also geue you that is lesse of valour. The soule & life is better then meate, although in the meane tyme wout meate it endureth not in the tabernacle of ỹ bodye: & the bodye is more precious thẽ the garment: dooe ye thinke, ỹ your father beeyng no lesse bountifull thẽ ryche wyll suffre, that seeyng, he hath of his bounteous liberalitee geuẽ life, there shall lacke meate wherwith the life must bee cõtynued? or seeyng he hath geuẽ the bodye, he will so dooe, ỹ the bodye shall wante wherewith to bee couered? where ỹ prouidence of god dooeth not slacke that thing in beastes whiche ar brute & of no price, wil it (trowe ye) bee slacke in you, whom he hath specially chosẽ & deputed to so high a matier? Cõsider ye ỹ rauẽs & crowes: they neither sowe corne, ne reape, they neither haue store house, ne barne: & yet god dooeth prouide also for thẽ cõcerning their foode, as one ỹ neglecteth none of ỹ thiges whiche he hath created. How muche more thã wil he being your father prouide for you, whõ he so muche more derely loueth aboue all crowes and rauens. Consider the rauens, for thei neither sowe nor reape, &c.

¶ Whiche of you (with his taking thought) can adde to his stature one cubite? yf ye thã bee not hable to doe that thyng whiche is leste, why take ye thought for the remnaunt? Cõsidre the lilies how they growe. They labour not, they spinne not: and yet I saye vnto you, that Salomon in all his royaltie was not clothed lyke one of these. If god so cloth ỹ grasse whiche is to date in the field, & to morow is caste into the fornace) how muche more will The texte.

he clothe you, O ye of litel feith? And aske not ye, what ye shal eate, or what ye shal drinke, neither clime ye vp on high: for all suche thinges doe the heathen people of the world seke. For your father knoweth, that ye haue nede of suche thynges. Wherefore seke ye after the kyngdome of god, and all these thynges shall bee ministred vnto you.

And what, that to bee troublously vexed with the care of suche thynges is a poynct not onely of mystrustfulnesse towardes god, but also of folye? For it is a plaine folye to bee vexed with carefulnesse of mynde whiche shall nothyng auaille. No man is hable with all his carefulnesse to make his lyfe one daie longer then it should bee. What that not somuche as the quantitee or stature of your bodye no nor the shape therof is in your owne hande? God geueth it suche shape as hymself best pleaseth, he geueth it suche stature as his will is, and euen so doeth he geue it life too, as long as him lyketh. And who of you, (I praie you) is hable through his carefulnesse to adde one cubite more of heighth vnto the stature of his bodye? or what man is hable by his careful thought takyng to make one white heare of his head blacke, or one blacke heare white? If than in thynges whiche are in manier of no weight at all, your carefulnesse can nothyng auaille: to what purpose is it to bee carefull concernyng life? Now to the entente ye maie not bee troubled with care about clothyng of your bodye, cõsider me the lilies whiche grow in the fieldes without any mannes labour, how thei shoote vp to their ful heighth and quãtitee, no man dressyng theim, or bestowyng any labour about theim. The lilies doe neither labour, ne spynne, ne weaue: & yet the prouidence of your father doeth insomuche not suffre thẽ to lacke clothyng, that the most ryche kyng Salomõ, whan he moste of all shewed the princely porte of his regall estate, was not at any suche tyme so well araied as any one whiche soeuer it bee, of the field lilies, whiche shall laste but for a short tyme. That if god doe with so great prouidence clothe a blade euen commonly growyng euery where, & anon after to vade and perishe awaie, and suche a blade as this daie is freache and grene in the fielde, and the next morowe whan it is dryed vp, is cast into the fournace mouth to bee burned, how muche more will he not suffre you to bee vnclothed, o ye of litell feith? For this carefulnesse of yours cometh of none other thyng, but onely of a mistrustfulnesse towardes your father beeyng aswell moste mightifull as also moste liberall, yea and also moste prouident. If he fedeth, if he clotheth, if he gouerneth all thynges whiche he hath created: than dooe ye also caste awaie all care concerning thynges of the basselt sorte, that is to wete, meate, drinke and clothyng: leat neither penurie of suche thynges as these kille your hertes, nor more then sufficiaunce, set you in pride. Neither as idle folkes hange ye altogether of the weather, obseruing and markyng al likelyhoodes and foregeassynges of tempestes, wearing pale for wooe as often as the planetes shall threaten penurie or derth of Corne. For concerning suche thynges as these to make great inquisicion and serche afore a long tyme too come is the condicion of the Gentiles, who beeyng wholly wedded vnto the worlde, dooe not know god. But ye that know how gracious and bountifull a father ye haue in heauen, why dooe ye with vain carefulnesse torment your owne hertes? For your father knoweth well enough that ye haue nede of suche thynges as appertein to the necessitee of nourishyng and coueryng the bodye. Neither is he so harde, that he will suffre you to perishe for default of suche thinges, forasmuche as ye are earnestly occupied about his businesse. But rather leat your chief and principall care bee too set forth the kyngdome of god, wherof I haue specially chosen and appoynted you to be publishers and also the ministers. Especially afore all other thynges, seke ye the righteousnesse therof not cõsistyng in Judaicall ceremonies but in those thynges which I haue afore taught you: and with whole herte & mynde bee ye earnest in this thyng,

Whiche of you.xx. canne adde to his stature one cubite.

Consider the lilies, how thei growe.

Seke ye after the kyngdom of god.

thyng, whiche is of all the moste greatest. The other smaller thynges god him selfe will of his owne accorde and mocion geue vnto you euery one of theim, and will not suffre any thyng to bee wantyng.

The texte. ¶ Feare not litell flocke, for it is your fathers pleasure, to geue you the kyngdome. Sell that ye haue, and geue almes. And prepaire you bagges, whiche were not olde, euen a treasure that failleth not in heauen, where no theefe cometh, neither mothe corrupteth. For where your treasour is, there will your herte bee also.

Leat nothyng make you afearde, o litell litell flocke, ye are but a fewe, ye are of meane & lowe degree, ignoraunt persones ye are of learnyng or worldly knowlage: ye are not with any rychesse, with any power, with any weapō, or with any bendes of harnessed men armed against this worlde beeyng full of wickednesse, and readie to arise against you with all kynde of ingiens. yet is there no cause why ye should bee afeard. So hath it lyked your father, too reiecte men of power, men of learnynge, and the proude herted, and vnto you beyng in worldely acceptacion, persones most abiect, to geue this kyngdome, whiche through pryue richesse of the solle, and whiche by reason of celestiall forteresses, is vnpossible to bee subdued. Wherefore beyng specially chosen out to so high a dignitee of the kyngdome celestiall, contemne ye these basse and vile thynges: and beeyng marked to goddes that shall euermore continue in their perfeccion, take ye no regarde of thynges that shall in short space decaie & come to naught. That if yearthly possessions doe hinder you or pul you backe from thynges beeyng so ferre better then thei, sell ye that ye haue in your possession, and dele the money that is made therof about for relieuyng the nede of the poore. Rychesse can not bee layed vp in more safe custodie, thei can not bee put to the banke of exchaunge with greatter and more assured encreace or interest. Whoso geueth an almes, laieth out his goodes to receiue interest at goddes hande, who cannot vse any deceipte or fraude, and who (as he is bothe ryche and bountifull) will for vile thynges repaie moste precious, for yearthly thynges celestial, for thynges trāsitorie & shortely to be taken awaye, thynges eternally for euer and euer too endure. Endeuour your selfes therefore too bee grounded ryche men in suche goodes as these: geatte ye treasour bagges, that dooe neuer waxe old, and laie vp treasour for your vse in heauen, whiche shall neuer faille, and whiche shall bee safe for you aswell frō theues as from mothes. For this thyng we see commonly to chaunce, that in what place euery man hath his treasour, there hath he his herte also. For what thyng a man dooeth earnestely loue, the same can he not forgeat: lyke vnto a ryche man that hath great goodes either laied vp at home in his cofers, or digged in the grounde, though he bee abrode from home, yet he hath his herte at home full of care & feare leste some preuie theefe should robbe theim, leste any other casuall chaunce maie either bewraie or perishe his treasour. Again thei that be in loue, haue their myndes euermore earnestly fixed & sette on the thyng that thei loue. But your herte must euermore bee in heauen. And in heauen will it euermore bee, if ye shall haue nothyng on the yearth, whiche ye doe either highly esteme, or loue, but shall haue all your treasour safely laied vp in heauen.

For it is your fathers pleasure to geue you the kyngdome.

Selle that ye haue, & geue almes.

Where your treasour is, there wille your herte bee also.

The texte. ¶ Leat your loignes bee girt about, and your lightes burnyng, and ye your selfes lyke vnto men that awayte for their lorde, when he will retourne frō the weddynge: that whā he cometh and knocketh, thei maie opē vnto hym immediatly. Happie are those seruantes, whom the lorde whā he cometh shall fynde wakyng. Verily I saie vnto you, that he shal gyrde him self about, and make theim to sytte down to meete, and he walkyng by shal ministre vnto theim. And if he come in the seconde watche, yea if he come in the third watche, and fynde theim so, happie are those seruauntes. This vnderstande ye that if the good man of ꝑ house knewe, at what houre ꝑ theefe would come, he would surely watche, & not suffre his house to bee broken vp. Bee ye therefore readie also: for the soonne of man will come at an houre whan ye thinke not.

The tyme is shozt: with all earnest endeuour ye must attende, that ye hoozde vp in heauen a greate heape of good weozkes. The daie appzochethe nen at hande, in whiche euery one of you shall foz the sede that ye haue sowed of tempozall thynges, reape an haruest euerlastyng. But because this daie is to you vncertain ye must continually from tyme to tyme be pzepaired & readie against it come. And that shall ye be, if ye shall not be stopped ne staighed with any lettes oz impedimentes of wozldely thynges, if ye shal not haue leat slippe any occasion of doyng good. Against the cummyng of this daie thã leat youre loignes from tyme to tyme bee well girt about, leat light burnyng candeles bee in your handes, that ye may bee lyke vnto wise and feithful seruauntes, who because thei are vncertain what houre their lozde will retourne from the wedding, thei stande continually in a readinesse watching with tozche lighte, to thende that assoone as he beeyng come home again shall knocke, thei maye byandby open the doozes vnto hym. This diligence of seruauntes shall not be displeasaunt to the lozde oz maister, but happie maie thei bee if the maister sodainly cummyng shall see theim watchyng. Foz this I saie vnto you foz a certaintee, that the maister shall geue again to theim an excedyng large rewarde foz that pleasure and seruice, whiche neuertheless it was their bounden duetie to dooe. Foz he again on his partie shall girde him self, and diligently watching what euerie one requireth to haue, he shall as a seruitour geue it theim his owne handes. Neither dooeth it make any fozce in what parte of the nighte he cometh (foz it was his pleasure to haue that thyng vncertain) but at whatsoeuer watche of the night he cometh, whether in the secound, oz in the third, oz in the verai dead of the night: happie shall the seruauntes bee, if the lozde shall fynde theim in a due readinesse. There is therefoze no slackenesse to bee vsed in this life. But so must men lyue as though that daie should come euen at this pzesent houre. Foz it shall sodainly and vnawares steale vpon the wozld: therfoze must men alwaies pzouide that it maie not come vpon theim beeyng vnreadie. Foz after that he shall bee ons allreadie come, it will by that tyme be ouerlate to emẽde the slepinesse afoze past. There is none so sluggishe a maister of an house, that would suffre to haue an hole digged thzough into his house by a night theke, if he knewe afoze hande what houre the theke would come.

Leat youre loignes bee girt about.

And if he come in the seconde watche, &c.

Bee ye therefoze readie also, foz the soonne of mã will come, &c.

That if suche an one dooeth kepe continuall watche that he maie not bee spoiled of his wozldely gooddes, how muche moze is it your part to watche that ye maie not lese the blisse euerlasting. As the night theke cometh stealing at suche an houre whan the folkes of the house are moste hard and dead in slepe, and leste lookyng of all is foz any bodye to vndermine it: so shall the soonne of man soodainly come at suche an houre whan ye shall leste of all mistruste oz thynke that he will come. Therefoze in asmuche as that same tyme is to you vnknowen, and yet vndoubted it is that come he will: bee ye continually readie well armed and furnished with good weozkes, and light, as men clene ridde & void from all lettes oz encomberaunces of thynges wozdely.

The texte. ¶ Petur saied vnto hym: Maister telleſt thou this similitude vnto vs, oz to all men? And the lozde saied: Who is a feithfull and wise stewarde, whom his lozde shall make rewler ouer his housholde, to geue theim their duetie of meate in due season: happie is that seruaunte, whom his lozde whan he cometh shall fynde so dooyng. Of a trueth I saie vnto you, that he will make hym rewler ouer all that he hath. But & if the seruaunt saie in his herte: my lozde will differre his cummyng) and shall begynne to smite the seruauntes and maydens, and to eate and drinke, and bee dronken (the lozde of that seruaunte will come in a daie whan he thinketh not, and at an houre whan he is not ware, and will hewe hym in pieces, and geue him his rewarde with the vnbeleuers.

Petur whan he had heard these woozdes, saied vnto the Lozde: Maister whether is it thy pleasure that this parable shall apperteine pzopzely, and directely

directely to vs alone that are thy disciples, or els dooeth it indifferently concerne and touche all people? Thā the lorde in suche sorte at tempereth his aunswer, that he denyeth it not in some behalf to perteine to al mē that couet to atteigne euerlasting saluacion: but specially he signifieth it to concerne suche, as haue the dispensacion and disbursyng of goddes woorde committed vnto theim. And added an other parable to that that went afore, to thende he would the better enkiendle his disciples perpetually to bee incumbent vpō their office, and he also propouned and sette before theim as well a rewarde whan thei had duelye executed their office, as also a punishemēt to any suche as wer slacke in his office.

A rare thyng it is (saieth he) emong men to fynde an experte and a feithful stewarde to haue the disposicion of ones gooddes: who, when his maister is from home in a straunge countrey, will see well to his houlholde, of whiche he is made ouerseer and deputye, not to vse hymself as a lorde or a tyrranne ouer it, but out of the treasours of his lorde to bring foorth & paie vnto euerie bodye his due allowaunce, as muche as conuenient is, and at suche tymes as is requisite. Blissed shall that seruaunt bee whom his lorde sodainly returnyng home, shall fynde attēdaunt vpon his office. For hauyng approued and tried his vpright trueth and diligence in the propocions assigned out vnto hym, he will make hym rewler of all his gooddes, and will vouchesalue to vse hym in manier as an half partener with hym self of all his gooddes and substaunce. On the contrarie parte, in case the said seruaunte bee neither one of honestee too truste vnto, nor yet wyse and expert in his office, but takyng a pride through the absence of his lorde, and by reason of the office of stewarde or deputie committed vnto hym, shall saie in his owne mynde: my maister dooeth now sette a long daye of cummyng home again, and peraduenture he will neuer come again: in the meane tyme I wil dooe all as myne owne fansie serueth me: and thus shall begynne to vse crueltee ouer his felowe seruauntes bothe men and weomen, not onely not fedyng theim of his wheate that is their maister as wel as his, but also poumleyng & beatyng theim and vsurping a certain tyrannie ouer his other felowes, he dooe for his owne parte al the whyle eate, & drinke and bankette, and vse to drynke himself dronke, wastefully consumyng his maisters gooddes in filthie sensuall pleasures and in riottous excesse: what iudge ye that suche a stewarde shall haue for his labour? For south his lorde shall returne home again, at suche a daie whan he was not looked for, and at suche an houre as he was not knowen of: and the said seruaunt dooyng whatsoeuer hym lusteth without feare or care, his lorde shall separate and cutte of from his householde, nor shal vouchesalue to suffre hym to be one of his house, but shall rekon hym in the noumbre of the other vnfeithful persones, assured to suffre condigne punishemente, forasmuche as he would not bee myndefull of his office. An euangelicall stewarde and dispenser of goddes woorde, can not by any thyng better wynne his lorde & maisters herte vnto hym, then whā his lorde is absent, to represente the gracious bountie of him, towardes the neighbour, and not to thynke hym self a lorde ouer the neigbour, but remembre that he is a felowe seruaunte with hym.

Who is a feithfull stewarde? whō his lorde shal make rewler ouer his householde?

But if the seruaunt saie in his herte: my lorde will differre his cummyng. &c.

The lorde of that seruaūte will come. &c.

¶ The seruaunte that knewe his maisters will, and prepared not him selfe, neither did accordynge to his will, shalbee beaten with many stripes. But he that knewe not, and did cōmitte thinges woorthie of stripes, shalbeee beaten with fewe stripes. For vnto whō soeuer muche is giuen, of him muche shall bee required. And to whom men haue committed muche: of hym will thei aske the more.

The texte.

And certes the more perfeict knowelage that a man hath or shal haue of the veritee euangelicall, so muche the more grieuous shall his condemnacion bee, if he bee negligent or slacke to folowe that he hath learned to bee the right waie. For the Gentiles, to whom the trueth hath neither by meane of ỹ lawe,

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ne by meane of the ghoſpell been ſhewed, ſhall bee nothyng ſo ſore puniſhed, as the Jewes, whom the lawe of Moſes did inſtructe to ſome forewardnes in godly exercise. And emong theſe again the phariſees, and ſuche as are expert in all the poinctes of the lawe, ſhall bee more ſharpely puniſhed, then ỹ ſimple ignorauntes. But moſte grieuous puniſhemente of all others ſhall thei haue, whom the trueth beeyng well knowen, whom ſo many miracles, and whom my liuely exaumple hath not moued to the zele and earneſt exercise of their duetie toward God. I haue hiddē nothyng from you. Whatſoeuer thyng my heauēly fathers wille hath been that ye ſhould knowe by meane of me, I haue opened & declared it vnto you. Beware ye therefore by ỹ exaũple afore goyng of the negligent ſeruaunt that regardeth not his maiſters commaundemēte. For ſuche a ſeruaunt as his maiſter hath had and vſed in higher degree aboue the reſt, as one to whō he hath cōmitted the diſburſyng & beſtowyng of his gooddes, to whom he hath opened the priueties of his counſail, whō he hath put his truſte in whan he went into ferre parties frō home: except he ſhall doe that he is commaunded to dooe, and ſhall prepaire hymſelf to the executyng and dooyng of ſuche matiers as he knewe that his maiſter would with al his herte haue to bee dooen, he ſhal abye with many a ſore ſtripe. But whoſo ſhal bee of the noumbre of the ſeruautes, to whom the lorde hath not opened the wille of his herte, if ſuche an one ſhall doe any offenſe woorthie puniſhemēte, he ſhal drynke but with a fewe ſtripes. Than is there no cauſe, why the diſpē-

For vnto whomſoeuer muche is geuen, of hym ſhal be muche required, &c.

ſacion of goddes woorde and of the ghoſpel beeyng cōmitted to your charge, ſhould make you anythyng the more hault in takyng vpon you, but rather the more carefull to diſcharge your duetie well. He dooeth more verily take vpon hym a charge, then an honour, who ſo taketh in hande any office or miniſtracio̅ in the churche. It is a thyng of free gratuitee, that is ſo committed vnto any man, and it is cōmitted vnto euerie man of verai purpoſe to be brought forth, and vſed to the common vtilitee of al the wholle houſeholde indifferently. And lyke as maiſters doe require a more ſtreight and preciſe accoumpte at ỹ hādes of ſuche an one, whom thei haue putte in truſte with mo thynges then an o-ther: ſo at the handes of ſuche an one to whom a larger gifte or miniſtracion of knowelage and of autoritee hath been geuen of God, there ſhal more be requi-red, then at the handes of the others: and to whoſe credite a larger & greatter miniſterie hath been deputed, the mo perſones that he ought to haue dooen good vnto, ſo muche the more ſhall there at his hande bee required. The more learnyng that thou haſt, with ſo muche the better wille teache thou: the richer that thou art, ſo muche the more gladly relieue thou the poore: the more that thy power is, ſo many the mo perſones leat thyne autorite drawe and bryng vnto the ghoſpell. It is an other mannes that thou haſt, and not thyne owne, and the true owners wille is, to haue liberally beſtowed vpon others that he hath lent to thee.

The texte. ¶ I am come to ſende fyer on the yearth: and what is my deſier, but that it wer all readie kiendeled? Notwithſtanding I muſt bee baptiſed with a baptiſme: and how am I pained til it bee ended? Suppoſe ye that I am come to ſende peace on earthe? I tel you naye but rather debate. For from henceforth there ſhal be fyue in one houſe diuided, three againſt twoo, & twoo againſt three. The father ſhal be diuided againſt the ſonne, and the ſoonne a-gainſt the father. The mother againſt the daughter, and the daughter againſt the mother. And the mother in lawe againſt her daughter in lawe, and the daughter in lawe againſt the mother in lawe.

I thirſte the ſaluacion of man, and for the cauſe therof am I come into the worlde, and to the earneſt deſire of my herte al tariyng or delaie ſemeth long. It is no waſhe doctrine, ne worldely, that I haue brought down frō heauen. It is mere and pure fier, whiche will ſurely either clenſe and purifie a man,

or els

oz els burne hym. And I am euen of purpose come, that this same fyer maye be kiendled on yearth. Foz what other thing els doe I desire oz want? Beyng ons kiendled it wil ferre and wyde sodainly take al the vniuersal wozlde with the flame. But this fier shall not leape ne sparcle foozth, onlesse this flyntstone of my body be first strieken on the crosse. That same baptisme is yet behind to come, whiche my father hath precisely appointed vnto me, to bee diepped in myne owne bloud, to the ende I shal through my death suffre paines & tozmẽtes foz the synnes of all the wholle wozlde. At that houre and neuer afoze, shal that same sparcle of euangelicall charitee, appere vp and shewe foozth it self emong men, whan thei shal see an innocent giltelesse man to haue willingly suffred a vile and shameful death foz malefactours, that haue transgressed. Foz this is a sparke of perfeict charitee and loue. And from this baptisme dooe I not onely not abhoze: but foz the loue that I beare to ỹ saluacion of mãkynde I am in a great agonie, to haue it accomplished with all expedicion. The nature of my bodye abhozreth the matier: but the entier loue of my solle greatly longeth foz it. But this fyer beeyng kiendled shal stiere vp great vpzoares in the wozlde. Foz it shall bee a vehemente fier and an heauenly, as wel discussyng as also striekyng foozth al naturall affeccions of men. Foz dooe ye belieue that I am come to bzing suche peace into the yearth, as this wozlde loueth, with whom it is than altogether quieteneſſe and tranquilitee, whan the lustes and appetites of the herte bee all pleased and satisfied, and whan the euil persones dooe agree with the euill? No verily: I am not come to sette suche concozdes at one, but to sende debate and variaunce. People will not euerie one obei the gholpell, and foz the gholpels sake, all other thynges are to bee contemned. Wherupon it shall so come to passe, that in one house, in whiche there was a naughtie peace afoze, there shall arise an holsome variaunce. Foz fiue sozte of persones beeyng of nature moste nere ioyned together, shall foz my cause bee at diuision emong theim selfes, thzee against twoo, & eft twoo against thzee. Foz what is mozenere coupled together by nature, then the soonne to the father? And yet shall the father foz the gholpels cause, falle out & be at distaunce with the soonne: and the soonne shal foz the gholpels sake despise the father. In lyke manier shall the mother bee at variaunce with the daughter, but the charitee of the gholpell shal be of moze foze in the daughters mynde, then natural affeccion towardes hir parentes. The mother in lawe also shall bee at plain defiaunce and warre against hir owne daughter in lawe: but the loue of eternal saluaciõ shal with the other in hir mynde outweigh the respecte of alliaũce of the fleashe. Foz the bandes of the spirite dooe muche moze streigne the herte, then the bandes of nature dooe.

But I must bee baptised with a baptisme. &c.

The father shal bee diuided against the soonne.

The texte.

¶ He saied also to the people: whan ye see a cloude arise out of the weste, straight waie ye saie: we shall haue a shoure, and so it is. And when ye see the southe wynde blowe, ye saie: we shall haue heat, and it cometh to passe. Hypocrites, ye can skyll of the facion of the yearthe and of the skie: but what is the cause, that ye can not skill of this tymẽ? yea & why iudge ye not of your selfes what is right? While thou goest with thyne aduersary to the rewler, as thou are in the waie, geue diligence that thou maiest bee deliuered from hym, least he bzyng thee too the iudge, and the iudge deliuer the too the iayler, and the iayler cast the into prison. I tell the, thou departest not thence till thou haue made good the vttermost myte.

After these woozdes, Jesus turnyng to the people, saied. Wherefoze thã dooe not ye prepaire your hertes to the kyngdome of God, whiche is euen verie nigh at hande? Dooe ye not perceiue & fele it to approche, so many tokens of thynges as ye haue? Why are ye in this behalf nothyng good cõiecturers, seeyng that in matiers of so muche lesse weight and impoztaunce ye haue so quick a smelle to cast and geasse at thynges to come? Foz whã ye see any cloude arisyng

arisyng out of the west, ye streight waie telle afore hãde that there is a shoure toward, & thyng cometh to passe whiche ye doo so prophecie. And again whan ye perceiue the wynde to blowe from the south, ye telle afore hande that a great shoure will folowe, and your geasse doeth nothyng beguyle you. Neuertheless litell it forceth, whether it raine or raine not: but it maketh. veray great force, that through euangelicall feith ye procure & atteigne euerlastyng saluacion. O ye hypocrites after what sorte all your dooynges are cloked and counterfaict. And euen suche as your holinesse is, euen suche lykeis your wysedome also. In thinges perteinyng to this present life ye haue a witte & a forecast: but in thynges belongyng to immortalitee ye haue no sight at all. Ye marke the parte of the skye and of the yearth, that is nexte to you, and therof ye gather coniectures and lykelyhoodes of thynges to ensue.

Whan ye see a cloude arise out of ỹ west,

But how happeth it that ye can not skille of this tyme?

But how happeneth, that of so many tokens as haue been shewed vnto you, ye dooe not marke nor espie the tyme to bee now at hande, whiche shall bryng to all creatures, either healthy if it bee duely accepted, or eternall damnacion in case it bee neglected? Ye knowe what the prophetes haue promised: ye heare so many thynges, whiche are saied and wrought emong you: ye see the worlde to bee chaunged to a newe state: and can ye not yet of al these thinges cast ne coniecture the tyme to bee at hande, that hath been promised? This onely thyng was with all your earnest endeuours to bee attẽded vnto: neither should any thyng bee of so great weight or regarde with you, for respecte or cause wherof, ye should susteine any losse or hyndreaunce of good procedyng in the ghospell. If thou haue good or substaunce, and the same bee a lette vnto thee, selle it: If any bodye haue dooen thee an offense or displeasure, forgeue it rather then to take the vttremost of thy righte at the lawe. That if the matier come so ferre, that ye bee goyng to the iudges, euẽ as thou goest thitherward on the waie take thou suche waies, as thou maiest bee ridde of thyne aduersarie. It is better to ende the variaunce betwene you euen with condicions too fare worse then equitee would thou shouldest doe, then to abyde the vncertain ende of the iudgementes of the lawe, in whiche iudgementes the better cause doeth not alwaies preuaile and geat the ouer hande. Otherwyse thou puttest thy selfe in hasard and auenture, lest the iudge shall deliuer thee to ỹ gaillour ỹ taketh charge of persons condemned, & he to cast thee in prieson: whiche thyng if it so chaunce, this I tel thee for a matier of certaintee, thou shalt not geat out frõ thens, vntill thou paie that is demaunded, euen to the vttremost ferthing. A busshe matier it is to trauerse the lawe: and who so maketh haste to ỹ marke or gole of euãgelical perfeccion, hath no vacaunt tyme to bee long letted with suche coumbreous taryers. First and formoste therefore weigh it well with thy selfe, how muche more gaines there is in forgeuyng a wrong or displeasure dooen vnto thee, then in extreme folowyng the suite of the lawe for it: in geuyng ouer or leattyng goe of a thyng, then in recoueryng it by the lawe. First thou art sure too gaine frendeship of the other partie, whiche by entreyng trauerse of the lawe is in hasard of lesyng: secoundly thou wynnest the aduauntage of a great deale of tyme, whiche by folowyng the suit thou must nedes haue lost: besides all this thou gainest tranquilitee and perfect quiet of mynde, whiche quiete the troubleous suites of the lawe are woont to take awaie from a man: and finally thou dooest escape whatsoeuer misshappes or harmes the vnluckie ende of trauersyng the lawe maie bee hable to cause vnto thee.

Whan thou gooest with thyne aduersarie too the rewler,

Thou shalt not depart thens. &c.

The. xiij. Chapter.

¶ There wer preſente at that ſame ſeaſon, certain men that ſhewed hym of the Galileans, whoſe bloud Pilate had mengled with their owne ſacrifice. And Jeſus aunſwered, and ſaied vnto theim: Suppoſe ye that theſe Galileans wer greatter ſynners than all the other Galileans, becauſe thei ſuffreed muche punichement? I tell you nay: but except ye repent, ye ſhall lykewiſe periſhe: Or thoſe. xviii. vpon whiche the toure Siloe fell, and ſlewe theim: thynke ye, that thei wer ſynners aboue all men that dwelle in Hieruſalem? I tell you nay: but except ye repent, ye ſhall lykewyſe peryſhe. The texte.

Hyle Jeſus ſpeaketh the premiſſes and many thynges mo to the multitude of all ſortes of people there aſſembled, partely prouokyng and luryng theim to their duetie towardes God with promiſe of rewardes, and partely makyng theim afeard with the terrour of puniſchementes if they would bee negligēt in that behalfe, and vſyng all meanes poſſible how to enkiendle the myndes of the audience vnto the earneſt endeuour and exercise of a better lyfe: there came euen as happe was, certain perſones, whiche brought hym newes of a ſtraunge matier and horrible to heare, concernyng certain men of Galilee, beeyng hainous offenders, vpon whom Pilate the lieutenaunte of Jewrie, had cauſed execucions to bee dooen of a ſtraunge exaumple, and the firſte that euer was of that ſorte, whiche was, that whan ỹ parties aforeſaied wer found guiltie and wer condempned for their offenſe, he mīgled their bloud with the bloud of beaſtes whiche theſame Galileans ſlewe in ſacrifice after the ordinarie facion of the Jewes. And becauſe it was an offenſe of great enormitie that they had dooen, they wer puniſched with an horrible kynde of death to the terrour and feare of all others. Now the vulgare people vſeth commōly to deteſt perſones ſo condemned, and to crye out on theim, and to reioyce in their owne behalfes, that they haue not committed any ſuche acte, when one that maketh ſuche reioycyng is many tymes eiuil in an higher degree of vngraciouſneſſe and myſchief, then they whoſe manyfeſte and openly knowen cryme hath been ſatiſfied and pourged by open execucion of death. But Jeſus beyng myndeed that the terrour of this exaumple ſhould come vnto all perſones, wheras thei that made relacion thereof ſuppoſed it not to touche any others, ſauynge onely ſuche partie as had dooen the ſame tranſgreſſions: made aunſwer vnto theim in this wyſe. Dooe ye belieue that theſe Galileans onely and no mo, wer hainous tranſgreſſours emong all the people of Galilee, becauſe the rigorous ſharpeneſſe of the iudge hath ſhewed this vttermoſte extremitie of puniſchemente vpon them alone? It is not enough for you to kepe your ſelfes from dooyng the lyke of their high offenſe: but ye muſt emende from all ſynnes.

Certain men the ſhewed him of theſe Galileās. &c.

Whiche thyng onleſſe ye dooe, though the mercifull fauour of God ſuffre you for the tyme, of purpoſe to haue you conuerted, yet ſhall ye all at laſt peryſche by the ſembleable vengeaunce of GOD. And becauſe the vengeaunce beyng for a tyme delayed ſhall not put you in hope to eſcape vnpuniſched, excepte ye emend in ſeaſon, he ſhall come ſoodainly and take you ere ye bee aware, lyke as theſe ſame eighteen perſones wer of late daies ſodainly taken and oppreſſed wt fallyng of the toure vpō theim in Siloe. Although ye eſcape the vengeaūce of men, yet the vengeaūce of God can by no meanes bee auoyded. The exaūple of thoſe fewe toucheth you all. Dooe ye belieue, ỹ whan the fallyng of the ſaied toure oppreſſed thoſe ſame mē, there wer not many i Hieruſalē euē more vngracious & more miſchieuous thā thei wer? But ỹ mercifulneſſe of God differreth

Except ye repente, ye ſhal al lykewyſe periſche.

theim vpon hope of repentaunce. The crymes of some persones are manifest & open, and some mennes are vnknowen: & euerie body laugheth on their owne ciuill prophecies: but amōg you all there is not one good, neither shall any mā escape with his naughtinesse vnpunished. Yea & thus muche I boldely assure you of, except ye amende frō your former naughtynesse, the vengeaūce of god shal in lyke manier light vpō you euerie one. See yee therefore that ye doe not abuse the fauourable sufferaūce of God to sinne the more at your lybertie (as it were) out of the checke, remembryng wel, that the later the vengeaūce of God doeth come, so muche the sorer it will light, whan it falleth. God doeth many soōdrie waies prouoke to repentaunce: now speaking faire, an other tyme puttyng in feare. At the last whan he seeth obstinate malice of men by no meanes to be brought to amendement, he vttrely destruieth al the whole mā at once, to the ende the partie whiche woulde not bee goode to hymselfe warde, maie bee a profitable exaumple to others.

The texte, De tolde also this similitude: a certain man had a figtree planted in his vyneyarde & he came and sought fruicte thereon, and founde none. Then saied he to the dresser of his vyneyarde: beholde, this three yere haue I come and soughte fruicte in this figtree, & fynde none. Cutte it downe, why coumbereth it the grounde? and he aunswered and saied vnto hym: Lorde, leat it alone this yere also, till I digge round about it, and dounge it, to see whether it will beare fruicte, and if it beare not than, after that, shalt thou cut it downe.

A certain mā had a figtree plāted in his vyneyard .&c.

And because Iesus woulde the more diepely empriente this sentence in the hertes of the grosse multitude, he added to the premisses a similitude apt to bee applyed to the case afore goyng. A certain man (saieth he) had a figtree plāted within his vineyarde. The partie ỳ had sette it, came vnto it at the due tyme, sekyng to haue the fruicte whiche now in the begynnyng by comyng foorth of the leaues it semed lykely to yelde, and founde theron nothyng at al sauing only leaues. Than callyng him ỳ had the charge of dressyng and housebandyng the vyneyarde, he saied: Beholde, the third yere is now past, that I come to this figtree, sekyng to haue fruicte therof, & yet can I none fynde. Therfore cutte it downe. To what purpose doeth it occupie & coumbre a roume in the grounde, bothe hurtyng the vine with the shadowe, and also drawyng vnto it selfe the sape & moisture where wt more profitable & fruictefull trees might haue been nourished: But the bailif of the vineyard saied vnto his maister: Maister, thou haste suffred it to stande now three yeres, leat it alone yet this one yere more, vntill I maie trye euen the vttermost of my cure to be dooen vpon it. For it maie so be, ỳ it is barain thorough the defaulte of the soile. I shal therefore digge rounde about it, and cast doung about the roote. If thrugh suche cherishyng the tree be reuiued and stiered vp, & doe bryng foorth fruicte, thou shalt preserue the tree: but in case thou shalt afterwarde see it to be of desparate barainesse, than shalt thou come to that ỳ is the vttermoste extremitie, and shalte cutte it downe, ỳ at lest wyse it maie doe no harme to thy vineyard. By this present parable did ỳ lorde in generall warne and aduertise all persones not to make lyght of God prouokyng theim to repentaunce. But particularly and moste directely he noted and signified, ỳ the nacion of ỳ Iewes, whiche hauyng so many tymes been prouoked & moued to take better waies, aswell by the Patriarkes, by Moyses, & by the lawe, as also by the prophetes, by John the Baptist and lastely by so many miracles, & by euangelicall preachyng: yet, because they did stubbernely persiste and continue in their obstinate malice, shoulde of the Romaines be vttrely cutte vp by the roote.

The texte. And he taught in one of their Synagogues on the Sabboth daies. And beholde, there was a woman, whiche had a spirite of infirmitie. xviii. yeres: and was bowed together, and coulde in no wyse lifte vp hir head: whan Iesus sawe hir, he called hir to hym, and saied vnto hir: woman, thou arte deliuered from thy disease. And he laied his handes on hir, and immediatlye

Immediately the was made ſtreight, and glorified God. And the rewler of the Synagogue aunſwered with indignacion (becauſe that Jeſus had healed on the Sabboth daie,) and ſaied vnto the people: There are ſixe daies in whiche men ought to worke, in the whe come, that ye maie bee healed, and not on the Sabboth daie. But the Lorde aunſwered hym and ſaied: Thou Ipocrite, dooeth not eche one of you on the Sabboth daie loſe his oxe or his aſſe from the ſtall, and leade hym to the water? And ought not this daughter of Abraham, whom Satan hathe bounde (lo. xviii. yeres) bee looſed from this bonde on the Sabboth daie? And when he thus ſaied, all his aduerſaries wer aſhamed, and all the people reioyced on all the excellent deedes that wer dooen by hym.

And beholde immediately an example of the barrain figtree, in ſuche wyſe as the very preſent caſe might laie plain before the yes of men theſame thyng, which the figure of the parable afforegoyng had but (as ye would ſaie) tricked and drawen out in groſſe. Thobſeruacions of the ceremonies of the lawe, wer (as one might ſaie) the leaues of the Synagogue, whiche in outwarde apparence ſemed to promiſe moſte ſwete fruicte and vnto God moſte pleaſaunt, of true godlyneſſe, and of charitie and loue towardes ỹ neighbour, where it hath not only brought foorth no ſuche like thyng, but alſo hath brought foorth bitter fruictes of enuie, hatered, backebytyng, blaſphemie, and murdre. Now Jeſus whã accordyng to his accuſtomed woont, he was teachyng on the Sabboth daies, there was preſent there in the Synagogue a certain woman, who had continually by the ſpace of eighteen yeres been arated with a diſeaſe bothe incurable and pietcous to ſee. For ſhe was in hir bodye ſo ſhrounken & cloũged together, that ſhe could not lift hir head vpright, ne loke vpward. Loe therfore a matter and occaſion of ſhewyng foorth good fruicte, if the figtree had not been vttrely barain. This woman did repreſente a figure of the Gentiles and of ſuche as beeyng openly wicked and full of miſchief, did nothyng hyde, but rather ſhewe foorth their extreme euill caſe altogether fixed downwarde vpõ yearthly thynges, and not ſo muche as once thynkyng on thynges eternall and heauenly. Contrariwyſe the Jewe ſtood bolt vpright in the vineyerd of the Lord, whiche is the Synagogue, well decked and garnyſhed with the wordes of the lawe, & with corporall ceremonies, as it wer with leaues, which Jewe could nothyng els dooe, but enuie and ſurmuiſe falſe matiers of accuſacion. But the Lorde Jeſus firſt of all with theſe ſame moſte mercyfull yes of his beheld the woman. And thatſame verai poyncte was euen alreadie a luckie token of health byanby to folowe. And not ſo contented, he of his owne mere motion called hir vnto hym. Happie and bleſſed is he that euer he was borne whomſoeuer Jeſus calleth vnto hym, and fortunate that heareth hym whan he calleth. The woman cometh to hym beeyng full of good hope. The diſeaſe was of long cõtinuaunce, & vncurable: but there is none ſo great vngodlyneſſe or iniquitie, that is not through euangelicall feith clerely aboliſhed and putte awaie for euer. Leat vs thã ſee ỹ fruicte of the good tree, whiche Jeſus would fain haue had, and could not finde in the Synagogue. Woman (ſaieth he) thou art rydde from thy great diſeaſe and ſickeneſſe. He taketh no diſdeine ne ſkorne to touche hir with his holy bodye. He laieth his hande vpon hir, & immediately was ſhe hable to ſtande bolt vpright with hir bodye, and knowelagyng the celeſtiall benefite, ſhe glorified God: So ſoodainly was the congregacion of the Gentiles chaunged: and forſakyng all idolles, forſakyng the earneſt deſire and gredineſſe of money, forſakyng the moſte filthie and abominable luſtes, with whiche it was a long tyme in ſuche wyſe bound, that it could not haue any deſire to come to the knowelage of thynges heauenly: it begoon to geue laude & praiſe to the mercifulneſſe of God, through whoſe free benefite & goodneſſe it hath clerely been deliuered frõ al hir ſynnes, vnto the whiche beeyng a lõg tyme captiue & thral, ſhe had in moſt pieteous wiſe liued as a bõdeſeruaũt vnto Satan. Now on the cõtrarie parte cõſider me the euill fruicte of an euill tree.

There was a womã which had aſpirit of infirmitie eighteen yeres.

Whe Jeſus ſawe hir, he called hir vnto hym. &c.

Whã ỳ reweler of ỳ Synagogue had seen this matier, (beyng in dede ỳ saied figtree of it selfe barain but yet settyng out it selfe to ỳ yes of mẽ, as it were to sale, only by reasõ of the leaues of the lawe,) takyng indignacion ỳ Jesus had healed ỳ womã on ỳ Sabboth daie, turned hiself to the people ther cõgregated, as though he would haue taught thẽ some great matier. Now heare thẽ a verai right voice of a Pharisee, and by ỳ same voice of this one mã, esteme thou all ỳ wholle doctrine of ỳ secte. This deuout godly man fearing leste the people should through the exaũple of Jesus fall vnto all vngodlynesse, prouideth to take a good waie for their preseruacion, saiyng vp great autoritie: There bee sixe daies in the weke, in whiche it is lefull to worke. Therefore if any bodye bee desirous to bee made hole, leat him come in one of these worki daies: but to violate ỳ Sabboth day, is a thig not stãdig vp goddes pleasure.

This so folishe a saying could not the moste merciful Lorde abide, who had made the Sabboth daie, not for any suche purpose, that men should reste or ceasse frõ healpyng the neighbour, but had made the Sabboth to the ende there should bee frõ all ciuill doynges a perpetuall restyng, whiche rest that same outwarde reste of the Jewes Sabbothes did figurate. And because this voice of the reweler of the Synagogue was spoken by the myndes of al the Phariseis, the Scribes, and the Lawiers, vnder ỳ persone of him alone, Jesus made aunswere vnto thẽ all, saying: ye hypocrites, whiche not passing on the verai pith of the lawe, lye altogether on the rynde or barke therof only, & make a glorious peincted shewe of righteousnesse without foorth, wherein dede ye are ferre frõ all true godlynesse, see ye how wicked Judges ye are in this matier. Who is it of al you, whõ the reuerẽce of the Sabboth should let, but that he would vntye an Oxe or an Asse of hys owne from the stalle to haue the same to water? If ye iudge the Sabboth daye not to bee violated for a cõmoditie whiche is bestowed on a bruit beast that doeth you seruice, doe ye laie vnto my charge, as suche a perillous fore acte, ỳ I haue on the sabboth daie healed thilsame daughter of Abraham ryghtly borne, as one, who in syncerittie and purenesse of fayth doeth perfeictely resemble hir saied parente Abraham that she came of? Is your owne priuate commoditie of so great estimacion emonge you, that ye haue no scrupulositie at al to vntye the haulter vnto an Asse on the Sabboth daie, that he maie not perishe for defaulte of drynke, and haue ye indignacion that I haue on the Sabboth day looced & deliuered this woman here, beeyng one of your owne nacion, whõ Satan hath by the space of eightene yeres kept fast tyed and bounde? If worksyng & labouryng on the Sabboth daie bee forbiddẽ, whether of the two doeth more bodyly labour, he that vntyeth an Asse, and ledeth hym to the water, or els I, who with a mere worde, and only touchyng haue made hole all this wholle woman bothe bodye & soule too? Are ye in suche sorte more mercifull & fauourable to an oxe or an Asse, thẽ to your sister or brother? And doe ye in such wyse obserue the lawe, ỳ for supersticiõ therof, ye neglecte that whiche is ỳ highest and chiefest poincte of all the wholle lawe? These wordes of Jesus, because they cõprised a veritie bothe clere & manifest, and also agreable to the common reason of mannes owne nature, made these slaundrous railers full ciuill ashamed. For it was no small grief vnto theim, whan any parte of their glorie was abated in the face of ỳ multitude, before whõ they had alwayes set out themselfes as muche as they coulde to their owne glorie.

And ought not this daughter of Abraham, &c.

The texte. Than saied he, what is the kyngdome of god lyke? or wherto shall I compare it? It is lyke a graine of musterd seed, whiche a man toke, and sowed in his garden: and it grewe & wered a great tree, and the foules of the aier made nestes in the braunches of it. And again he saied: whereunto shall I lyken the kyngdome of God? It is lyke leauen, whiche a woman toke and hidde in three peckes of meale, till it was leuened.

Jesus

Jesus herupon, mindyng to open, that all thatsame vainglorious bosting of the Pharisees, whiche conteined an high portely shewe of holy conuersacion, shoulde shortely vanishe awaie: and contrariwyse, that the vertue of ỹ ghospel shoulde from moste lowe beginnynges growe vp to so highe state of dignitie, that it should drawe all the wholle vniuersal worlde vnto it, and that thesame should bee by meane of death, and by meane of Apostles beeyng poore meane men and ignorantes, putte foorth twoo soondrie parables at once of one meanyng. Ye see (qᵗ he) that the kyngdome of the Synagogue fighteth against the kyngdome of God. Notwithstandyng thesame that is more of puissaunce and might, shall in the ende haue the victorie. Therefore the Lord as it had been one enspired with a newe spirite, to thentente he would make the multitude of the people geue the better eare vnto hym, saied: to what thyng shall I saie ỹ kyngdome of God to bee lyke, or to what thyng shall I compare it, to make you vnderstande what manier a thyng it is, by compatison of some thyng that is to no creature of you all not exceedingly well knowen? And whan the people euerie one of theim loked to here some royall high similitude, take of some compartson of the sunne, or of lightenyng, or of some other suche lyke matier: Jesus thought better, to take a parable out of a litel sede that no bodye esteemeth or setteth by. It is lyke (saieth he) to a litell graine or corne of mustardsede, whiche for a tyme that it is wholle, lyke as it is one of ỹ leste thynges possible, so is it a thyng of the leste value that can bee in the worlde, and a thyng, that neither with ỹ coulour, ne with the sauour is pleasyng to the eye: and if it haue any strength or vertue, it hath it withinforth, & not without. A certain wyse felowe whan he had gotten one of ỹ saied litel sedes, he did not set it at naught, ne cast it awaie, but sowed it in his gardine. And thissame sede of leste value and regarde sproong vp, and growe to a mightie great tree, in so muche that euen the birdes made theimselfes nestes in the braunches thereof, and for one lytel lytel graine that was sowed, it brought foorth many thousandes. And right so the kyngdome of God, whan it shall moste of all seme to bee extinct, and vttrely abolished for euer, euen than shall it sprede foorth it selfe abrode in moste largest coumpace of all. And agaim, to what thyng maie I saie ỹ kyngdome of God to bee lyke? It is lyke vnto a litel lumpe of leauen, whiche a wyse housewyfe did hide in three buchels of mele poured together, and there leaft it (as ye woulde saie) buried vntill the strength of the leauen by litell and lytell turned all the saied mele. though there wer a great quantitie of it: so in lyke manier the lawe and humble doctrine of the ghospel shall one daie throughly possesse all the vniuersall nacions of the worlde.

What is the kyngdome of God lyke vn,

It is lyke a grain of mustardsede, &c.

It is lyke leauen.

¶ And he went through all cities and tounes, teachyng, and iourneyng towardes Hierusalem. Than saied one vnto hym, Lorde are there fewe that be saued? And he saied vnto them, striue to entre in at the streight gate, for many I saie vnto you wil seke to entre in, and shall not bee hable. Whan the good man of the house is rysen vp, and hath shutte to ỹ doore, and ye begynne to stande without, and to knocke at the dooore saiyng: Lorde, Lorde, open vnto vs, and he aunswer and saie vnto you (I knowe you not, whence ye are,) than shall ye begynne to saie: We haue eaten and dronken in thy presence, and thou hast taught in our stretes. And he shall saie: I tell you I knowe you not whence ye are: departe from me al ye that worke iniquitie. There shalbee weepyng and gnashyng of tethe, whan ye shall see Abraham, and Isaac, and Jacob, and all the Prophetes in the kyngdome of God, and ye your selfes thrust out. And then shall come from the east and from the west, and from the north and from the south, and shall sytte downe in the kyngdome of God. And beholde, there are last, whiche shalbee first, And there are firste, whiche shalbee last.

The texte.

Jesus after that he had thus muche spoken, made haste towardes ỹ place, where the graine of the saied mustardsede was to bee digged into the yearth, and where the leauen was to bee hidden in the mele. For he was on his iourney towardes Hierusalem, where he knewe that he shoulde bee slain.

But by the waye as he wēt through euerie citie, & strete or village, he taught all creatures, because there shoulde no piece of tyme be lost to ꝑ ghospelward. And because he had tofore taught certaine high matiers cōcernyng that men shoulde sell all the substaunce that they had, concernyng howe menne shoulde liue from hande to mouth after the manier of the rauens and the lilies, and concernyng how one ought not to continue in strife and contencion with the aduersarie: a certain persone cometh vnto him, & saied: Maister, is it true, that there are but fewe, whiche atteigne to saluacion? For I iudge that there is not so great a multitude ꝑ will embrace these thiges whiche thou teachest. And yet on the other syde, the parable of the graine of mustardsede, & of the lumpe of leauen appereth to promise the contrarie, that is to wete, that the effectual power of the kyngdome of God shall come to many.

Then saied one vnto him lorde are ther fewe ꝑ be saued

Than Jesus willyng to shewe, that in dede the fame and the knowelage of the doctrine euangelicall, yea and also the worckyng of miracles should come vnto verai many, but yet ꝑ no man shoulde come to saluacion, whiche woulde not laie clene awaie from him all lustes and desires of this worlde, and bee a folower of poore Christ, saied: doo all the earnest endeuour and labour that ye can, to entre by the narowe gate. That thyng maye not suche persones atteigne, as lye sluggyng full of slowethfulnesse. Men must putte their good willes and labour thereto: the entreing is narowe, but it leadeth to the wyde waie of the kyngdome of heauen. This gate can not receiue suche as are burdened with rychesse, suche as haue an heape of honours & pmocios vpō their backes, suche as are full paunched with excessiue delicate fare, suche as are he auie laden with couetise, suche as are puffed vp and swollen with pride. They that are of suche sortes, doe choose the brode and the wyde roumed way, and at the first vieu delectable and flatreing, but ledyng the streight pathe to death. And therefore make ye great shifte to entre now whyle the waye thereto lyeth open: shake of and cast from you all your packes and fardels, ꝑ the narowe entreaunce maie bee hable to receyue you. For this I plainly saie vnto you: There shalbee one daie many whiche shalbee desirous and fain to entre, and shall not be suffred to entre, by reason that the comyng thereto shall now bee stopped vp. For whan the good man of the house shalbe gon in, and shall haue shutte the doore after him, whiche doeth now stande wyde open for all persones that will doo their true endeuour to goe in: than beeyng ouerlate to emende, ye will acknowelage your errour, and hauyng enuie at suche as are entred, ye shall begynne to stande watchyng at the doore, and to knocke at the gates, saying: Lorde & Maister open the doore vnto vs. Thā the good man who coulde not bee heard afore whan he desired you to come in, shall again not heare you, but shall aunswere in this manier: I heare the name of Maister, but I knowe none of you for my seruauntes: goe ye, and seke him, whom ye haue serued. Than shall ye begynne to saye: Maister, how happeneth, that thou wilt not now knowe vs? Thou were borne emong vs: we haue eaten and drounken with thee in coumpaignie: & in our stretes hast thou taught many a lesson: and we are thy disciples: yea & moreouer in thy name we haue healed sicke folkes, and haue cast out deuils. Here at these wordes shall the good man aunswere: These thynges that ye reherse do not make vnto me disciples of the true right sorte. Him that foloweth the same steppes that I haue gon, him will I knowe for my disciple. Whose men or from whence ye are can not I tell. Hens, awaye from me, it shal nothyng auail you, to haue knowen the lawe, to haue heard me teache shall nothyng auaill you, the cousinage or kinred of birth or nacion, or the familiaritie of conuersacion in eatyng and drynkyng with me shall nothyng auaill you, miracles shewed and dooen in my name shall nothing auail you. Whosoeuer enuieth or hateth his brother,

Many will seke to entre in. &c.

whosoeuer

whosoeuer seketh waies for his owne glorie with the iniurie of Goddes glorie, whosoeuer preferreth money before the loue of his neighbour, suche an one of whatsoeuer nacion he is come, is none of myne. Goe your waies hens therefore to receiue the rewarde mete for you at the handes of hym whom ye haue worshipped & serued. My seruauntes, because thei haue with me, and for my cause, suffred persecucions and tribulacõs, shall with me enioye the pleasaunt swetenesse of the feaste that neuer shall haue ende. ye, the whiche haue sette more by the pleasures of the worlde, then by eternall felicitie, gooe ye hens to the place where there shall bee wepyng & gnashyng of teeth. For the blissefull state, whan ye shall see it, of others whom ye had persecuted afore here in this worlde, shall encreace your woefull distresse. For ye shall see your progenitours, Abraham, Isaac, and Jacob, and all the Prophetes, whom your forefathers either persecuted, orels slewe, sittyng at the glorious feaste in the kyngdome of God: and your selfes that haue been descended of their stocke & linage, to bee shutte wout dores, neither ỹ prerogatiue of bloud or kynred to haue any thyng at all auailed you, your obseruyng of the lawe to haue nothyng at all auailled you, the heryng of vs, or the worekyng of miracles in tymes past to haue no thyng at al auailled you. ye should haue entred into this blisse through feith. There shal an other thyng moreouer bee added vnto the premisses, which shal yet more bitterly cause your hertes to burne, you beeyng putte of, who beleued your selfes alone and no mo to bee receiued in: there shall come out of euerie nacion of all the wholle worlde, out of all coastes and quarters of the worlde, mengled one with an other, of all ages and degrees without any choice or accepcion of persones, many whiche neuer had any kynred with Abraham, Isaac and Jacob, no knowelage at all of the lawe, ne any familiaritie of conuersacion with me, and all these beeyng soodainly through feith made the children of Abraham, by adopcion, shall sitte at the feaste in the kyngdome of God. Thus shall the matier, muche otherwyse then ye looked for, bee turned to the contrarie. Thei that semed to bee nerest to saluacion, shall bee reiected and cast ferre from saluacion: and thei that by your iudgemente wer reputed to bee fertherest out of fauour frõ God, (as idolatres, captaines of garisons, publicanes, souldiers, harlottes,) shall haue the chief and principall honour in the kyngdome of God.

Depaete fro me all ye that worke iniquite.

There shal be weppyng, &c.

And thei shal come frõ the easte and frõ the weste, &c.

Ther are last whiche shall bee first, &c.

The terte.

¶ The same date came there certain of the Pharisees, and saied vnto hym: geat the out of the waie and departe heus: for Herode will kil the. And he saied vnto theim: Goe ye and tel that fore: behold I cast out deiuils and heale the people to date and to morowe, and the third date I make an ende. Neuertheless I must walke to date and to morowe, & the date folowyng: for it cãnot bee that a prophete perishe any other where, saue at Hierusalẽ. Hierusalem, Hierusalem, whiche kyllest Prophetes, and stonest theim that are sent vnto thee, how oft would I haue gathered thy children together as a birde dooeth gather her young vnder her wynges, and ye would not? Behold, your habitacion is left vnto you desolate. I tell you, ye shall not see me, vntill the tyme come that ye shall saie, blissed is he that cometh in the name of the Lorde.

Now because Jesus did here and there abrode with great plainnesse and without sparyng of any bodye, teache suche thynges as I haue afore reherled beeyng thynges odious and hateful vnto the eares of the Jewes: certain Pharisees, of a purpose to stoppe the mouthe of the ghospell by castyng hym in a feare, came to Jesus, and saied vnto hym: Take a wyse waie for sauyng and sparyng of thy lyfe, and forsake Galilee. For Herode the kyng of this prouince beareth thee malice, and seketh an occasion to sleagh thee. That excepte thou beware, he wyll handle the with no more fauour ne mercie then he did handle John the Baptiste. But Jesus declaryng, that there could bee no daungier towardes hym at the handes of any mortall man, onlesse hymself wer contented therewith: & declaryng, that he should not dye, but at suche tyme, as it was decreed by his heauenly father, neither by any kynde of death, nor in any other

place than was appoynted and determined, saide vnto theim: Goe ye, and thus saie vnto that same fore, who verily thynketh hymself by his worldely subtiltie and wylinesse hable to doo feactes against the wysedome and weorkyng of God: Beholde it is no weorkes of man that I dooe, nor I maie not leaue of before the tyme prefixed by God: Herode hath no manier power ne medlyng at all in this businesse. For lyke as his autoritie or woorde cã not geue vnto any manne the gyfte to dooe the lyke of these thynges whiche I dooe: so hath not he any power to lette any man, to goe through with that he hath begoonne, til he hath ended it. And why should he lette me, if the thynges bee good ẏ I dooe: I cast deiuils out of men, I put awaie diseases, and all this I dooe freely, and shall not long dooe theim. The tyme is but short, whiche many people would full fain that it wer longer: but so is it determined by me and my father, that I shall for the health of man continue dooyng suche lyke actes, this daie and to morowe, and the third daie I make a finall accomplishemente and full ende of all this kynde of my dooynges. Wherefore duryng this so litell and short tyme I must not ceasse from the office appoynted vnto me: but the shorter space of tyme that I haue to weorke in, with so muche the more earnest endeuour must I dooe that is by commission deputed vnto me. I therefore must not flee from Herode, but to Hierusalem must I goe, where it is decreed that I must dye, to the ende the vngodlynesse of ẏ citie maie bee made open to all creatures, where it vaunteth it self in the name and behalf of deuout wurshippyng and seruyng of God. For Hierusalem is that same auncient sleagher and murdrer of the prophetes. Neither is it conuenient that any prophete perishe by suche death in any other place then at Hierusalem. And yet in the meane tyme the mercifull Lorde, who for his goodnesse was desirous and fain to haue all people saued, because he foresawe vttre destruccion and ruine to hang ouer the saied vncurable citie of Hierusalem: bewaileth the same, for that by reason of so often tymes settyng at naught & despisyng the goodnesse of God callyng it to better waies, it had woorthily deserued to haue extreme vengeaunce of God to light vpon it. Hierusalem, Hierusalem, that same auncient murdrer of prophetes, and stoner of suche men to death as are sent vnto thee, how many a tyme and oft haue I assaied to gather thy children together, and to ioyne them vnto myselfe, none otherwyse then the henne gathereth in hir chiekens vnder hir wynges, that thei maie not myscarrye. But thy stubbernesse hath gon beyond my goodnesse: and as though thou haddest euen vowed and beheasted thy selfe to vttre ruine, so dooest thou refuse all thynges whereby thou mightest bee recouered and made wholle. Therfore sens thou makest no measure ne ende of thy wickednesse, there hangeth ouer thee a mercilesse destruccion. For your house shall bee leaft vnto you deserte and waste, in suche sorte as there shall scarcely remaine any marke or token that euer there was any suche citie as this, whiche nowe at this daye vaunteth it selfe to bee the head of all holynesse and religion. All your glorie shall bee transposed from you, and shall goe from you vnto the Gentiles. And your owne selfes shall geue sentence and iudgemẽte against your selfes. And as for me in dede ye shall putte me to death: but this I plainly affirme vnto you, ye shall not see me, before that ye shall saye: Blessed is he, that cometh in the name of the Lorde. This shall bee your opẽ protestacion, whiche the trueth shall enforce you to vttre: but yet this notwithstandyng, ye shortely returnyng at ons to the naturall inclinacion of your forefathers, shall putte hym to death, whom ye magnified afore with suche high woordes.

For it can not bee that a prophete perisshe any other where saue at Hierusalem, &c.

Behold your habitacion is leaft vnto you desolate.

The. xiiij. Chapter.

¶ And it chaunced, that he went into the house of one of the chief Pharisees to eate bread on the sabboth daie: and thei watched hym. And beholde, there was a certain man before hym, whiche had the dropsie. And Jesus aunswered, and spake vnto the lawiers and Pharisees, saiyng: Is it lawfull to heale on the sabboth daie? And thei held their peace. And he tooke hym, and healed hym, and leat hym goe: and aunswered theim, saiyng: whiche of you shall haue an asse, or an ore fallen into a pitte, and will not streight waie pull hym out on the sabboth daie? And thei could not aunswer hym again to these thynges. The texte.

AND so it befel afterward, that beeyng desired to dyner by a certain man that was one of the chief emong the Pharisees, he went to the mannes house, and there toke his repaste with him. And it was a sabboth daie. And there sate at the same table also many Pharisees, who accordyng to their accustomed woont, watched Jesus, if he should speake or dooe any thyng, whiche thei might slaundreously reproue in hym. And loe euen readie for theim an occasion of a false accusacion against him. For there was there in presence a certain man possessed with the dropsie, a disease for the moste parte vncurable by any Physicke, talowe couloured, and swollē all his bodye ouer. But a blessed turne it was for this pieteous creature, that he came in Jesus sight. For vnfortunate is suche a synner as withdraweth or hideth hymself from the sight of hym, who would fain haue all people to bee saued. Now Jesus knoweyng well enough what thought the Pharisees and lawiers had in their mindes, demaūded of theim, whither it wer a thyng standyng with Goddes pleasure to geue health on the sabboth daie vnto a man beeyng otherwyse readie to perishe and dye. Whan thei held their peace and would make none aunswer, Jesus calleth vnto hym the partie whiche had the dropsie, and by touchyng hym with his handes he healed the man, and bidde hym goe his waies. Immediately ỹ mannes coulour was chaunged, and the swellyng of his fleashe abated to the due course again. And although this dede was woondrefull, yet the solemnitie of the sabboth daie beeyng broken (as they interpreted it) did highly offende the Pharisees. But Jesus shewyng their religion to bee of a peruerse contrarie sorte, in that thei would bee offended in the preseruyng of a mannes lyke, and in sauyng of an asse wer not offēded, made aunswer to their secrete thoughtes, and saied: If an ore or an asse of any of yours had fallen down in a diepe pitte on the sabboth daie, whither would the partie tarye vntil the sabboth daie wer al past, orels makyng no taryaunce at all would he streightwaie euē thesame daie geat out his beaste, that it might not miscarrye: If the preseruyng of an ore or an asse dooeth weigh so muche with you, that ye thynke not the sabboth daie to bee broken, why is your herte offended, for that I haue on the sabboth daie geuen health to this man, who was in ieoperdie to haue dyed out of hāde of the disease of the dropsie? In case it bee the bodily woorke and labour that is weighed, there is more bodily labour in halyng an ore or an asse out of a great diepe pitte, then in makyng this man hole of his disease. I haue no more but seen hym, touched hym, and bidden hym goe his waie. If it bee the persone that ye esteme, then ought ye more to tendre the preseruyng of one sole man, then of a right great noumbre of oxen or asses. At all these woordes the Pharisees plaied mum. For their hertes wer so corrupt and so peruerse, that whan they had no aūswer to make against the plain & clere trueth, yet could thei not mollifie themselfes to allow that thei sawe dooen of Jesus. That in case theimselfes had been hable to haue dooen any suche lyke thyng, they woulde with all the trompettes in a contrey haue blowen abrode their owne glorie. But because ỹ

And beholde there was a certain man before hym whiche had the dropsie.

And they could not aunswer hym again to these thynges.

Lorde

Lorde Jeſus would that the glorie of all his dooynges ſhoulde redounde to his father, whiche was God of heauen: he euerie where diſcouered the peincted holyneſſe of the Phariſees, who had ouerlong alreadie mocked and ſeduced the plain ſimple people with their cloked hipocriſie. For thei hunted for their owne glorie emong men: and therfore thei enuied at the glorie of God. And this was a true dropſie of the ſolle, growyng firſt of a corrupt iudgemēte of the mynde, as the dropſie cometh of the liuer beeyng corrupted or periſhed. For the ſaied Phariſees ſettyng all their glorie in ſuche thynges, wherin there was no gloriyng to bee made, wer ſwollē without ſooth and pufked vp in haulteneſſe and pryde, where al their entrayls winfooyth wer miſerably corrupted & putrified.

The texte. The putte fooyth alſo a ſimilitude vnto the geaſtes, whan he marked, how thei preſſed to the higheſt roumes, and ſaid vnto theim: whan thou art bidden of any man to a weddyng, ſitte not down in the higheſt roume, leſt a more honourable man then thou bee bidde of hym, and he (that bidde hym and thee) come, and ſaie to thee: geue this man roume, and thou then begyn with ſhame to take the loweſt roume. But rather whan thou art bidde, goe and ſitte in the loweſt roume, that whan he that bidde thee, cometh, he maie ſaie vnto thee: frende ſitte vp higher. Then ſhalt thou haue worſhip in the preſence of theim that ſitte at meate with thee. For whoſoeuer exalteth hymſelf, ſhalbee brought lowe: and he that humbleth hymſelfe, ſhall bee exalted.

The Lorde therefore, who had with onely touchyng healed the man that had the dropſie, was verai deſirous to cure theſe mennes diſeaſe alſo, with the medicine of holſome wordes and doctrine. For what ſoeuer the Phariſees did, thei did it for pryde & for vainglorious boſtyng. For thei would goe walkyng vp and down in their philacteries: thei would ſtande praiyng in the opē ſtretes where ſoondrie waies mete, and muche people paſſe by: thei would haue a trōpette to blowe afore theim whan thei gaue almes. Whan thei faſted they had a feacte to diſcolour their faces that thei might looke pale: they would goe huntyng about to haue glorious ſalutaciōs and gretynges in the ſtretes: & where they came to diner or ſupper, thei looked and ſought to ſitte vppermoſte at mēnes tables: So great was their deſire of moſte fooliſhe vainglorie, and ſo great was their ſwellyng in pryde: but withinfooyth there was nothyng ſyncere and voide of corrupcion. But the partie that was diſeaſed with the dropſie, was eaſily and ſoone healed becauſe he acknowelaged his infirmitie, and deſired to bee made hole. The diſeaſe of the ſolle cannot poſſibly bee cured, if one will not acknowelage it. Jeſus therefore mynded to reproue the haulte myndes of the other coumpaignie of Phariſees, whom that ſame head Phariſee had at that tyme not for hoſpitalitie, but for a vain boſtyng of hymſelfe bidden to that dyner, for that the ſame Phariſees whan they wer deſired to take any repaſtes in mēnes houſes, they looked and made meanes for to haue the vppermoſte ſeate, thinkyng theimſelfes toly felowes if it happened theim to haue a place of preeminence at the table, & contrarie wyſe all ſad without any mirth, if it had come to their lotte to bee placed at the lower ende: euen muche of a ſorte, as we dooe nowe in theſe our dayes ſee the ſolemne pompes for the moſte parte to bee of our graunde ſeniours, and Maiſter doctours, as often as at any acte or commencemente in any vniuerſitie they come with great ſolemnitie from the Synagogue to their feaſte. Within the Synagogue they haue their ſeates made on high, where they ſytte (as it wer) lookyng down vpō the reſte from aboue, more likely and readie ſooner with their elbowe to iaſtle and toumble their next felowe downe from his place, then to leat any man haue their roumes. Whan they muſte come in, a bedel cometh before theim, and maketh waie for theim, repeatyng at euery other worde their honourable title of Maiſter doctour, Maiſter doctour. Thei are offēded if any mā ariſe not to dooe theim honour as they paſſe by, if one dooe not putte of his cappe, if any preſume to ſitte down before ỹ ſaid Maiſter inceptour doctour is come in, & ſette in his place. And with theſe

And he putte fooyth alſo a ſimilitude to the geaſtes, whā he marked how thei preſſed to the higheſt roumes.

fond

fond ceremonies is the tyme consumed awaie therewhyle, so that there is no tyme to learne any thyng at all. For the saied Maister doctours come not for any suche purpose, as either to learne, or to teache: but to hunt for bainglozie emong the people by shewyng theimselues in their degre. And with a great pompe come they first in, but with a greatter pōpe dooe thei goe foorth again. One that knewe it not, woulde saie, that it wer some solemne stage plaies in playyng, or els the corpse of some great ryche cobbe, that wer goyng to buiriyng. And here ekfsons is no small a dooe for places in what ordre and howe to goe. Not one of thē, but he thynketh hymselfe to haue had a great iniurie doē vnto hym, if he goe on the lefte hāde of an other that semeth to bee his iuniour or inferiour. Again at the sittyng down to ỹ feaste meruaillous striuyng there is for placyng of euerie man in his degree and ordre. What nedeth many wordes? It is the disease of the dropsie all that euer thei dooe, and an huntyng for bainglozie it is, wheras al the whyle thei would emong the people bee reputed and vsed as God almighties felowes. Iesus therefore couetyng to minister a lesson of good doctrine to theim that wer sicke of suche a disease, (that is to wete, how that it is not true glozie whiche is sued and sought for, but whiche thou eschewest as muche as thou maiest, euen whan thou moste deseruest to haue it:) propouned suche a parable as here foloweth, in suche wyse after a ciuile and courteous sorte touchyng the conscience of euerie one, that neuertheleste he vttered ne bewraied none of theim by name. Whā thou shalt bee desired (saieth he) or bidden to a weddyng feaste, beware that thou dooe not in thyne owne persone preuēte and take the chiefe place to begynne the table: leste percase after thou bee sette, there come in soodainly some other man of higher degree & better reputacion than thou art: and now the partie whiche desired bothe thee and hym to the feaste, come and bidde thee to arise and to leat a better man haue thy roume. And than for the glozie whiche thou soughtest to haue, thou shalt wynne shame, and shalt bee constreigned with read chekes to bee content with ỹ lowest place of al. Therefore rather, whan thou shalt bee desired to any wurshipfull table, choose and take vnto thyselfe, the neathermoste place of all to sitte in, that whan the maker of the feaste shall come, he maie saie vnto thee: Frende, goe vp to a place of moze honour. Than shall thy humilitie turne to thy glozie and wurship emong the reste of the geastes. Thy humilitie shall thei perceiue well enough by that that thou choosest out the lowest roume of all to place thyselfe in: and thy dignitie shal they knowe by the maker of the feaste. Euen lykewyse it is in the lyke of man. The greatter man of dignitie that one is, so muche the moze must he humble hymselfe, vntill he come, who dooeth with true & perpetuall glozie exalte suche as are of lowe degree to the worldeward, and the proude and high he casteth down. And so lykewyse in the kyngdome of God, ỹ inferiour people hath been receiued euen vnto the high degree of Apostolicall dignitie: and the priestes: the Pharisees, the Scribes, & the lawiers haue been reiected. The Gentiles acknowelageyng their bassenesse, haue been lifted vp to the brotherhood of eternall glozie: and the Iewes, who would alone haue reigned at the feaste, now either haue no place at all, or els haue the last place.

And thou thā with shame begynne to take ỹ lowest roume.

But rather whā thou art bidden, goe & sytte in the lowest roume

For whosoeuer exalteth hymselfe, &c.

¶ Than saied he also to hym that had desired hym to dyner. Whan thou makest a dyner or a supper, call not thy frendes, nor thy brethern, neither thy kynsmen, nor thy ryche neighbours: leste thei also bidde thee again, and a recompense bee made thee. But whan thou makest a feaste call the poore, the feble, the lame, and the blynd, and thou shalt bee happie, for they cannot recompense thee. But thou shalt bee recompensed at the resurrection of the iust men.

The texte.

And this parable forsouth aforegoyng, concerned the proude Pharisees. The Lorde added thereto an other parable, whiche directely concerned the principal head man of the Pharisees, whiche was the maker of this dyner: For the ryche

ryche cobbes, whyle thei would seme to bee men of good hospitalitie, thei calle not to dyner and supper whom thei maie refreashe: but suche persones, of whō thei maie bee bidden to as good a feaste again, or wherebyens thei maie seke for glorie to theimselfes ward. And in dede suche makyng of feastes is not hospitalitie: but ambicion, or auarice, orels bothe together in one. For that is to bee called liberalitie, which with readie wille dooeth a benefite to any mā without any respecte, and without hope of any thanke or recompēse to returne to hymselfe again thereby. The tenoure of the parable was this here folowyng. If thou bee disposed well to bestowe a feaste or repaste of thy makyng, or if thou at any tyme haue a mynde to geue a dyner or a supper, calle thou not thy frendes, whiche haue no nede of thy liberalitie, or suche as haue dooen thee some great good turne afore, leste thou maiest seme either to make a recompense for a benefite receiued, orels to seke to haue some benefite by theim whom thou dooest calle, orels to calle theim for verai shame that thou maiest not seme vnthankefull: neither calle thou thy brethren, that is to saie, men of thyne owne bloud and kynred, orels thy neighbours whiche dwell about thee, leste thy benefite maie seme to bee a thyng dooen for the onely respecte of kynred, and not for any good herte and zele to dooe a good dede, ne calle thou not thy ryche and welthie neighbours, leste the thanke of the feaste that thou haste made maie perishe and bee vttrely loste. For truely it will perishe and bee lost in dede, if thei bidde thee again, and a dyner either as good as thyne was, orels a kyner & bettier bee geuen thee again. For thy benefite beeyng so recompensed or paied for, thei shall ough thee no thāke at all. But in case thou be mynded well to bestowe a dyner or supper, whereby there maie come backe againe to thee, a verai large reward not from men, but from God: calle thou the pooze, the weake, and the feble, the blynde, and the lame. In refreashyng of these, dooe thou refreashe God. Thou wilt peraduenture saie: In suche ones shall bothe my labour and my cost bee lost.

Whan thou makest a dyner or supper calle not thy frendes.etc.

But whan thou makest a feaste, call the pooze.etc.

But thou shalt be recōpēsed at the resurrection.

For they haue nothyng to recompense me again, and they bee alwaies in nede of an other, whan one is past. Euen in this veray poynct shalt thou bee blissed, that they haue nothyng to geue thee again. But they haue an incomparable ryche patrone, who will suffre all to bee imputed as dooen to hymselfe, whatsoeuer shall bee bestowed on theim. He will for these transitory thynges repaie euerlastyng. Dooe thou not ouer hastily aske recompense. It is one of perfeicte true dealyng to whom thou lendest it. He will vndoubtedly make recompense, if not in this lyfe, (albeit he will here also recompense it) yet at leste wyse at the resurrection of the iuste. And truely this parable of the Lorde dyd concerne not onely refreashyng of the pooze with foode of meate and drynke: but also relieuyng of all manier necessitie of the neighbour, whether he bee to bee taught, or to bee told of his faulte, or to bee coumforted, or by whatsoeuer other gentill poynct of charitie to bee ferthered towardes his health of bodye or of solle. And all these thynges are to bee reputed as dooen to God, and not to the man.

The texte. ¶ Whan one of thē (that sate at meat also) heard these thynges, he saied vnto hym: Happie is he that eateth breade in the kyngdome of God. Than saied he vnto hym: A certain man ordeined a great supper, and bidde many, and sent his seruaunt at supper tyme, to saie to theim that wer bidden: Come. For all thynges are now readie. And thei all at ons began to make excuse. The first saied vnto hym: I haue bought a ferme, and I muste nedes gooe and see it, I praie thee haue me excused. And an other saied: I haue bought fiue yoke of oxē, & I goe to proue theim, I praie the haue me excused. And an other said: I haue maryed a wyfe, and therefore I cannot come. And the seruaunt returned, and brought his maister woorde again thereof. Then was the goodman of the house displeased and saied to his seruaunte, gooe out quickely into the streetes and quarters of the citie, and bryng in hither the pooze and the feble, and the haulte, and the blynde. And the seruaunte saied: Lorde it is dooen as thou hast commaunded, & yet there is roume. And the Lorde said to the seruaunt

ſeruaunt: goe out vnto the high waies and hedges, and compelle theim to come in, that my houſe maie bee filled. For I ſaie vnto you, that none of thoſe men whiche were bidden, ſhall taſte of my ſupper.

Whan Jeſus had ſpokē ẏ premiſſes aſwell concerning the wedding feaſte, as alſo concerning ẏ reſurreccion of the iuſte, one of ẏ geaſtes at ẏ table beyng as it wer halfe in a dreame, touched wᵗ ẏ deſire of ẏ celeſtial feaſt which Jeſus had made mencion of, ſaied: bliſſed is ẏ man whiche ſhall haue ẏ happe to eate breade in ẏ kyngdome of god: whiche he ſpake (as ye would ſaie) geuyng halfe a watche woꝛde, ẏ few there ſhoulde bee to whoſe lotte ẏ ſame felicitie ſhould come, & as though not euerie bodye wout excepcion ſhould bee receiued to ẏ feaſte, but the Jewes only, oꝛ the head men of the Jewes.

But Jeſus by meane of a parable whiche he pꝛopouned vnto theim, taught theim ẏ in dede the Jewes were called in the firſt place, to the ende they might not complaine oꝛ kynde faulte that they were naught ſette by: but foꝛaſmuche as they beeyng wedded to the affaires of the woꝛlde, refuſed to come whan they were called, as men that ſette moꝛe by gooddes whiche ſhoulde afterwarde periſhe, then by the lyke euerlaſtyng: all nacions indifferētly ſhoulde bee called, to the ende that the noumbꝛe of Chꝛiſtes churche & congregaciō might bee made complete, the parable was this here folowyng. A certain outrycheman had appoincted to make a ſumptuous great ſupper. And to thys ſupper had he bidden a ryght great coumpaignie. And whā the tyme of ſupper was euen at the verai poincte of the houre, he ſent a ſeruaunte of hys to geue knowelage vnto all the bidden geaſtes, that the ſupper tyme was now verai nere towarde, and that they ſhoulde therefoꝛe come with ſpede. He had bydden theim longe afoꝛe by the pꝛophetes, he eftſons geueth theim woꝛde therof by John, and by the ſōne of man, come your wayes (ſaieth he) foꝛ now are al thinges in a readineſſe. In this caſe wheras thei might at their pleaſure haue had full fruicion of the ſupper long tyme looked foꝛ, they begunne euerie one to make their excuſes together, one by one coulour, and an other by an other. For ẏ firſt of thē beyng a mā wholly bent to encreacyng of his ſubſtaūce, and ſettyng moꝛe by the gainyng of woꝛldely poſſeſſions then of euerlaſtyng bliſſe, made this aunſwere to the ſeruaunte beyng earneſt with him to haue him come awaie. I haue bought a piece of lande in the fielde here, and I muſt remedileſſe goe thither, to ſee that I haue bought: I pꝛaie thee leat thy maiſter holde me excuſed. Thā went he to the ſecōde. And he beyng ſicke of a lyke diſeaſe, aunſwered: I haue bought fiue yoke of oxen. I muſt therefoꝛe nedes goe to pꝛoue thē, whether I haue made a good mercate in bying of thē, oꝛ not. I pꝛaie thee cauſe thy maiſter to haue me excuſed. For I woulde with all my verai herte come if I might. Thā wēt he vnto the third. And he alſo made an excuſe, ſaying: I haue maryed a wife, & thou knoweſt what a buiſſie matier ẏ is, how many cares it bꝛingeth with it at his taile: therfoꝛe though I wer neuer ſo well willing, yet I maie not now come. Thus whan they had euerie one of theim made their excuſes one by one coulour, & an other by an other: to the ende they myght bee wurſe pynched at ẏ hert roote in tyme coming whan they ſhould haue perfeicte intelligence aſwell how great a thyng they had deſpiſed, as alſo what manier perſones had now ſucceded theim vnto the felowſhip of the bliſſefull ſtate ſo refuſed, he ſaied vnto his ſeruaūte that was that bidder of the geaſtes: goe thy waies quickely into all the ſtretes & lanes of this citie, & whatſoeuer perſones thou ſhalt mete, impotent, blynde, and lame, bꝛyng theim to my feaſte. I called the others firſt in the waie of their honeſtie and pꝛeferrement, they haue no cauſe to kynde any faulte. Though they lothe my feaſte, yet ſhall it not therefoꝛe bee loſt. There bee ẏ ſhall haue the full pleaſure therof, though they ſette not by the honour that is offred thē.

A certain mā oꝛdeined a great ſupper, &c.

An other ſaied: I haue bought fyue yoke of oxē &c

Goe quickely into ẏ ſtrētes, &c

I shall make that thei whiche thynke theimselfes great states, shall haue enuie and despite in their verai hertes to see theimselfes ferre wurse then the blynd, the impotent, the lame, and others the moste abiectes of allcreatures. The seruaunte came again: and all thynges accomplished whiche the good man of the house had geuen hym in commaundemente, he saied vnto him: Maister, I haue brought al that I could geat at auenture whatsoeuer thei wer, euen out of the middes of the stretes and the waies, and yet shall some piece of thy feaste bee vacaunte, and shall lacke geastes. For thou hast purueied and dressed an excedyng plentifull feaste, and place, to receiue an innumerable coumpainie of geastes. Upon this the Lorde beeyng verai desirous, that the feaste whiche was prepaired should serue to the commoditee of verai many, saieth vnto the seruaunte: Goe thy waies once again, goe thou, euen without the precincte of the citee to, into the waies and hedges, and gather folkes togither from whence soeuer thou canne geat theim, beggers and straungiers, bee thei neuer so vnacquainted. Whom, if thei bee lothe to come, compelle theim euen by importunitee, to come vnto me, that my house maie at last bee furnished euē ful.

Go out vnto ỹ high waies and hedges & compell them to come in.

And this I affirme vnto you, that not one of all those men, who had so muche honour shewed theim, as to bee first called, and now haue disdeigned and lothed my feast, not one of theim shall taste a bitte of this supper of myne. It will one daie peraduenture repente theim, whan thei shall see the delicates, with the goodly furniture and seruice of the feast, and thei shall haue enuie at suche persones, to whom their skornefull lothyng of it, hath made roume too sitte in their stedes. But thei shal thā in vain desire to entre, forasmuche as whā thei might haue so dooen, thei made their excuses, and would not come.

For I saie vnto you, &c.

The texte.

¶ There went a great coumpainie with hym, and he turned, and saied vnto theim. If a man come to me, and hate not his father and mother, and wife, and chyldren, and brethrē, and sistars, yea, and his owne life also, he cannot be my disciple. And whosoeuer doeth not beare his crosse and come after me, cannot be my disciple. Which of you disposed to builde a toure, sitteth not down before, & coumpteth the coste, whether he haue sufficient too perfourme it: leste after he hath laied the foundation, and is not hable to perfourme it, al that behold it begyn to mocke hym, saiyng: this man began to build, and was not hable to make an ende: Or what king goyng to make battail against an other kyng, sitteth not down first, and casteth in his mynde whether he bee hable with tenne thousand, to mete hym that cometh against hym with twentie thousand? Or els while the other is yet a great waie of, he sendeth ambassadours and desireth peace. So lykewyse whosoeuer he bee of you that forsaketh not all that he hath, he cannot bee my disciple.

After that Jesus had had all these woordes at the feaste of the Pharisees, he went foorth still on his waie toward Hierusalem. And there folowed hym in coumpainie, a mightie great multitude of people. There folowed hym with their fete a great mainie, whiche had not been hable to folowe hym in the exaumple of his life. For he went towardes his crosse, wherunto he must bee readie whosoeuer is willyng to be a disciple of his: Turnyng hymself therfore to theim that folowed hym, he saied: Not euerie one that foloweth me with the fete of his bodye, is my disciple in verai dede. Leat none ioyne hymself to me as my disciple, except he bee readie to suffre the lyke, that I doe now make haste vnto: he must vttrely renoūce all worldly affectiō, whosoeuer is disposed to bee a perpetuall disciple of myne. For if any persone come vnto me for suche a purpose, and dooeth not yet hate his father, his mother, his wife, his chyldren, his brethren, and his sisters, yea and moreouer his verai lyfe too, he cannot bee a disciple of myne. And he that is lothe or vnwillyng too beare his owne crosse, and so too folowe me, cannot bee my disciple. Or any manier waye els, if one come to me beyng entangled with the worldely affections of richesse, of promotions, of sensuall pleasures, of parentes,

of

of kynskolkes, of allyaunce, or cloggued with desire to lyue still in this worlde, with feare of death: whansoeuer any occasion is laied afore him, he will bee readie to sterte backe frō his purpose & profession that he hath taken vpō him. Therefore before thou entre the matier, prepaire thou a mynde nothing nyce, ne coye, ne delicate, to endure to the vttermoste all thynges of hardenesse and of aduersitie. Otherwyse it is more pardonable not to haue entred a matier, then afterwarde to falle frō the thyng that thou hast begoonne.

There is at leste wyse in this case so muche prouidence and circumspection to bee perfourmed and made good, as men cōmonly shewe and perfourme in affaires muche more lighter then this. For who is there among you all of so litteli forecast and circumspection, that beyng purposed in his mynde to builde a toure, he will euen at the first chop and vnaduisedly without any consideracion sette vpon the doyng of that he hath in his head? For he doeth not only thynke this in his mynde, I will haue a toure: but before he cast any foundacion, he will with good laisure at a vacaunt tyme sitte downe, & cast his peni worthes in his mynde, what charges will bee requisite for the finishyng of suche a toure. That if he shall fynde his substaunce to bee so litel, ỹ he can not be hable to beare the necessarie charges therof, he holdeth his handes, & leatteth it alone, leste that if ỹ foundacion beeyng onslaied, he shoulde afterwarde leaue of, in consideracion that he is not of habilitie to perfourme it: all folkes whiche passyng by ỹ waie shoulde see the worke begoonne, and leafte of in the middes ere it were all finished, would begynne to mocke him, saying: Thys felowe here hath begoōne to make buildynges, whiche he hath not been hable to bryng to a perfeccion. Therefore if shame bee a thyng of so great weight amōg mē, ỹ none dareth bee so bolde as to begynne a buildyng, but he wil aske counsaill of his substaunce and habilitie afore hande: how muche more is it expedient to weigh the strength of your herte before ye profesle that ye will bee my folowers, from whom if ye shall ons begynne to steppe backe again, it should bee a foule shame vnto you before the Aungels of God. It is no matier of nyce delicatenesse to folowe me. Neither is it enough to sette a face or a braggue on the matier with highe wordes, onles your strength bee sufficient and hable for the same. And what kyng hath so litell remembraunce or consideracion with him selfe, that in case he entende to furnishe a voiage of warfare against an other kyng, will not ere he make any stieryng towardes warre, sitte downe laisurely, and first weigh & ponder diligently in his minde the puissaunce of his royalme, whether it bee expedient to goe with a power of tenne thousand mē, & mete his enemie cūmyng against him with twentie thousande men? That in case he perfectely knowe his power to be ouerweake to bicker with him, he will, before that the other bryng his armie any thyng nere, sende ambassadours to treacte vpon articles of peace. For truely so to doe is better to bee suffred, then to trye the hasarde of bataille with powers and strengthes vnequally matched. For it is more honestie for suche an one before bataille bee toyned to make treactie of atonemēte, then after the receiuyng of a great plague to bee glad to take peace, yea and the same vpon condicions more to his dishonour. That if men can skille in suche affaires to make their accoumpte what they are hable to doe before they begynne: how muche more mete is it the same to doe in this buisinesse, then whiche there is none other more greater or more requiryng a stout courage. Whosoeuer therfore of you all there bee that followeth me, and hath not with the veraie affeccion of the herte renounced all thynges that he hath in his possession, he maie not bee a disciple of myne. He must bee a ientilmanly disciple of the right makyng, orels none at all. For there is nothyng more abiecte or vile thē suche an one, as beeyng ouercūmed with the desires and lustes of the fleashe, hath

Whiche of you disposeth to builde a toure.ss.

So lykewise whosoeuer he bee of you that for sa kath not al.ss

stepped backe and gon awaye again from the profession of euangelicall perfeccion ons taken in hande.

The texte. ¶ Salte is good, but if salte haue lost the saltenesse, what shalbee seasoned therewith? It is neither good for the lãde, nor yet for the dounghille, but men cast it out of the doores. He that hath eares to heare, leat hym heare.

And a disciple of myne ought to bee lyke vnto salte. Salte if it haue quicke strength, is of good effecte for preseruyng and seasonyng of all meates. That if it ceasse any longer to bee salte, (that same natiue strength vanished awaie, in sorte that the salte selfe haue nede of other salte to make it sauerie:) than can it by no meanes bee brought to any suche passe, ỹ it will be good to serue for any vse or occupacion. For neither can it serue to poudre or season any thyng, ne yet bee seasoned and made sauerie of other salte. Other thinges although thei bee corrupted, yet thei serue for some occupacion or other. As (for exaumple) wyne, after it hath lost the verdure, is turned into vyneagre. But salte beyng a thing made ī dede to a great effecte, (albeit to no mo effectes but that same one onely, that is to wete, for seasonyng of meates ,) if it bee ons weaxed vnsauerie, than is it mete for no bodyes vse, in so muche that it is not good to bee cast on the dounghille neither, on whiche are all suche other thynges cast whiche are moste full of corrupciō. For if it should so bee miengled with the ranke doung, it would cause barainnesse: and so ferre is it from seruyng to any vse, that it also hurteth whatsoeuer it toucheth. By these woordes did the lorde Jesus geue halfe a rebuke to the vnaduised rashenesse of some, who would nedes appere to bee disciples of Christe, whā he right well knewe, that euen these, whō he had specially picked out and chosen but a verai fewe out of all the wholle noumbre, would afterward shrynke awaie and falle from hym, at the terrible sight of ỹ crosse. But to the ende these saiynges might be diepely enpriented in their hertes, to bee better vnderstanded afterwardes, he saied moreouer: leat suche an one heare these my saiynges, as hath eares apt to receiue suche thynges. For not the eares of euerie bodye can abyde suche manier talke.

It is neither good for the lande, nor yet for the doūg-hille.

He that hath eares to heare leat hym heare.

The .xv. Chapter.

The texte. ¶ Than resorted vnto hym all the publicanes and synners, for to heare hym. And the pharisees and scribes murmoured, saiyng: He receiuerth synners and eateth with theim. But he putte forth this parable vnto theim, saiyng: What man emong you hauing an hundred shepe, if he lose one of theim, dooeth he not leaue the foure score and nyneteene in the wildernesse, and goeth after that, which is lost, vntill he fynde it? And whan he hath found it, he laieth it on his shoulders with ioye. And as soone as he cometh home, he calleth together his louers and neighbours saiyng vnto theim: Reioyce with me, for I haue found my shepe, whiche was lost. I saie vnto you, that lykewyse ioye shal be in heauen ouer one synner that repenteth, more then ouer foure score and nyneteene iust persones, whiche nede no repentaunce.

Than the whole multitude of the people drewe nere vnto Christe and came thicke about hym on euerie syde, and he neither putte any one frō hym, nor despised or sette at naught any of theim: certain of the publicanes & certain notable synners wer so boldened with it, that thei feared not to approche nere vnto hym, which kynde of people ỹ Pharisees did muche abhorre & accoumpte abominable, because thei would haue it to appete ỹ theimselfes wer holy mē in dede, wheras ỹ most vndoubted token of holynesse is, not to cōtēne ne disdeigne a synner, but by allmanier meanes to labour that the same maye amende,

amende, & to reioyce whan he doeth amende. Therefore wheras ỳ Phariseis were withinforth full of disdeigne, enuye, hatered, couetise, & pryde, yet in their owne sight and iudgemẽt they semed righteous: whan they sawe Jesus willyngly to suffre the Publicanes to approche his presẽce, as oft as they would and not the Publicanes only, but others also whiche liued in slaundre and obloquie, for their transgressiõs notoriously knowẽ to the world, as (for exaũple) bawdes, and harlottes, with suche others: they murmoured against hys mercifull dealyng, and saied: This man whiche doeth profesſe a certain newe and vncouthe trade of holynesſe, yet doeth nothyng eschewe the coumpaignie of naughtie persones, but receyueth euen knowen synners to talke with him, and doeth in so muche not flee ne abhorre to haue them come and bee with him in coumpaignie, that he euen eateth also with theim, nothyng remembryng howe that the good men are defoiled by the coumpaignie and conuersacion of the eiuill emongtheim. Than Jesus to the entente he woulde vttrely wede out of his disciples hertes this mercilesſe disdeigne, putte forth thre parables of soõdrie tenours, but yet cũmyng all to one poincte and conclusion in the effecte of their exhortacion: that is to wete, to all possible mercifulnesſe towardes a synner reformyng his naughtie life. For suche an one is not only not to bee cast of and reiected whan he returneth again to better grace, but also by all manier waies to bee exhorted that he will amende. The first parable renneth thus: How greatly God tendreth a synner (saieth Jesus) and turneth not awaie his face from the same synner turnyng againe to grace and amendyng: euerie man maie coniecture by his owne herte and affeccion. Is there any man of you, whiche hath an hundred shepe of his owne (for in dede euerie man derely loueth any thyng that is his owne, nor woulde not haue any part thereof perishe or miscarrye.) And what woulde he doe, if it shoulde chaunce that one of the hundred should breake of and straigh from the flocke: would he not with the losse of that same one bee so greatly moued, that the nynetie nyne residue leaft in the wyde fielde, he woulde carefully goe rennyng aboute to the other that were loste, & woulde not bee in quiete vntill he had founde him: And what if he chaunce to fynde again the litell selye shepe whiche to fore was lost: Forsouth as a man muche reioycyng, he will laie him on his shoulder, & put him amõg the residue of the flocke, a gladder man of that one shepe receiued again whiche he feared had been lost, then of the safetie of all ỳ rest of his flocke, for whiche he had taken no feare of miscarrying. And so great is his gladnesſe, ỳ it can not straigh ne refreine it selfe, but it must breake out in the presence of others. For so soone as he cometh home, euen as one that had gotten some notable great gaines, he calleth his frẽdes and neighbours together, saying vnto thẽ: Declare and shewe your selues glad on my behalfe, reioyce yelyke true frendes at my ioye: (for amõg frẽdes it becũmeth that all thinges bee in common) because that I haue founde my shepe whiche I had lost. If this bee the affeccion of a good shepeheard towarde his flocke, of what affeccion doe ye thynke God to bee towardes mankynde whom he created, whom he nourisheth, whom he hath for the glorie of his owne name predestinate to euerlastyng blisse: will he (trowe ye) despise the synner whom Satan hath seduced & led a cõtrarie waie from the flocke: or els (as he is all mercifull and tendre louyng ouer all thynges whiche hymselfe hath made) wil he not rather doe al ỳ maie be doen to recouer & wynne such an one into his owne hãdes and possession againe, and with great ioye receiue the synner again, whan he repenteth, for whõ he tooke great grief & thought ỳ he was lost: Bee ye on my worde ryght well assured that as the saied shepheard for the receyuyng of the same one litell selie shepe maketh muche reioycyng with his frendes and neighbours: euen so there shall bee greatter ioye to all the aungels in heauen

What man among you hauyng an hũdred shepe

I saie vnto you, that like wyse ioye shall bee in heauen.

for one synner repentyng and emendyng his naughtie life, then of nynetie and nyne iust men the whiche haue no nede of repentaunce. This image or parable did in dede moste directely and properly signifie and represente the lorde Jesus, who only is that same shepeheard of goodnesse incomparable, who whan mankynde had fallen and trespaced, did reconcile the same again to his father, paiyng of his owne bodye that whiche we had deserued, and carryng in his owne bodye all our transgressions. And albeeit he founde neuer a nacion that was not muche burdened & endaungiered with synne, yet the Jewes, if they wer compared to the other heathen nacions semed to haue a lykelyhood and a shewe of righteousnesse for that thei wurshipped one God alone, and for that thei obserued and kept a lawe geuen by god. And some there wer emong the Jewes, who, because thei did after a more streighter sorte cleue to ỹ outward preceptes of the lawe, thought theimselfes in their owne opinions to nede no repentaunce. But the righteousnesse of these brought lesse ioye vnto the tendre louyng shepeheard, then did the heathen nacions turnyng from great and manifest synnes, as from idolatries, from adultries, from straunge and vnnaturall misusages of the bodye. And emong the Jewes Paule did more sette foorth the mercie of god in that he chaunged from a persecutour, and became an Apostle, then if he had secretely miengled Christe with the lawes and superstitious customes of the Jewishe profession, which thing was at that tyme dooen of no small noumbre. As for the parable dooeth generally concerne the apostles and their successours the bishops. For these ought to beare the affeccions of Christe their guyde and captaine towardes his flocke, at leste wyse if thei bee not hyrelynges but true shepeheardes. For often tymes it cometh in bre, that suche as bee once reclaimed and throughly conuerted from manifest synnes of great enormitee vnto true godlynesse, dooe in the ensuyng of godly conuersacion, outrenne and passe those, whiche neuer fell into the like hainous enormitees. Suche persones will not the euangelicall shepeheard despise or disdeigne, but rather seke al waies possible vntil he shal ekfsons haue brought theim home again, and restored theim to the shepecotes of ỹ churche. The repentaunt synner endeouryng to walke a newe life, he will take to him again with great gladnesse, and with a common reioycyng of all the feithfull congregacion. Leat the Pharisees murmour and clatter against hym, whiche trustyng to their deceiptefull and false righteousnesse, doe not perceiue nor vnderstande how muche more acceptable mercie is vnto the lorde, then any kynde of sacrifice dooen vnto hym. Suche as are righteous in verai dede, suche as are vnfeigned frendes & fauourers of that good shepeheard, will shewe theimselfes more gladder for the receiuing again & the recouerynge of one lost shepe, then for many suche as dooe putte their truste & confidence in their owne colde and naked righteousnesse. For thei dooe not any ferther charge or burden hym with his old faultes and misdooynges, whiche God of his mercie hath freely remitted and forgotten: but with muche reioycing thei shewe forth their gladnesse whiche thei conceiue for the returnyng of a synner vnto a newe life. He could not haue returned, except the shepeheard laiyng hym on his shoulders, had brought hym home again: & there fore the wholle coumpaunie of sainctes rendreth thankes and reioyceth at the goodnesse of God, not enuiyng the same benefite vnto an other, of the whiche benefite euerie one of theim haue had experience and prouffe in theimselfes before: estemyng and reputyng it common to theim all, whatsoeuer hath chaunced to euerie particular membre, whether it wer good or euill. And good reason it is, ỹ the reioycyng and gladnesse of the churche should bee cõmon to theim al, seeyng ỹ the grief & sorowe was cõmon to theim all. And this was the first parable whereby our lorde checketh & re-

proueth the proude and arrogaunt righteousnesse of the Pharisees, whiche did nothyng but onely hate synners, and eschewe their coumpainie: wheras it is the duetie of true holinesse to procure and studie for the health and emendemente of all creatures, and suche as are guiltie and faultie toward God, to calle home again by ientilnesse to better waies: and with all possible affeccion of loue and charitee, tendrely to receiue suche as repente and emende their liues. If Christe, who neuer knewe synne did vse this mercifulnesse toward sinners: how muche more dooeth it beseme a man beyng his owne self subiect too vice and synne, to shewe and vse the same mercie towardes his neighbour.

The texte. ¶ Either what woman hauyng tenne grotes (if she lose one) dooeth not light a candele, and swepe the house, and seke diligentely till she fynde it? And whan she hath found it, she calleth hir louers and hir neighbours together, saiyng: Reioyce with me, for I haue found the grote whiche I had lost. Lykewyse I saie vnto you, shal there be ioye in the presence of the Aungels of God, ouer one synner that repenteth.

Either what woman hauyng tenne grotes, if she lose one, &c.

The secound parable renneth thus. What woman (saieth Christe) is there emong you, whiche if she had tenne grotes, and should lese one of theim, would neglecte the losse of the one grote, because she had the other nyne safe enough and sure in hir custodie? What than will she dooe? truely she wil light a candele, turne and tosse vp the rushes, serche euerie corner of the house, she wil remoue all thyng out of his place, and short tale to make, she wil neuer make an ende of sekyng vntill suche tyme as she hath found hir grote that was lost. That if it chaunce hir to fynde it, than is there so muche reioycyng made of the woman for that one grote receiued again, that she can not tempre or staigh hir self, but euen emong hir frendes and gossops she must declare and tell it out. And hir said gossops beeyng called together, she will saie vnto theim in this wyse: Reioyce ye, & shewe your selfes glad for my cause, that I haue found again my grote which I had lost. She maketh no boste at all of the other nyne whiche wer not lost: she glorieth of that one grote and no mo, whiche she hath found and gotte again, & thinketh hirself a richer woman with that same one grote, thē with the other nyne. If a woman bee so affeccionately sette toward hir money, that she is muche grieued with the losse of any parte therof, and greatly reioyceth for ỹ fyndyng of the same again, bee it neuer so litel a porciō: how muche more will God bee of the mynde, that no parte should bee lost of men, for the rede myng and sauyng of whom he hath willyngly geuē hym self to bee hanged on the crosse, because he fourmed and made man after the paterne of his owne lykenesse.

The texte. ¶ And he saied: A certain man had twoo soonnes, and thē younger of theim saied vnto the father: Father geue me the porcion of the gooddes, that to me belōgeth: and he diuided vnto theim his substaunce. And not long after, whan the younger soonne had gathered all that he had together, he tooke his iourney into a ferre countrey, & there he wasted his gooddes with riottous liuyng. And whan he had spent all, there arose a great derth in all that lande, and he beganne to lacke and waute, and came to a citezen of that same countrey: and he sent hym to his ferme, to kepe swyne. And he would fain haue filled his bealie with the coddes that the swyne did eate: and no man gaue it vnto hym.

Than added he ferthermore the third parable, whiche albeeit it generally apperteineth to all synners, arisyng from their synnes and trespaces, yet for the rate of the tyme in whiche it was spoken, it dooeth more directely touche ỹ Gentiles called and receiued to the grace of the ghospell, and the Iewes (who semed to theimselfes alreadie iust) enuiyng the felicitee of the same Gentiles. The discourse and processe of the parable is this that foloweth. A certain man saieth (Christe) had twoo soonnes, of whiche the younger folowyng the instincte and leding of youth and folye, went vnto his father and saied vnto him: father geue me my childes parte of your gooddes, & I will after myne owne

Geue me the porciō of the gooddes, that to me belongeth.

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facio assaie what profite & gaines I can leuie therof. The father beyng tendre ouer hym, and leattyng hym folowe his owne bridle and course, diuided his substaunce betwene his twoo soones, & either of theim had his owne portion deliuered hym, & free libertee withall, to putte it to suche vse as he would hymselfe, but yet not without hope that thei would thriue & dooe good therewith. The elder planted hymself not ferre from his fathers house: but the younger within fewe daies sold all his substaunce that he had, and whan he had turned it into readie money, he straighed from his fathers, & went into a ferre countrey. What should he dooe beeyng a young man, beeyng at his owne libertee and maister of hymself, and liuyng ferre from his father, in a straunge countrey? He vtterly diuorceth and disseuereth hymself from God his moste ientill father, who maketh hymself a straungier and a pilgrime of this worlde. This disseueryng and soondreyng is not of place, but of affeccion & herte. Euill talke dooeth corrupt and marre good maniers. The Jewe had receiued a lawe by the instruccion and guydyng whereof, thei did knowe what was to bee followed, and what to bee eschewed: and the Gentiles also had their giftes, as quickenesse of witte: the knowelage and vnderstādyng of the thynges created and made of Goddes handie worke, by the whiche thei might haue knowen the maker, (as in verai dede a knowelage of hym thei had.) Yea & thei wrote & sette foorth bookes verai absolute and perfect, of the matier and fourme how to liue wel: but not hauing in their mynde that thei ought to referre & attribute these verai same rychesse vnto God as the autour of theim, whiche he did tendrely geue not to any suche ende or purpose, that thei should foolishely abuse theim, but that with the same thei should wurship and honour their most beneficiall father, and by this wurshippyng, prouoke hym to a ferther liberalitee to geue thē more. But how ferre had thei straighed and gon wandreyng awaie from God, in that thei did wurship wood, stones, dogges, oxen, apes, serpētes, oynions and lekes, as if these thynges had been Goddes? And how ferre wer thei gon from god in that thei fell into suche filthinesse, as the veray perceiuyng and reason of nature hath euermore remoued and kept the bruite and saluage beastes from? Unhappie is that libertee, whiche the fathers presence dooeth not gouerne and staigh. For what chaunce at length befell the young man now set at his owne free libertee out of his fathers tuicion? he spent and wastefully consumed emong straungiers all the substaunce not of his owne, (for nothyng it was that he had of his owne) but of his fathers.

He toke his iourney into a ferre countrey.

And there he wasted his goodes. &c.

And he spēt it out riottously at dyce, on harlottes, & in feastyng & bāquetting. For plain riot it is, whatsoeuer is spēt about the inordinate lustes of ỹ bodye without necessitee. Verily the saied inordinate lustes and desires doe corrupte and marre euen the right precious giftes of nature. And whan he had wasted all his substaunce, folowyng in all behalfes his owne sensuall mynde & pleasure: there arose a great famine in the said countrey where the young mā kepte hymself as a straunger and pylgryme. For this worlde hath nothing in it that maie fully satisfie the solle of manne, but onely that whiche is the chiefeste and moste best thyng of all, whiche thyng is no where els but onely in ỹ fathers house. Well what should the young man do beeyng a straunger emong suche as he knewe not, beeyng naked without clothyng, and beeyng in the daūgier of death through great houngre? wheras before it was grieuous vnto hym to obei the commaundemente of his moste ientill father, he was now of force constreigned to bee as a bondeseruaunte to a forein and vncurteous citezen of a straunge toune. When men refuse to receiue the swete yoke of the Lorde, than are thei compelled to beare the moste heard and heauie yoke of Satan. Wilt thou heare how miserable a kynde of bondage it is to serue the desires of the worlde? The citezen that was his maister sent hym to his mainour in the countrey,

And came to a citezen of that same countrey.

countrey, there to kepe and fede his hogges. Frō how great dignitee into how great reprochfulnesse was the miserable young man brought through his owne folye. Of a ryche enheritour of an excedyng ryche house, he was now made a bonde man and a swyneheard: and yet not withstandyng did not that same his cruell maister so muche as geue hym meate to eate. What nedeth many woordes. so great was the famine and houngre of the trueth & grace of God (whiche trueth onely and none but it is hable to satisfie and fede ỹ solle of man:) that he desiered to fill his bealie he cared not wher with all, no not if it had been with the verai huskes & coddes, wherewith the hogges wer fedde: and yet was there no man whiche would geue hym thesame, in so muche that he was in wurse case then the very swyne, to whom he rather was a bonde seruaunte, then a rewler or a maister ouer theim. The verai giftes of nature wer now defaced in hym, and had clene forsaken the young man: and the freedome of his owne will, (as poore as it was,) yet lost and gon it was: and yet the stomake and appetite of his solle beeyng extremely corrupt, was eagre to haue some meate to appeace his houngre. Euerie vain and void pleasure of the worlde whiche dooeth but for a short space pacifie, neither satisfiyng the solle, nor makyng it fatte, bee as the huskes and coddes that the swyne fede of: with these are the ill spirites delited: and suche as are their sworne seruauntes, they dooe rather tolle and traine with those baites then fill theim. And yet haue thei not alwaies plentie or aboundaunce of these readie at hande neither, or in case they haue, yet is it marred and disrealised with muche galle of griefes and sorowes.

And he sente him to his fermer too kepe swyne.

Than he came to hymselfe, and saied: how many hyred seruauntes at my fathers haue breade enough: and I periche with houngre. I will arise, and goe to my father, and I will saie vnto hym: father I haue synned against heaue, and before thee, and am no more woorthie to bee called thy soonne, make me as one of thy hyred seruauntes.

The texte.

Well than he was now come to the poynte of extreme calamitee and distresse. But happie is that distresse whiche constreigneth a man to emende his ill liuyng. For the first degree and steppe toward saluacion is this: to calle to remembraunce from whence a man is fallen, and to acknowelage how ferre he hath swerued and growen out of kynde. And this was the fathers owne drawyng vnto hym. For he had gon awaie and leaft his father: but the father is euerie where present. In tymes past he had been a young man past himselfe, and out of his right mynde, he was a mā distraught with deceipteful snares of this worlde, fleeyng all suche thynges as wer onely too bee desired, and desiryng those thynges whiche onely wer to bee eschewed and auoided. But the matier is than in good state whan the synner and myslooer through the secrete inspiracion of his moste ientill father, cometh to his herte again. The young man therefore beeyng at length come well to hymselfe again, spake too hymselfe in this manier: from what degree to what condicion and state am I come wretched creature that I am. Out of myne owne countrey into exile and banishement: out of a ryche and welthie house, into a coūtrey of famine: from libertee into seruitude: from a moste louyng father too a moste cruell maister: from the dignitee of beeyng a soonne in my fathers house, too the moste vilest condicion of bondage that maie bee: and from the feloweship of my brother and of the other seruauntes, to liuyng emong swyne. How many hyred seruauntes are there in my fathers house, whiche through the bountie of my father haue plentifull stoore of breade at will as muche as thei will eate. and I beeyng the soonne of suche a good householder dye here for houngre. Many of the Jewes are hyrelinges whiche doe after a sorte obserue the cōmaūdemētes of the lawe, not of any godly affection, but either of a seruile feare, or els for

Than he cāe to himselfe.

And he saied.

How many hyred seruaūtes at my fathers haue breade enough &c.

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the reward of thynges temporal: and yet a matier of somwhat it is, to liue as a couenaunt seruaunt with so ryche and so bounteous an houshold̄er, and not to bee disseuered or put asundre from so fortunate and happie a house. For one shall of an hired seruaunt bee made as his soonne, if he haue thaffeccion that a soonne ought to haue. And a godly kynde of enuie it is, whiche prouoketh the young man to the hope of forgeuenesse. For after that he had with hym-selfe bewailed his state of extreme miserie wherein he than laie altogether walowyng, he begoonne some what to lift and set hymselfe vpright, and too take some herte vnto hym, saiyng: I will arise, and I will goe vnto my father. And yet alas (saieth he to hymselfe) how darest thou be so bold? hast thou any thyng wherby to make thyne excuse or pourgacion vnto hym? thou foundest hym euermore a moste tendre louyng father to leat thee haue all thyne owne will: thou diddest eagrely require thy chyldes parte of his gooddes, he gaue it thee without once saiyng nay vnto thee: and of thyne owne mocion & dooyng it was, that thou leaftest thy father beeyng to thee bothe louyng and fauourable: thou hast shamefully wasted thy fathers substaunce, not geuē thee for any suche purpose: Thou canst impute this thy calamitee to none other persone but vnto thyne owne selfe. To stand in defense of this my dede should litel helpe or preuail, this is my onely hope: for asmuche as I knowe my father too bee a right father in verai deede, that is to saie, of his owne nature a man mercifull and easie to bee entreacted: it maie so bee, that some part of his olde loue & charitee remaineth still in his herte, though I haue vttrely cast of al ỹ whole nature and duetie of a true soonne. I wil not goe about to make my fault and trespace light: nor I will not denie it. Plain and simple confession of all the matier shall more weigh with hym, and a mynde in veray true dede misliking it self for his naughtynesse: then the best excuse or purgacion that maie be made with studie. The more verally that I shall hate my self, so muche the more easily shall I stiere vp and kiendle his loue toward me again: and last of all in this my extreme desperacion, to whom should I rather committe my self then vnto myne owne father? he onely & none but he is hable to restore the trespacer that hath had suche a foule falle: yea and also if there be any in the worlde that will bee willyng to dooe suche a good dede, it is he that wilbee willyng. I wil not tarie till he shall knowe my fault, till he shal be aduertised and enfourmed of my wretched state and woefull distresse by other men then my selfe, who peraduenture will of their instigacion rather incense and prouoke hym to punishe this my wickednesse, then to pardon me. The readiest waie too appease the matier and make al thinges quiete, shal be, if I my self first breake & shewe the plain case vnto hym euen as it stādeth. Leat hym take suche waies & order therin as shall please hym. For he is my father, and I am his soonne: & whatsoeuer I haue faulted, I haue faulted against hym alone. And therfore I wil saie vnto hym: father I haue faulted greatly before thaungels of god and before the, neither doe I iudge my self woorthie from hencefoorth any more too bee called by ỹ name of thy sonne. I shall thynke it enough if thou takyng pitie and cōpassion on me, shalt leat me bee in lyke place and fauour with thee, as euerie one of thy common hired seruauntes bee. Leat me no more but bee as an hanger on in any one corner of thy household: there can bee no fitter woordes framed to stiere vp and to enkiendle my moste singuler good fathers mercie & compassion towardes me. How muche the plainlier he confesseth his faulte, (whiche faulte could neither bee hidde, nor yet bee excused,) the more that he dooeth mislike hymselfe, the more that he dooeth humble and submitte himself, the more that he declareth hymselfe to haue no hope ne truste remaynyng or leaft vnto hym, but onely in his fathers grace and mercie: so muche the more shall he drawe his fathers mynde to dooe euen as he would haue hym to do. And

I will arise, and go to my father.

And will saie to him: father I haue synned, &c.

And am no more worthie too bee called thy soonne.

this

this tenour and fourme of speakyng vnto his father, no arte of rhetozicke had puttein ỹ young mannes mynde: but his owne conscience beyng grieued and displeased withit self, and yet not vttrely conceyuyng an extreme ill opinion (that is to saie, not despairyng) of his fathers goodnesse.

The texte. And he arose, and came to his father. But whan he was yet a great waie of, his father sawe hym, and had compassion, and ranne & fel on his necke, & kyssed hym. And the soonne saied vnto hym: father I haue sinned against heaue, & in thy sight, & am no moze woorthie to bee called thy soonne. But the father saied to his seruauntes: bryng foorth the best garment and put it on hym, and put a ring on his hande, & shooes on his fete. And bryng hither that fatte calf, & kill it, & leat vs eate and be merie: foz this my soonne was dead, & is aliue again: he was lost, and is founde. And thei began to bee merie.

This hope therefoze and trust conceiued, the young man ariseth, and to arise (as I saied befoze) is the first steppe and degree towardes saluacio. Backe goeth he therfoze home again al ỹ waye that he had come, wepyng & sighyng al the waie, wheras he had tofoze departed from his father as perte & fierce and as ralhe and wilful as could bee. Thus hast thou a plain paterne & exaũple declared vnto thee, of a man returning from extreme naughtynesse: now beholde a paterne of the gracious mercifulnesse of god. The young man was not yet ful come to his fathers house, whan his father espied hym cummyng a ferre of, (as in dede naturall fatherly loue hath alwaie the iyes open and can see ferre.) He that did moze tendzely loue of the twoo, did first espie the other. He sawe his soonne cummyng woondzeous ougly and pieteous to behold, who had wilfully departed from hym a fierce young man, and one ỹ would not take it as he had dooen. He sawe hym ragged houngresteruen, filthie, lamentyng, sighyng & wepyng. This verai sighte beeyng so pieteous, begoon, byandby to moue the fathers herte: & wheras he had iust cause to haue been angrie: this sight turned his angre into pietie and cõpassion. He renneth fozth to mete the young man, as the same was cummyng towardes hym, and not lookyng to bee praied of his soonne, but beyng ouercomed with natural loue, caught his soõne about ỹ necke & kyssed him. And albeit these thinges wer thee sufficient tokens of a mynde readie of it self to forgeue: yet ỹ young mã beyng angrie with hymself, saied: father I haue dooen amisse and that greatly, bothe befoze the Aungels of God and befoze thee, and yet haue I been so bold as to auenture to come into thy sight, wheras I am vnwoorthie any moze too bee called thy soonne, foz asmuche as all the bandes of naturall loue and duetie on my behalf haue been broken. Here in this man by the onely instincte & mocion of nature beyng thus affected toward his soonne, vnderstãde thou the goodnesse of God, who is muche moze gracious and merciful towardes a mã that hath been a synner, if he truely and vnfeignedly repente and mislike hymself: thẽ any father can possibly bee towardes any soonne, though he neuer so tendzely loue the same. His soonne had not yet spoken all that he had conceiued and recozded in his mynde befoze, by reason that wepyng & sobbyng did breake his tale. But his teres declared and spake moze then his woozdes could haue doen. And what doeth his father therewhyle, trowe ye? doeth he speake any thoundzeing woozdes of crueltee? doeth he threattẽ to beate hym? doeth he threattẽ to cast hym of, & neuer to take hym any moze foz his soonne? doeth he cast hym in the teeth with his bounteous goodnesse shewed vnto hym? doeth he laye to hym his goyng awaie? dooeth he burden hym with his gluttonie, oz other abominable poyntes of liuyng? he remẽbzeth none of all this geare, he doeth so greatly reioyce that he hath gotte his soonne again. The soonne thought himself vnwoorthie the title oz name of his soonne: yet the father restozeth him to his old state and degree again. The soonne doeth vttrely condẽne hymself: and the father dooeth absolue and quitte hym. The soonne did cast himself down to bee

And had cõpassion.

And ranne, & fell on his necke, & kissed him.

Father I haue sinned againſt

But his father saied to his seruauntes, &c.

to bee a seruaunte: the father setteth hym perfectely again in his old state and
And putte a ryng on his hande, &c. dignitee. For the father turnyng hymself to his seruauntes, saied: bryng ye
foorth quickely his former robe and apparell that he was woont to weare, & put it on hym, and sette also a ryng on his fynger, & putte on a paire of shooes on his fete. And this doen, fette ye also out of my pastures that same best and fatte it calfe that is there, and kyll it. Let vs prepaire a feast, and leat vs re-
And leat vs eate and bee merie, &c. ioyce, for that this my soonne was once dead, and is now come to life: and for that he was once perished and vttrely lost, & is now found again. So great a matter it is ỹ a true penitent herte maie dooe with God. There is no punishement ministred vnto hym: onely to be of a penitent and contrite herte, suffised his moste louyng father. He whiche by his ill demeanour had made hymself vnwoorthie to come in his fathers sight or presence, the same did ỹ father espie and cast a mercifull eye vpon, cummyng towardes hym a great waie of. He that hath deserued forever to be thrust out of his fathers house, which beyng an vnthankefull persone he had tofore wilfully & vnhonestely forsaken: to hym returnyng and cũmyng home again, the father in his own persone came forth of the doores, and mette hym, for he hath none in al his whole house more mercifull then he hymself is. Hym that had cast hymself into the bondeseruice of abominable maisters, that is to wete, the filthie pleasures of the bodye: hym did his father vouchesafe to embrace in his armes. To hym that had deserued to bee scourged with many a sore stripe: is geuen a kysse, for a token of perfect loue and atonement. Happie is that synner, whom the Lord vouchesalueth to embrace and kysse. Because he confessed his offenses, and refused the name of a soonne, for that in his conscience he knewe himself faultie, there was brought foorth, and restored vnto hym all the tokens of his old dignitie. He had lost all his apparell that was mete for suche a mãnes soõne to weare: but there was brought vnto hym the principall best robe and vesture of his former innocẽcie whiche he had lost. He had lost al the worthinesse and dignitee of a soonne of the house, by his owne wilfull seruitude: & yet is the ryng deliuered him again. And because he should lacke nothyng that might serue for the deckyng and trymmyng of hym to the vttremoste: he hath shooes putte on his fete. The young man hymself durst not hope to haue any suche thyng: and how muche the lesse he hopeth or looketh for it, so muche the sooner dooeth he obtein & geat it. And to thentente that none in the house should the lesse esteme hym or set by hym for his lyght and homely pranke of youth: his father as soone as the calf was killed, moueth and prouoketh all his wholle householde to reioyce altogether, and allegeth good causes vnto theim why they should bee glad: How-soeuer he hath behaued hymself (saieth he) my soonne he was, he hath been dead, and now is he called to life again. For synne is the death of the solle. And he renneth towarde death, whiche leaueth and forsaketh the autour of life. He leaueth and forsaketh the autour of life, whosoeuer is in loue with the thynges of this worlde, for the worldely pleasures are ferre wyde from God almightyes schoolyng. And suche an one is reuiued again as doeth repente and reformne his synnefull lyfe. He was lost without any hope euer to be recouered again as concernyng himself: how beeit he was found and gotten again. To departe awaie frõ the fathers house, is to perishe: for out of the same house there is no health. Neither is there any waie to returne, except his father selfe putte it into his soonnes mynde beeyng now brought to extremitees. That the father putteth the remembraunce of hymself in the soonnes mynde, is of his owne beneficiall goodnesse towardes the soonne: but in that the soonne dooeth not neglecte it whan it is so putte to hym, this is imputed vnto hym as a thyng meritorious: and the veray confessyng of the faulte, is receiued and accoumpted for satisfaction. He was lost through his owne folye: And was

found

found again by his fathers loue. And because he repented and emended euen from the botome of the herte, forasmuche as he dyd vttrely myslyke hymselfe: his fathers mercifulnesse did not onely restore him to his old dignitie, but made also a feaste, that he might commende and setteforth his soonne to the hertie loue of all that wer belongyng vnto hym.

The elder brother was in the fielde, and whan he came and drewe nigh to the house he heard mynstrelsie and dauncyng, and called one of his seruauntes, and asked what thyse thynges ment. And he saied vnto hym: thy brother is come, and thy father hath killed the fatte calfe, because he hath receiued hym safe and sounde. And he was angrye, and would not goo in. Than came his father out and entreacted hym. He aunswered and saied to his father: loe these many yeres haue I dooen thee seruice, neither brake at any tyme thy commaundement, & yet gauest thou me neuer a kidde to make merie with my frendes: but as soone as this thy soonne was come (whiche hath deuoured all thy gooddes with harlottes) thou hast for his pleasure killed the fatte calfe. And he said vnto hym: soonne thou art euer with me, and all that I haue is thyne: It was mete that we shoulde make merie and bee glad for this thy brother was dead, and is aliue again, and was lost, and is found. The texte.

And suche manier an one as the father here, beeyng expressed by the similitude of a parable, shewed hymselfe towarde his soonne: euen suche ones ought curates and bishops to shewe theimselfes towardes the penitent synner. But the proude Pharisees (who fauouryng theyr owne faultes, dooe nothyng but shewe moste cruell tyrannie vpon other mennes faultes) are ferre wyde frō this exaumple. And beholde whyle all the wholle house of the father, that is to saie, the wholle congregacion of deuout and godly persones, was altogether merie and full of all reioycyng, onely the brother beeyng well resembled to the Pharisees, dooeth enuie and grutche at it. For whyle these thynges wer in dooyng, the elder soonne was not at home, but was busily occupied in the fielde of Moises lawe, labouryng till he sweatte again with carryng the burdens of the cōmaundementes, and moste peinfully wadyng and strougleyng to beare the heauie weorkes of the lawe, whereas the younger brother dyd in the meane tyme receyue and take the moste ientyll yoke of his father. The elder soonne was in the fielde.

And whan the saied elder soonne drewe nere vnto his fathers house, he heard the straunge noyse of theim that soonge and daunced for ioye. For stickyng wholly to the vnsauourie lettre of the lawe, he did not knowe how great ioye it is that the spirite of the ghospell hath. Whyle the Iewes neglecteth all the premisses dooyng nothyng but digge and beare burdens in the fielde of the lawe: in the meane tyme is the people of the Gentiles with great ioye receiued and taken into the house of the father, who nothyng els desireth but the saluacion of his. Thā the folower of ỹ old lawe meruaillyng muche at the straūgenesse of this newe matier, and woondreyng what should bee the cause of suche vnwoont mirth: would not vouchesalue to entre in where he might bee partaker of the common gladnesse emong all the reste, whiche thyng his father dyd earnestelie wishe. For the Gentiles wer not so receyued in, that the Israelites should bee excluded and shutte out. But euen yet styll they stande without the doores fumyng and freattyng for that the churche reioyceth for the Gentiles receiued to the saluacion of the ghospell.

The elder soonne therefore called out one of his fathers seruauntes, and demaunded of hym what newe ioye and gladnesse all thysame was. He made aunswer, your brother is come: whom, whan your father had gotten again, he was verai glad, and killed that same principall best calf whiche he had so long fatted, because he had hym safe and sound again, whom he thought to had been vttrely loste for euer: Here beholde a Judaicall herte & stomake: whiche wherasit ought to haue reioyced for ỹ receiuyng of his brother, which ought to haue praised the mercifulnesse of his father: yet had rather to enuie his brother, and to take indignacion againste his father. He tarved still therefore without the And called one of the seruauntes, and asked what these thinges ment.

doores, murmouryng & full of chafyng. And whan his moste louyng father had perceiued him, who desired ỹ ioye to bee in cõmõ to al ỹ wer of his house: he went vnto him and be goon courteously to praie him, that castyng all enuie and grutche out of his sto make, he would come in, and make one at the feast emong all the reste, and would bee partaker of his fathers ioye.

Than came his father out and entreated him.

Yet would not the elder sonne any thyng bough or relente with this his fathers courteous entreacting, but proudely quereled and reasoned the matier with his father, and vnnaturally accuseth his brother. Beholde (saieth he) so many yeres am I as a bonde seruaunte to you within your house, nor neuer brake or transgressed any commaundement of yours, and yet this my godly obediẽce hath neuer been regarded. For ye neuer gaue me so much as a young kidde wherwith I myght make merie emong my frendes. But now that thissame sonne of yours, who hath wasted & spent your substaũce on whoores and harlottes, is come home again: ye haue killed for him that same your principall best and fattest calfe.

Loe, these many yeres haue I doone thee seruice, &c.

Dooest thou not Theophilus thynke thy selfe to see this elder sonne to entre in fumyng and chafyng, and thus murmouryng againste his father, whan thou readest of the Phariseis backebityng Christe because he did eate with Publicans and synners: whan thou readest of the Jewes repinyng against the Grekes for that the same Grekes were admitted to the ministerie & office of Apostles: whan thou reades the same Jewes scoldyng and raillyng without ende, ỹ ỹ Gentiles leauig their idolatrie, wout ỹ burdẽ of ỹ law, by faith only shoulde bee admitted to the grace of the ghospel, and should bee baptised, and so confirmed w̃ the holy ghoste: whã thou readest of thẽ hauyng enuie, ỹ they abstreinyng from the feast, the congregacion and churche of the Gentiles with an vnspeakeable ioye of the spirite dooeth eate that same speciall goodly calfe, whom the father commaũded to bee slain for the redẽption of the whole worlde: And yet this man also beeyng a murmourer, as he is, the gracious goodnesse of his moste good father goeth aboute to appease.

Sonne (saieth he) thou shalt fare neuer a whit the wurse for that, though I vse ientilnesse and mercie towardes thy brother. For thou art cõtinually with me, and all that is myne is thyne. For continuall felicitie neuer interrupted or broken of, hath not so muche pleasure or delectacion in it. But lyke as a disease or sickenesse afore goyng doeth commende health vnto vs, and make it seme the sweter vnto vs after we bee restored to it again: euen so the misfortune whiche I haue had afore for my sonne, maketh our mirth now the more, for that he is gotten again.

It was mete that we shuld make merie, &c

And thou oughtest to reioyce in thy brothers behalfe, & not to bee awaye frõ the mirth of this feaste, forbecause thissame thy brother was once dead, & is returned to lyfe again: he was once loste, and is nowe founde againe. Therefore dooe not thou thynke that he is returned home to thee thesame man that he was: but thynke hym of an vnthrifte to bee newe borne an honeste and well disposed man. Thou must not remembre what he hath been: but bee gladde that he is nowe become suche an one, as we wilshe and desire to haue him.

With these three parables the Lorde dyd exhorte al his disciples to mercie and ientilnesse in receiuyng of synners. For the glorie of God is neuer more shewed or bettre setteforth then whan he whiche was verai notoriously euill, is soodainly by the grace of God made a newe man: of an idolatre, made the seruaunte of Jesus Christe: of a rauiner, and extorcioner, made a defendour and helper of the poore: of an vnchaste liuer, made chaste: of an ambicious persone, brought to humilitie: of a reuenger, chaunged into a bearer & long sufferer. Furthermore the younger sonne founde his fathers

mynde

mynde so muche the moze readier to forgeue hym, foz that the Gentiles whiche did not knowe God, faulted against hym moze through ignozaunce, the of any stubberne oz indurate prepensed malice. For ignozaunce and lacke of thinkyng and castyng afore what will come after, is alwaies foz the moste parte ioyned and coupled with youth. And therfore so muche the moze willyngly we do forgeue youth, and beare the moze with this age whan it dooeth offende. But the Jewe, whiche to hymselfe semeth iust, and standeth muche in his owne cõceipte for fulfillyng of the law, doeth trespace moze grieuously with enuiyng against his brother, then the other had synned by swerueng and straighyng out of the right waie.

The. xvi. Chapter.

The texte.

¶ And he saied also vnto his disciples, There was also a certain riche man which had a stewarde, and the same was accused vnto him, that he had wasted his gooddes: And he called hym, and saied vnto hym, how is it, that I heare this of the? Geue accoumptes of thy stewardship For thou maiest bee no longer stewarde. The stewarde saied within hymselfe, what shall I dooe? For my maister taketh awaie from me the stewardship: I cannot digge, & to begge I am ashamed. I wote what to dooe, that whan I am putte out of the stewardeship thei maie receiue me into their houses. So whã he had called all his maisters debtours together, he said vnto the first, how muche owest thou vnto my maister? And he said an hũdreth tunnes of oyle. And he saied vnto hym, take thy bille, and syte down quickely, and wryte fiftie. Then saied he to another, how muche owest thou? And he saied an hundreth quarters of wheate. He saied vnto hym, take thy bille and wryte fower score. And the Lord commended the vniust stewarde, because he had doen wysely. For the childrẽ of this world are in their nacion wyser then the children of light. And I saie onto you: make your frendes of the vnrighteous mammon, that whan ye shall haue nede, thei maie receiue you into euerlastyng habitacions.

AND all thissame that hath hitherto been saied, did moste specially, and moste directely touche the Pharisees, takyng muche indignacion, that the Lorde Jesus, as one that remembred not his owne high dignitie, dyd receiue Publicans and knowen synners to the familiar conuersacion of liuyng with him in coumpaignie. But anon after, he returnyng to his disciples, aduised and exhorted theim to a moze larger fauourableneſſe, that thei should not onely not murmour against the goodneſſe of God: but also thei shoulde by all meanes and waies possible, folowe the same goodneſſe of God on their owne behalfes: earneſtely applyng theimselfes to dooe their neighbour good by euerie occasion: relieuyng the same wt succour of thynges necessarie foz the bodye: easyng their hertes with woozdes of coumfozte: exhoztyng theim to goodneſſe: teachyng theim what thei ought to dooe: admonishyng theim whan thei did amysse: and forgeuyng theim whan they trespaced against theim. And where he would teache vs that our ientile goodneſſe in thus dooyng shall not perishe to vsward, but that contrariewyse, it is laied vp in store foz vs against the lyke to come, what soeuer thyng is here bestowed on our neighbour: he propouned foorth this sentẽce by a parable of suche sorte as foloweth. A certain great riche man there was, who had cõmitted ỹ bestowyng and houselbandyng of all his gooddes and thynges vnto a stewarde of his. This steward was complained on to his Lorde, that beeyng moze prodigall then reason was, he wasted and consumed his gooddes awaie. The Lord therefore callyng foz his steward, said vnto hym: why dooe I heare this bruite & fame of the? Come on, make thyne audite and accoũpte of thy stewardeship:

for I am not mynded ne willyng, that thou shalt anylonger haue the ordeyng or disposicion of any more gooddes of myne. But the stewarde as soone as he vnderstood that it was lyke within a litell short tyme to come to passe, ỳ he should bee put out of his office of stewarde: didin ỳ same litell short tyme subtilly and craftily prouide for hymselfe. Some men haue rychesse, some mẽ haue learnyng, others haue experience of the worlde, and so one mã hath one qualitie, and an other man an other. And what thyng euerie persone hath whereby he maie bee hable to doe his neyghbour good, it is the substaunce of our ryche Lorde and maister: whiche substaunce it is our office boũtifully to bestowe on our neighbour. For no mortall man is himselfe the lorde of suche qualitees and giftes as he hath, but a stewarde and a dispensour only. This office of dispensyng is soone taken awaie. For all the life herein this worlde is but short, and after this life there is no longer power ne libertie to doe good. And a plain waster is that man of the lordes substaunce, whosoeuer bestoweth after his owne affeccion that, that he hath, and doeth not with parte therof relieue his neyghbour.

The stewarde therefore beeyng sure within a litell tyme to be remoued from his stewardeship: consulteth with hys owne mynde, and aduiseth hymselfe, saying: what shall I now best doe, seeyng that my lorde and maister taketh awaie from me the power and office any longer to haue the dispensyng of his gooddes? And whereon to liue I haue not. For I gathered nothyng together for myne owne behouke whyle I might haue doen. There is nothing leafte nowe for me to doe, but either to digge in the fielde for hire wages from daie to daie, orels to goe about euerie where on begging. But to digge and delue I lacke strength, and to begge I am ashamed. But (as happe is) I haue euen now soodainly deuised in my braine, how to make a holy prouision for my selfe. I will procure and geat my selfe some frendes with my maisters gooddes. And the saied frendes bearyng well in minde my beneficiall goodnesse towardes theim, will receiue me into their houses, whan I am putte out of myne office of stewardship. Here vpon he calleth together all his maisters debtours, one by one, and saieth vnto the first: how muche arte thou behinde with my maister endebted vnto him? the partie answered: An hundred bates of oyle, (and a bate, as some writers doe accoumpte, was a kynde of measure emong the Hebrewes, conteinyng seuen gallones of liquour, or thereaboute.) Than (quod the stewarde) haue here, take thyne obligacion, and sittyng downe quickely, wryte thou fiftie in stede of an hundred. My maister is ryche enoughe, I will haue thee saue the one moitie clere to thyne owne auauntage by my good helpe. Thys dooen, he saied to the seconde: and howe muche oughest thou? who answered: an hundred quarters of wheate? Than quod the stewarde: take the bille of thy hande, and wryte fower score. As for twentie quarters, whan it is abated, my maister will neuer perceyue: and to thee beyng a poore mã twentie quarters saued will dooe good seruice and stede. And after the same sorte plaied he with the other debtours also. In case thys fraude had been espyed or knowen to the foresaied ryche man: his stewarde had neuer escaped vnpunished for it: But yet the Lorde Jesus for an exaumple of beneficial liberalitie, praised vnto his disciples, ỳ deuise of the saied stewarde, though guylefull, yet wyse and politike: and exhorted all his to the folowyng of hym: geuyng a sharp checke to our sluggishnesse, in that, that men seruyng thys worlde, are more prouident and forecastyng, and also more diligente and industrious in prouidyng for their bodyly sustenaunce and liuyng, then suche persones (who hauing clerely renounced the worlde, do ensue thinges eternall)

What shal I doe, for my master taketh from me the stewardeship. &c.

Take thy bille, &c. and wryte fiftie.

eternall) are in makyng prouision for theimselfes towardes ỹ euerlastyng lyfe in heauen. And a foule shame it is for vs that thei in theyr kynde are so wyse and so full of good prouision, all the busshinesse beeyng onely for light triflyng matiers, and thynges that shall anon after come to nothyng: whan we are slacke by dooyng good turnes and pleasures to our neighbour, to purchace and geat sure stathes of the lyfe immortall: seeyng that by reaso of the vncertain terme of this present lyfe, euerie of vs ought to looke for no lesse to come, but that we muste heare spoken to vs by our maister, the woordes whiche the saied stewarde heard spoken vnto hym: Thou maiest no more from this tyme forewarde exercise or occupie thy roume of stewarde.

And this tyme forasmuche as it is bothe to euerie manne vncertain whan it shall come, and also otherwyse to no man any better then a thyng of verey short continuaunce, we must make haste, ỹ all our worldely gooddes besto wed on the poore in the waie of almes, we maie prepaire and geat our selfes prouision to serue and bryng vs to the lyfe euerlastyng. For by that meanes shall it come to passe, that we also shalbee made partakers of the good dedes whiche other men haue dooen, forasmuche as we haue with our tempozall gooddes holpen theim. For whoso dooeth with parte of his substaunce helpe to aide and maintaine any man beeyng busshly occupied about the cause or affaires of the ghospell to bee sette foorth: thesame shall again in the kyngdome of heauen bee relieued and made partaker of the well dooynges of an Euangelist, that is to saie: a writer or a preacher of the ghospell.

Make you frendes of the vnrighteous Mammon.

Therefore saied the Lorde: And take ye good waies for yourselfes in season whyle tyme is, after the exaumple of the saied worldely wyse and politique stewarde. Procure vnto yourselfes good frendes of an eiuil thyng, to the ende that at suche tyme whan ye shall at the commaundemente of the Lorde bee cõpelled to departe out of ỹ tabernacle of this mortal bodye, thei maie receiue you into tabernacles euerlastyng. In happie permutacion it is, whan trãsitorie thynges make chaunge with thynges eternall. And what is more vile, or ferther from vertue, then the rychesse of this worlde? Thei are vneath at any tyme gotten without guile and falsehood. And other waies or meanes, either to saue theim, orels to encreace theim is there none, but thesame that they are gotten by. It is a possession of muche busshinesse and encoumbraunce, and yet is it neither out of daungier of miscarryng there whyle, ne any waie a thyng of long continuaunce. For thei folowe not their maister whan he departeth hens, yet notwithstandyng with the same a man maie bye that is euerlastyng, and whiche maie do hym good stede and seruice in the lyfe to come. So shal it come to passe, that the thyng whiche in case it bee hoorded vp and hidden, maketh a manne vnrighteous and thrall to many cares: thesame, if it bee laied out and bestowed in dooyng charitie, shall bee an instrumente of euãgelicall righteousnesse, whyle bothe he that is a ministre of the ghospell, is relieued with necessaries, and a rewarde cometh to the geuer with a large encrease of entresse.

That whan ye shall haue neede, thei maie receiue you into.tt.

The texte.

¶ He that is feithfull in that whiche is lesse, is feithful also in muche. And he that is vnrighteous in that lesse, is vnrighteous also in muche. So than if ye haue not been feithfull in the vnrighteous Mammon, who will beleue you in that whiche is true? And if ye haue not been feithfull in an other mannes busshinesse, who shall geue you that whiche is your owne? No seruaunte can serue twoo maisters: for either he shall hate the one, and loue the other: orels he shall leane to the one, and despise the other. Ye cannot serue God & Mãmon

Whoso, as a stewarde, hath the dispolyng and bestowyng of a mortall mannes gooddes, by suche meanes and none elis is found to bee feithfull and

trustie: if he after a verai pinchyng sorte bestowe that he is put in truste withall. But contrarie wyse God, who is ryche for and towardes all creatures, would fain haue it moste bountifully laied out, ẏ he hath purposely deliuered out of his handes to bee euerie wher distributed: & taketh him for an vntrustie seruaunte, whosoeuer kepeth to himselfe as his owne proper gooddes, that the Lordes will and mynde was to bee made common to all people, as often as the necessitie of the neighbour doeth so require.

he that is faithfull in ẏ whiche is leste is faithfull also in muche.

Therefore, whoso in disposyng a thyng of ẏ leste value possible behaueth himselfe otherwise, then his moste liberal maister would haue him, shall he not seme a persone vnworthie to whose honestie his maister shoulde committe ẏ dispensacion of higher thynges? All that euer we haue, is the lordes and not ours: corporall rychesse, and whatsoeuer this worlde produceth, is the only bounteous goodnesse of God. The doctrine of the ghospell, & the other ghostely giftes, are the goodes of almightie God, not for any suche purpose geuen vnto vs, that our selfes and no mo should haue the fruicion of the same: but to bestowe them lyke good stewardes to the vtilitie & profite of our neighbour. But thus muche oddes there is betwene those two sortes of gooddes or treasours, that suche thynges as perteine to cõfortyng or cherishyng of the body (because they be without vs and not in vs) they neither bee our proper owne, nor cõtinuall vnto vs. They are the gooddes of the worlde rather then ours. Moreouer because they haue an outward lykenesse of felicitie after the world, (whereas in verai dede, they are a sore lette and hindreaunce to the happie or blissefull state of man,) they bee not the thyng neither, that they are named to bee. For they are named gooddes, whereas in veraie dede they are ẏ thynges whiche bring a man to the state of extreme miserie and wretchednesse. The rychesse therefore of the mynde and soule are the true rychesse in dede, & rychesse that maie bee called our owne: not as though we were not bounde to God for theim, but because they leaue not their possessour in the life to come, at leste wyse if a man vse theim now in this present life as he ought to doe: And lyke as in a cõmon weale no man is auaunced to the head office of gouernour, as maiouraltie or suche others, except he haue first in the roume of Counstable, and in suche other inferiour offices shewed a saumple of his perfect honestie and vpright nesse: and as in a priuate familie the distributyng of precious thynges is not cõmitted, but to suche an one as hath euidẽtely shewed himselfe faithfull tofore in matiers of lesse weight: so doeth ẏ lorde teache vs, that the dispensacion & bestowyng of the rychesse euangelicall, (whiche only and none els are true rychesse in dede and our proper owne,) is not to be put to the credite and truste of suche an one, as hath nothyng faithfully distributed money, beeyng a thyng, as moste vilest of all, euen so beyng an other mannes, and none of his owne. For whoso cannot set worldly rychesse at nought, will not syncerely distribute the rychesse of the soule. And the lorde still beating suche thynges into the myndes of his disciples, saied: whoso is faithfull in a thyng of leste value, it is a verai great lykelyhood, that the same will be faithfull in a great matier to. And again he that is vniust, in a litell thyng, will bee vniust in a great matier also. For that man, whose herte the care of a thyng nothyng worth in the worlde maie bee hable to moue to dooe amysse: will much sooner with a greatter occasion bee drawen to doe amysse. That if in the wicked mammon, that is to saie, in falle rychesse & gooddes gotten with falsehood (as cõmonly in veraie true dede it is,) ye shall not shewe yourselfes faithfull to the lorde who hath deliuered you the same to bee disbursed and distributed abrode: what man will committe vnto you the bestowyng of the true rychesse of the mynde? And if in a thyng of an other mannes, whiche can not perpetually continue with any man, ye haue been nothyng trustie, who

And he that is vnrighteous in that leste, &c.

will put

will putte in your handes suche a thyng as might perpetually in tyme to come bee your owne: And a lighter offense and trespace dooeth he, whiche vnfeithfully handleth the rychesse of this worlde: then he whiche vnfeithfully dispēseth the treasoures of the ghospel. The kyngdome of God requireth to haue al the wholle man. And the mynde, it requireth to haue free from the loue of al worldely thynges. Neither is it for any man to attempte or goe about to make a medley of the worlde and the ghospell together, whiche ghospell is the kyngdome of heauen. For if noman can bee a seruaunte common and indifferente vnto twoo maisters at ons, (because that scarcely any twoo men dooe so well agree withyn theimselfes, that one seruaunte is hable with his due attendaūce to satisfie theim bothe at ons, but that, the one or the other sette at naught, he must of force bee compelled to sticke to the one of theim alone:) howe muche lesse can ye bee hable to serue God and Mammon bothe at ons, beeyng maisters so ferre discordyng together, that there is not so muche as any one poynct wherin thei agree. And seruaunte vnto Mammon is that man, whateuer he bee, that setteth a great piece of his heauē in rychesse, and for that cause laboureth with all earnest appliyng of his mynde to geat verai great aboundaunce, and thesame to vpholde, mainteine, and encreace, whan it is gotten. And suche an one leapeth for ioye, whan his substaunce multiplieth, and is sore vexed in his herte, if it bee taken awaie from hym by any myschortune. And seruaunte to God is he, who either shakyng of from hym the gooddes of this worlde or els possessyng theim, as though he possessed theim not, dooeth with all earnest appliyng of hymselfe, gooe about the prouision of the thynges, whiche make to euerlastyng saluacion.

No seruaunt cā serue two maisters. &c.

¶ And these thynges heard the Pharisees also, whiche wer couetous, and they mocked hym. And he saied vnto theim. Ye are they whiche iustifie your selfes before men: but God knoweth your hertes. For that whiche is highly estemed emong men, is abominable in the sighte of God.

The texte.

All the woordes and talke afore gooyng, (though it wer specially and purposely spoken to suche, as beleued theimselfes possible enough to bee Christes disciples, though they wer charged and loden with the carefulnesse of rychesse) the Pharisees also did heare, whose hertes, beeyng as it wer old bottels could not holde ne receiue this newe muste of the doctrine euangelicall. For they wer couetous and gredie not onely of money, but also of glorie. Thei wer haulte mynded, fierce, and men that would bee auenged of euerie matier. Therefore thei skorned the doctrine of Jesus, who moued men to charitable liberalitie, to not caryng for to bee auenged, to the not passyng on glorie, ne on their lyke neither. And certes this worlde also hath and euermore shall haue his Pharisees, who trustyng to their owne force, will haue in derision the doctrine of humilitie, of fauour in pardonyng offenses, of tractableneſſe, and of liberalitie. A mouth enured and accustomed to the soure turned wyne of worldely wysedome and policie, abhorreth from this heauēly muste. Maie it also pleask God to vouchesalue one daie, to dampe the tauntyng mockes of suche persones, lykewyse as he did at this present sharpely reproue these Pharisees beeyng scorners, whan he saied: Ye swelle in pryde with the vain countrefaictes of goodnesse, settyng foorth your peincted sheathe in the face of men, who esteme a man of his rychesse, of his gaie apparell, of the obseruaciō of ceremonies: and of those thynges dooe ye purchace vnto yourselfes also a laude & praise of holyneſſe, where in verai dede ye are neither ryche, nor holy, nor in happie or blissefull state, nor yet great men. For God, who onely seeth and beholdeth your hertes, estemeth a man by the verai gooddes of the solle. And suche a man and none other is ryche, who is ryche before God: he is iust, that is iust in the sight of God: that mā is great, who beeyng litell in his owne estimacion, is great by the iudgemente

Ye are they whiche iustifie yourselfes afore men.

But God knoweth your hertes.

of God. For moste commonly it chaunceth, that suche a thyng as to men semeth some high matier, and to bee had in high veneracion, is with God reputed a thyng abominable.

The texte. ¶ The lawe and Prophetes reigned vntill Iohn: and sens that tyme, the kyngdome of God is preached, and euerie man striueth to goo in. Easier is it for heauen and yearth to perishe, then one title of the lawe to faille. Whosoeuer forsaketh his wyfe, and maryeth an other, committeth aduourtrie. And he whiche mariethe hir that is diuorced from hir housebande, committeth aduourtrie also.

ye dooe yet still holde the rynde of the lawe fast in your teeth, and ye glorie in the shadowes of thynges: wheras now the kernell within is to bee opened, that the lighte of euangelicall trueth arisyng, maie on euerie syde driue awaie al shadowes. ye must now disacquainte and estraunge yourselfes from ỹ soure old wyne of Moses lawe, & drynke in the newe muste of more soũder doctrine. The figures of the lawe had their tyme: What ỹ holy saiynges of the prophetes did promise, was looked for. But figures ceasse nowe that the trueth hath appered foorth: neither is prophetical promisyng any longer looked for, nowe that the thyng whiche thei had promised, is in verai facte perfourmed and geuen. From shadowes ye must goe forward and growe to the veritie. And from the feith of the promisses, ye muste growe vp to the loue of the thyng beeyng nowe sent and geuen in dede. John was (as ye woulde saie) a marchyng bordre or a partition diuidyng and seueryng the lawe with his figures, and the prophetes with their promisses, from the ghospell: whiche ghospell dooeth in verai facte and dede geue, aswell that the lawe had with his figures signified and appoynted, as also that the prophetes beyng enspired with God had promised shoulde come. John preached that the kyngdome of God was alreadie come. And that verai thyng forsouth it is whiche the lawe had in shadowes marked out: and that verai thyng it is, that the prophetes solẽnely spoke of afore. And ye see the thyng selfe to bee agreable to Johns preachyng. For euer sence his tyme the kyngdõe of God is continually preached vnto al people, and many dooe with glad hertes gredily take the blisfull and heauẽly newes. They drynke muste, thei take the doctrine of God, thei contemne yearthly thynges, and growe ryche with gooddes and treasoures heauenly. Thei cast money awaie from theim, but thei woorke miracles: thei haue no armour ne weapon, but thei cast out deuils. Thei are not men of wealth, or rychesse, of power, of glorie and renoume in worldely estimacion: But in humilitie, in tractablenesse, in pacient suffreaunce, in charitable geuyng, and in the other gooddes of the mynde, they are in verai true dede, both ryche, and men of power, and also full of glorie in the sight of God. And ỹ high pathwaie vnto this felicitie is shutte vp to no man. That if ye Pharisees will not vouchesalue to entre, others will preuente you, and take vp your roumes: the Gentiles will entre in, and all the nacions of the worlde will entre in. Thei cannot bee kept out nowe that the doore is sette open: they breake in by plain force and violence, if thei bee not receiued in. ye see publicanes, souldiers, synners, and harlottes how thei come rẽnyng thither. These sortes of people despisyng all that euer they are owners of, contemnyng all voluptuous pleasures of this worlde, trustyng to the promisses of the ghospell, dooe with all their herte applye theimselfes to the true gooddes of the mynde: and wheras ye stande without doores (whose partes it had been first of all others to entre, yea and also to bryng in others whiche would entre:) thei whom I haue reherced, dooe through the feruentenesse of feith, through their promptenesse of mynde, breake in whether we will or wyll not. And suche kynde of violence dooeth the kyngdome of heauen loue. Neither is there any cause why for the affectionate louers of the lawe, to make suche a great cryng out, that the lawe is now abrogate, that the prophetes are nowe abolished. Nay thissame is not an abolishyng of the lawe, but an accõplishyng

And euerie man striueth to goe in.

and

and perfeictyng thereof. For mothers dooe not vse to make wepyng and wailyng that their soonne is lost, whan he is of a boye weaxed and growen vp to bee a man. Now a verai great poyncte of folye it wer, for one to enbrace in his armes the countrefaicte portrature of a man, whan he maie enbrace the verai mannes selfe who was so portured out: and no lesse poyncte of folye, to speake to ỹ maker of a promisse, whan one maie bee sure (if he will) to haue presentely in his handes, the verai thyngselfe that was promised. The thyng than musse bee compared with the image, and in case thei doe agree the one with the other, thã acknowelage thou the thyng that hath been sette out in shadowes, and enbrace thou, that is perfourmed and geuen in facte. If the prouke of ỹ thynges, dooe agree with the promisses of the prophetes, discharge theim as true men of their promisse, and enbrace thou that is truely perfourmed and brought to effecte. And ferthermore, if thou see with thyne iyes right many thinges to haue come to passe, whiche wer marked out by the shadowes of the lawe, (for the lawe is spirituall and ghostely,) if in a great maignie causes, the ende and prouf of the matier bee aunswerable to the old and auncient foresaiynges of the prophetes: than beleue thou that all the other thynges also shall with semblable assuraunce bee perfourmed in tyme to come, whatsoeuer the lawe and the prophetes haue saied, shall hereafter come to passe. What in the lawe was carnall and grosse, thesame geueth place to thynges of more perfection: but what in thesame is spirituall, thatsame not onely is not abrogate or fordoon, but also is brought to his iust and full perfection. For the lawe permitteth to ỹ wedded housebande vpon geuyng his wyfe a testimoniall of hir diuorcement, that he maie putte his wyfe awaie from hym, and bryng an other newe wyfe home in her stede: but by the lawe of the ghospel, whosoeuer refusyng his true wedded wyfe, maryeth an other, dooeth committe aduoutrie. And he that maryeth the woman diuorced committeth aduoutrie. For neither of the men hath his owen wyfe, nor neither of the weomen hir owne housebande. And as well the commõ reason of nature, as also euangelicall synceritie dooeth in all earneste wyse require perpetual amitie without any breache, and an vnion not possible to bee dissolued or plucked in soondre, not only in matrimonie, but also in al frẽdeship. Neither is there any occasion or grounde why any shoulde fynde cauillacions, that the doctrine of the ghospel is repugnaũt to the thinges prescribed by Moses. For Moses in cõsideracio of your hardenesse of herte, durst not precisely require of you ỹ thing ỹ he rather wished, thẽ cõceiued any hope of, a sore against his mynde did he leat you haue diuorcement at your willes, leste if it had been denyed, your hatred against your wiues would haue brast out into some more furious and cruell dedes of myschief towardes theim: He therefore whiche requireth that is of more perfection, dooeth make vp the lawe, and not abrogate ỹ lawe: as a father is not contrarie to hymselfe, if ỹ same hauyng a great whyle afore been somewhat wt the tẽdrest ouer his soonne to leat hym haue his owne bridle whyle he was of tẽdre age, doe require more of him whan he is come to full age, then he dyd require of hym before. And as for this I assure you of, (and saye I tolde it you:) that bothe skye and the yearth (and yet is there nothyng that shall longer endure then those twoo,) shall yet bothe of theim sooner passe, thẽ any one litell iote or title of the lawe shall perishe, but that all bee perfourmed whatsoeuer hath been foresaied or prophecied, so verai true it is, that I am not come to bee an abolisher of the lawe.

Whosoeuer forsaketh his wife and maryeth an other, committeth aduoutrie, &c.

Eather it is for heaue and yearth to perishe. &c.

¶ There was a certain ryche man whiche was clothed in purple and fine whyte, and fared delicioussly euerie daie. And there was a certain begger named Lazarus, whiche laie at his gate full of sores, desyryng to bee refreashed with the crummes which fell frõ the riche mannes bourde, and no man gaue vnto him. The dogges came also and licked his sores. And it fortuned that the begger dyed, and was carryed by the Aungels into Abrahams bosome. The

The texte.

the ryche man also dyed, and was buried. And beeyng in hell in tormentes, he lift vp his eyes, and sawe Abraham a ferre of, and Lazarus in his bosome, and he cryed and said: father Abraham haue mercie on me, and send Lazarus, that he maie dippe the tieppe of his fynger in water, and coole my toungue, for I am tormented in this flame. But Abrahā saied: sonne remembre that thou in thy lyfe tyme, receiuedst thy pleasure, and contrarie wyse, Lazarus receiued peine. But now is he conforted, and thou art punished. Beyond all this betweene vs and you there is a great space sette, so that they whiche woulde gooe from hens to you, cannot, neither come frō thens to vs. Then he saied: I praie thee therfore father send him to my fathers house (for I haue fyue brethrē) for to warne theim leste they come also into this place of tormente. Abraham saied vnto him: they haue Moses and the prophetes, leat theim heare theim. And he saied: Nay father Abraham, but if one come vnto theim, frō the dead, they will repente. He saied vnto hym: If they heare not Moses and the prophetes, neither will they beleue, though one arose from death again.

Nowe because the Lorde Jesus, vnder a parable of a wilie stewarde a lyttell afore by hym propounded, had exhorted men to exercise charitable liberalitie towardes the nedie, to the ende the same parties might after this lyfe receiue vs into euerlastyng habitacions, at what tyme thei by a cōtearie chaūge and course of thynges shalbee plēteously endewed with all good thynges: and the ryche, who had their heauen afore here in this worlde, shal lye in peines and bee tormented withall extremities of woe and distresse: he here (as it wer in a plain picture) setteth out an exaumple of the thyng, to the entēt it should cleue and sticke the faster in mēnes myndes. There was ong (saieth he) a great ryche man, who semed to lacke no manier thyng to the highest degree of fortunate & happie state of this worlde, a manne of great name & muche spoken of emong men, but of no name at all, ne acquaintaunce with God. This man went apparelled in his purple and his veluettes, no lesse nicely then gorgeously. And because he would lacke nothyng for the delectacion of his bodye, he would daye by daie haue his delicate fare, and his banquettynges, and would bee serued after a portely sorte and princely, as a man which all in one was a bondeseruaūt aswell to ambicion, as also to gluttonous excesse, & to volupteousnesse. There was also at the same tyme, a certain begger muche vnlyke vnto this man, that is to saie, a felowe of lowe birth, a felow destitute of any acquaintaunce emōg men, but famous and noble afore God. For he had his name euen of the state & case ỹ he was in, called Lazarus, because he was a man destitute of al worldly staigh or maintenaunce, and rested onely on the helpe of God alone. This Lazarus had neither house, nor apparell, ne meate, no nor yet prosperous healthy of his bodye. For he was all full of sores and botches in his bodye, euen suche an other in manier as it is read i scripture, that Job was. This Lazarus was lyng at the saied ryche mannes gate, lookyng that some relief should haue been sent him of the crummes and scrappes, whiche fell from the ryche mānes table, wherwith to swage the gredinesse of his stomacke, now frettyng & gnawyng, and as ye might saie, euen barkyng for houngre. The Lazare man beeyng full of botches and blaines, might not bee suffered to come in, leste with the sight of hym beeyng deadly to beholde, he might haue been an eyesore to all the cōpaignie, and might turne the mery chere of all the wholle feaste into sadnesse, whereas in all other behalfes it was all neate and finely appoynted. Thou hearest nowe the pompous pryde of welthynesse: but emong all this excessiue fare, and wastefull prodigalitie otherwyse, yet was there so muche pynchyng & niggardship towarde the neighbour beeyng at the verai poynct to dye for houngre: that there might not so muche as the crummes & scrappes bee geuen hym, whan he made earnest petition for theim, whereas the dogges wer fed there euē paunchefull, with great lumpes and wholle loaues of good breade. Yea and the dogges dooe euen in the verai teeth laye inhumanitie and vncurtesie to the ryche man, swymmyng aboue the eares in his deliciousnesse: For the dogges came and licked the sores of Lazarus. Who would not haue iudged that same

And there was a certain begger named Lazarus. &c.

Ful of sores.

ryche

ryche man to haue been a perfeicte exaumple and paterne of moste welthie and happie state: and this poore Lazare man to bee a paterne of vttre miserie. But felicitie is in no wyse to bee measured by suche thynges as fortune geueth to mē in this lyfe. But in ỹ matier that we now speake of, altogether was soodainly turned in and out clene arsie versie. For death hangyng ouer the head of euerye creature, lyke as it is vnto ryche folkes an ende of all sensuall pleasures, so vnto thē whiche lyue in care & woe it is and ende of all sorowes. For so it fortuned, that the begger dyed, and where he was nothyng passed on ne regarded emong men duryng his lyfe tyme: as soone as he was dead, he was of the Aungels caryed into the lappe of Abrahā. God voucheſalued to shewe hym thus muche honour, whom the ryche man would not voucheſalue to leat bee within his house. And euen at the verai selfe same tyme dyed theſame rycheman too. For death alone beeyng equally indifferent vnto all folkes, teacheth the ryche sorte this lesson: that thei are men to, aſwell as others. And as for the Lazar man had not so muche as the honestie of burial, to bee laied in a graue: but the ryche man was caryed to his buriall with as great solēnitie as might bee about a corpse. But whan thei wer bothe departed out of this worlde, and the ryche man in hell, liyng there in greuous tormentes, and was no lesse hardely hādeled as well with the lacke of thynges delectable, as also with the aboundaunce of all kyndes of euyls, then he had duryng his lyfe tyme cheriſshed hymselfe nicely and deintilye: at laste lyftyng vp his eyes, he sawe Abraham a great waye of: he also espied Lazarus and knewe hym of olde whom he had suffered afore to lye as an abiect at his gate, and sawe hym in Abrahams lappe takyng the full fruicion of moste perfeicte quiete and consolacion, in the moste swete and tendre embracyng of the same his moste holy father. For Abrahā acknowelaged hym for his soonne, whom the ryche man would not voucheſalue to acknowelage for a man. The sighte of an other mannes bliſſe in heauen, was to hym an encreace of his tormentes. And here in this case the ryche man beeyng in vain become a fair mouthed crauer and a begger, cryed with a piteous noise: O good father Abraham haue thou pietie and compaſſion vpon me, and send Lazarus to diepe but euen the tippe of his fynger in the water, that he maie but euen so muche as ons coole my toungue with one littel droppe and no more, so sore am I tormented in this burnyng fyer. To whom Abraham aunswered. Soonne the coolyng and refreaſhyng whiche thou dooeſt nowe ouerlate make peticion for, thou shouldeſt with refreaſhyng of thy poore neighbour haue purchaced for thy selfe whan thou wer liuyng. But at that tyme thou thynkyng thy selfe well with the present thynges of ỹ worlde whiche thou haddeſt thā, wouldeſt not voucheſalue so muche as with ỹ crummes of thy table to relieue Lazarus beeyng readie to dye for houngre. Knowe thou nowe the course of thynges to bee rightfully chaunged. This muſt thou knowe, (if thou bee diſposed to calle it to thy remembraunce,) that in thy lyfe tyme thou haſt receiued thy gooddes: & Lazarus contrariewyse paſſed ouer all his euils, and myſſehappes in his lyfe tyme. Now altogether turned vpſyde down, he here after manyfolde afflicciōs pacientely ſuffred, is refreaſhed: and thou after all delicious ſenſualitie wherewith thou haſt naughtily taken thyne owne pleaſure, art wooꝛthily tormēted. Thou turnedſt thy face from the Lazare beeyng full of sores, & biddedſt a wai with hym out of thy sighte, wheras for thyne owne parte thou wer all in thy swete sauours and perfumes: and now is he in myne armes, smoothe and clere skynned from top to toe. Thou wouldeſt not voucheſalue to leat hym come within thy house: and I am contente to haue hym sitte in my lappe. Thou diddeſt neither with meate ne drynke refreaſhe hym beeyng in extreme penurie, and nowe is he refreaſhed with eternall reſt whiche knoweth no veracion of houngre ne thirſte. And with what face dooeſt thou at his hande aſke refreaſhemēte

The dogges came also & licked his sores.

And he cried, Father Abrahā haue mercie vpon me.

But now is he cōforted, and thou punished.

of

of coolyng thy mouth: seeyng that he not verai long sens, could obteine no refreashyng at all of thee. In case thou haddest cladde hym whã he was naked, if thou haddest fedde hym whan he was houngrie, if thou haddest geuen hym drynke in his thirst, if, whan he laie without thy gates, thou haddest gathered hym into thy houle, if thou haddest dooen some cure on hym beeyng all full of sores: he would now again obteine some coumforte for thee, and some releasse of thy tormẽtes, and would receiue thee again on his partie into his brotherhood and coumpaignie. Thou wreatched miser, where is now thy fyne sylkes and thy purple: where bee thy perfumes: where be thy feastinges and bãquettynges: where is thy pypyng and daunceyng: where bee so many thy pleasures mixt with ambicion and vain glorie. While thou wer aliue, no kynde of wyne could please thee for beeyng cloied with theim, so great was the deliciousnesse of thy mouth, neither wouldest thou all the whyle so muche as geue a lyttell water to Lazarus beeyng thirstie: and nowe thou canst not obteine, no not so muche as a poore droppe of water to refreashe the scalding heate of thy tõge. In stede of thy galaunte manours whiche thou haddest than, thou haste now the derke doungeon of helle: for thy delicate pastymes, euerlastyng peine: for thy iestynges and songes, continuall weppyng and owlyng. And so muche ẏ more past remedie is your extreme distresse, that an huige great gappyng holle dooeth kepe vs and you in sondre, in sorte, that if any would gooe from hens thither where ye are, and helpe you, thei cannot: nor if any of you would assaie to come vp from theins hither he cannot, now that by the iudgemente of God (whiche cannot bee chaũged,) there is vnto all sortes their due place limited for theim to remaine in. In the lyke season, there was a tyme to refreashe ẏ neighbour by dooyng good turnes and pleasures one man to an other, and to bee relieued the one of the other again: now is it ouer late here to wille or desire, that cannot possibly bee dooen. In thy delicate pleasaunt pastymes thou wouldest nedes bee alone with suche as thou wer thy selfe: but Lazarus, and suche other as Lazarus was, thou wouldest not suffre to come ons in thy coumpaignie. And now art thou again serued of the same sauce for thy labour. Whã Abraham had this spoken, the ryche man beeyng putt of from all hope that hymselfe should obteine any relief, is desirous at leste wyse to prouide some good wayes for certain brethren of his, which he had yet alyue, leste that if thei ledyng their lyues after the same facion should come into the same place, the kelyng of his peine and woe should, by suche coumpaignie beeyng ioyned vnto hym, encreace vnto hym, whereas he was in miserie and extremitie enough alreadie. But he dooeth nowe in vain become an humble suitter, whiche tofore vsed to putte of from hym the lazareman, when the same made muche crouchyng and knelyng vnto hym for succour. If the great derke doungeon (saieth he) bee a lette, ẏ there can no helpe bee ministred or dooen to my self, yet thus muche I praie thee, that thou wilt send Lazarus to my fathers house: (For I haue fyue brethren aliue) that he maie geue warnyng and aduertisemente vnto theim, leste that, in case they folowe my steppes, they shall come hither to bee felowes and partakers here with me of these wofull sorowes and peines that I am in. But rather leat theim relieue the necessitie of the poore with suche gooddes as thei haue, and leat theim not vse their rychesse to the sensualitie of the fleashe, but to the godly deuocion of the mynde, ne leat theim not sette their fansie and loue on suche thynges as for a season are swete and delectable in the worldly lyfe: but on suche thynges as maie purchace reste for euer to endure. Thus saied the ryche man, whom the extreme tormentes whiche he nowe had experience of, made bothe an humble supplyaunte, and also a teacher of others, though it wer nowe ouer late. But after death there is no prayers that will serue: ne yet maie a man haue lycence to geue any warnynge or counsaill. For nothyng haue the dead to

Betwene vs and you there is a great space sette.

Thã he said: I praie thee send hym to my fathers house. &c.

dooe

dooe with the liuyng. Abzaham therefoze made him this aunswere. It is nothing requisite that Lazarus bee foz any suche cause as this called awaie frō his quiete reste. Thy bzethzen, (if they bee disposed to bee honeste men and to doe well,) haue Moses and the pzophetes, leat thē herken to thē. Foz they in their bookes speake vnto all creatures. Than the ryche mā beeyng an hard suiter, and a peticioner that would not bee satisfied, (yet neuertheleſſe ouer late:) saied to Abzaham: O father Abzahā, as foz Moses they wil not heare, no noz the pzophetes neither: but if one of the dead myght come to theim, to bzyng theim sure and perfeict wozde, how soze and gricuous tozmentes tho persones doe here suffre, whiche doe there passe their liues after myne exaumple, whiche all ryche folkes foz the moste parte doe, they will amende & frame theimselfes to better rewle and gouernaunce. Herunto Abzaham said: yea, that thou speakeſt, is the colourable laiyng of excuses of suche persones as are disposed neuer to leaue, ne forsake that they doe naughtily and viciously loue. The autozitie of Moses and of the pzophetes is greatter with thē, then the autozitie of Lazarus a pooze begger should bee. That if they geue no eare ne regarde to theim: truely if one should arise again frō death to life: they wouldenot heare him neither. Than would they fynde stoppes & cauillacions, that it were the walkyng of some ghoste, oz to bee some euill spirite. By these wozdes did the Lozde Jesus couertely geue a nippe to the vnbelief of the Jewishe nacion, who because they did not in verai true dede beleue Moses and the pzophetes, dooe euē yet still at this pzesent crye out against Chzist also, beeyng restozed aliue out of his sepulchze, and now sittyng on the ryght hande of his father, wheras in verai dede they would beleue that hath bee doen, if they had truely beleued Moses and the pzophetes tellyng & shewyng long afoze, that it should so bee. By this parable did Chziste coumfozte hys disciples: who should afterward foz the loue of the kyngdome of heauen endure and abyde many afflictions in this wozlde: and by the selfsame parable dooeth he feare the phariseis, the Scribes, the experte lawiers, the pzieſtes, ỹ headmen, the ryche folkes, the pzoude sozte, the fierce perillous men, & suche as liue to the behouſe & cōmoditie of theim selfes, and no mo: to the ende they myght at leſte wyſe foz feare of punishement (if they would none other wyſe) reformne their vngodly lyfe. Foz otherwyſe it should come to passe, ỹ they shoulde there an other daie bee mocked again: whiche here in this wozlde were mockers and skozners of Chzist, whan he called theim to better waies.

But if one come to them frō the dead, they will repente, &c.

The xvii. Chapter.

¶ He saied vnto his disciples: It cannot bee, but offences will come. Neuertheleſſe woe vnto him thzough whom they come. It were better foz him that a millstone were hanged about his necke, and he cast into the sea, then that he should offende one of these littell ones. Take hede to your selfes. If thy bzother trespaſſe against thee, rebuke him: & if he repente, fozgeue hym. And though he synne againſt thee seuē tymes in a daie, and seuen tymes in a daie turne again to thee, saying: it repenteth me, thou shalt fozgeue him.

The texte.

NOw, so was it decreed by the heauenly father, & so was it expedient foz ỹ saluacion of mankynde, ỹ the pzoude Phariseis should bee offēded with the weakeneſſe of ỹ humain bodye & nature, whiche the Lozde had taken: and that the same Phariseis shoulde punishe hym with affliccion, yea and also shoulde putte hym to death beeyng in fourme of pouertie & of low degree, & bzought in fourme of meaneneſſe & humilitie: & ỹ thei should also be in mīde to shewe neuer a whit moze of mercie

or fauour to his diſciples neither, if thei folowed the ſteppes of their maiſter. But as the vnbelief of the euil diſpoſed & vngracious ſorte, doeth wrappe the godly in afflictiõs: ſo is ỹ patient ſuffreyng which the good mẽ haue in theim, an occaſion of the greater dãnacion to ỹ euil. But yet neuertheleſſe, God vſeth the malice of ſuche, ferre otherwyſe thẽ thei meane it, to ỹ benefite of ỹ wholle world. Jeſus therfore ſaieth vnto his diſciples, emõg whõ was Judas (who was afterward to bee the cauſer & firſt begynner of offenſe, that is too laie of ſlaundre & grutche of conſcience, & an occaſioner to betraie Jeſus vnto death) beyng a mã after the worldly eſtimacion ſelie & of lowe degree. Albeeit ỹ wiekedneſſe of the ſaid Judas made ỹ redẽpcion of the world the ſooner to come, & his dãnable ende was an holſome enſaumple to all creatures. Jt cannot bee auoided nechoſen (ſaieth Jeſus) but ỹ offenſes muſt & ſhal happẽ: but yet is ỹ none excuſe to hym through whoſe defaulte ſuche offence of cõſciẽce ſhal ariſe. For it wer a great dele more expedient for ſuche an one, to be caſt headlõg into the ſea with a great lidger milſtone tied about his necke, then to be an occaſion of ſuche ſlaundre or offenſe to one of theſe that are ſuche litel tendre ones to the worldeward. For thei haue God to be an auenger of their cauſe: who thinketh hymſelf to bee hurted in the ſame litell ones, whan thei are hurted. And a leſſe myſauenture it is for a man to endure puniſhemẽte here in this worlde, (bee it neuer ſo ſharp,) then by offẽdyng the conſciẽces of litelones, whõ God loueth, wilfully to ſeke & procure euerlaſtyng tormẽtes in helle. Beware ye therefore. Jt lyeth not in you to auoide, but ỹ ſuche ſlaundres of conſcience ſhal ariſe: but it is your partes to beware that none ſuche ariſe through your faulte or occaſion. And the beſt waie or meane how for you to auoide that no ſuche offence of conſcience maie bee imputed to you, is, if not onely ye ſhall not geue any occaſion of ſlaundre or offence of conſciẽce to any bodye through your faulte: but alſo if any ſuche thyng bee miniſtred vnto you by others, ye either wype it clene awaie through your myldeneſſe, or elſ ſuffre it with your good exaumple of patience, and in no wyſe dooe the lyke to any of theim again. For ye ſhall haue vexacion and vproares ariſe againſt you, not at the handes of the wieked ſorte onely, but alſo beeyng, as ye are, mortall men made of fraill metalle, there ſhal euen emong your ſelfes many tymes ariſe offences and treſpaces, whiche ye muſt remedie with brotherly and charitable admonicion, whoſe propretee and condicion is, neither to bewraie or diſcloſe the offendour, if there maye bee any reformacion in hym, and yet to haue pardone readie for hym, in caſe he repente and bee willyng to emende. Jf therefore it ſhall by any chaunce happen, that thy brother haue committed any treſpace againſt thee, dooe not wynke at the faulte as though thou kneweſt it not, leſte ỹ leatting it to eſcape vnſpoken of, maie bee to the other an occaſiõ of more boldeneſſe eftſoons to doe the lyke: but plaie thou the feithfull phyſician, that is to ſaie, ſhewe thou hym his diſeaſe with a light chydyng in ſecrete, to the ende he maie bee reformed with beeyng aſhamed of that he hath dooen. He will ſooner heare a frendely man that ſhall tell hym of his faulte, then a troublous or brablyng accuſer, whom he muſt repute and take for an open enemie. For ſuche is the nature of man, for the moſte parte, that he will with a better wille ſette hymſelf in a ſtaigh and quiette by good aduiſe and counſaill, then he will yelde to bee ouertroden with wrong. Jt cannot but appere to bee a great poyncte of lentilneſſe, whan one ſecretely telleth a bodye of his faulte. But he that openly detecteth a man, and requireth to haue hym puniſhed: ſemeth not too bee of any ſuche minde, or wille, to cure his brothers ſore, but rather to notifie and publiſhe the ſame to his diſhoneſtee and open confuſion.

That in caſe thy brother beyng tolde of his faulte by thee, ſhall emende and acknowelage his offence: leat forgeueneſſe bee readie, whiche maie familiarly

and

It cãnot bee but offenſes will come. ꝛc.

neuertheleſſe woe vnto hi through whõ thei come. ꝛc.

Take hede to your ſelfes.

Jf thy brother treſpace againſt thee rebuke. ꝛc.

and louyngly receiue him again, as soone as he is reconrmed: and so ferre bee thou frō ons thynkyng how to redresse it by auengemēte, that thou saue the parties honestie also as muche as in thy power lyeth. That if the same partie thrōugh humain frailtie shal eftsons be fallē in relapse of the same or an other suche lyke offense: yeat although he trespace against thee seuē tymes in a day, and than dooe seuen tymes in a daie repente again, and earnestely applyng himselfe to pacifie thee, shall saie: I haue dooen amysse, I am sorye for it, forgeue me: forgeue thou hym the faulte frō the botome of thy herte. This ientilnesse of forgeuing and releasyng one an others offenses and trespaces, shal after a muche better sorte maintеine peace and concorde emong you, then mutuall requityng of one shrewd turne or displeasure for an other. And if he repente forgeue hym.

¶ And the Apostles saied vnto the Lorde: increace our faith. And the Lorde saied if ye had faith lyke a graine of mustardsede, ye shoulde saie vnto this Sicamine tree, plucke thy selfe vp by the rootes, and plant thy selfe in the sea, and it shoulde obeie you. The texte.

The Apostles, because they well perceyued by these sayinges of Jesus, that faith is the fountaine of all euangelicall vertues, whiche faith the Lorde did so diligentely require in theim as a thyng necessarie if they shoulde bee hable to worke miracles, whiche faith he did so many tymes allow & cōmende yea euen in many alienes too that wer not borne in Jewrie, whiche faith could obtein any manier thyng what euer it were, and thrōugh whiche faith euen their owne selfes also had putte awaie soondrie diseases from men, and had cast out deuils: and because they knewe and remembred wel, ỹ only thrōugh defaulte and want of faith in theim, it had happened, that they coulde not deliuer a certain persone afore, beeyng possessed with a dumme deuill: Albeit one shall not bee a fitte man for the other necessarie preceptes of the ghospell neither, onlesse he haue conceiued an vndoubted faith and truste in his herte: For whan will he despise the sensuall pleasures of this worlde, whan will he poure out his gooddes to bestowe theim on the poore, whan will he releasse and clerely forgeue a displeasure or a wronge dooen vnto him by his brother, whan will he dooe suche persones good, as haue dooen hym the contrarie, whan will he mekely and pacientely take enprisonmente, scourgeyng with roddes, and the peines of death: whiche is not fully and thrōughly persuaded, that he hath an vnestimable large rewarde prepaired for hym in heauen: This thyng, (I saie) because the Apostles well vnderstood, they saie vnto the lorde: Maister, for asmuche as we haue no goodnesse at all but of thee, we praie thee, that thou wilt encreace our faith in vs. The Lorde herupon, as one that well knewe the Apostles to bee as yet grosse and vnperfeict, and to make requeste to haue their faith encreace chiefly for suche a purpose, that they myght haue the more power to shewe miracles: dooeth in dede alowe and ratifie the strength and power of faith, if it bee syncere and pure in a bodye as it ought to bee: but he opened vnto theim, that the same ought to bee coupled with humilitie and sobrenesse of the moste perfeict degree, and that it ought not to bee shewed foorth for vainglorious bosting, but at suche times alwaies as either the preseruacion of the neighbour, or els the glorie of God dooeth at the poincte of some extremitie necessarily require it. And herupon saieth he by a similitude or comparison: If ye haue faith as a graine or corne of mustardsede, whiche is litell in quantitie, and lowe by the grounde, ne putteth not foorth his vertue of bityng the toungue except it bee bruised in some thyng or broken betwene the teeth: ye shall saie to this Sycamine tree, whiche by reason that the rootes are taken of a great wyde coumpace within ỹ groūde, semeth vnpossible by any strength or power to be plucked vp out of his place, bee thou plucked vp by the roote, and bee thou remoued into the sea, there to stande as fast rooted as thou standest here now, & it shall obey your biddyng. Lorde encreace our faith. If ye had faith lyke a graine of mustardsede, &c.

Certes by the graine of mustardsede, ỹ Lord signified himself, who, wherας he shewed and vsed hymself the moste lowest and meanest of all creatures: yet did he hyde within hym a secrete power of the nature of the godhed, which thã & neuer afore vttred it self, whan the graine of his bodye was bruised on the crosse, & was in death (as it wer) buiryed within the grounde. The effectuall strength of this graine wrought in the disciples, wherof thei ought not too haue vsurped any porcion to their owne selfes, as the which wer not the principall autours ne head dooers of the thynges that thei wrought, but onely ministres and seruauntes, assured to bee punished if thei had lingred or slacked to goe through with executyng that wer geuen theim in charge & commission to dooe: and bound to putte ouer all the laude & praise vnto god, if any thyng had or should by meane of theim bee iolyly or royally well dooen.

The texte. ¶ Who is it of you, if he had a seruaunte ploughyng or feding catalle, that will saie vnto hym whan he cometh from the fielde: Goe quickely and sitte down to meate, & saieth not rather vnto hym dresse wherewith I maie sup, and girde vp thy self and serue me, till I haue eaten and dronken, and afterward eate thou and drinke thou: dooeth he thanke ỹ seruaunte because he did the thynges, that wer commaunded vnto hym: I trowe not. So lykewyse ye, whan ye haue dooen all those thynges which are commaunded you, saie: we are vnprofitable seruauntes, we haue dooen that, whiche was our duetie to dooe.

This good lesson afore goyng the lorde did by addyng therunto an other parable, engraue in the hertes of his disciples. Whiche of you (saied he) is a maister so muche for a seruauntes ease or commoditee to dwelle withall, that in case he haue a seruaunte that is a tiller of his grounde, or his hearde to kepe his catalle, will saie to hym byandby as soone as he is come home from his worke out of the fielde: Geat thee yonder, & goe sitte thee down to meate: & willnot rather thus speake: come on, make readie somewhat for me too haue to my supper: and girde thy clothes to thee, and come & awaite vpon me vntill I shall haue taken my repaste of meate and drynke, and than shalt thou take thee some meate and drynke afterward. And yet this notwithstandyng that the said seruaunte did vprightly and feithfully that his duetie was to dooe in the fielde, dooeth his maister vse to geue hym thankes because he hath dooen all that was geuen hym in commaundemente to bee dooen. I thynke not: but he would haue punished hym well and truely in case he had not dooen it. And why so? verily for none other respecte or consideracion, but because they are seruauntes, and euen of duetie oughe all their seruice too their maister, to whom theimselfes and all are due as to the true owener. And as for the thanke and praise of all that euer is dooen, the maister taketh to hymself, who is accoumpted for the dooer of ỹ thynges, whatsoeuer he doeth by meane of theim, who without hym can vttrely dooe no manier good thyng at all. And in lyke manier euen ye too, take not vnto your selfes the glorie of your well dooynges, but onely do ye your feithful labour as your duetie is. And whan ye shall haue dooen all thynges, whiche been enioyned or commaunded you, yet saie ye: Vnprofitable seruauntes we are, what our duetie was to doe, we haue dooen, and no more. For this humilitee shall conserue and kepe the Jewel of feith perfect in you. All the reste of thynges leaue ye vnto your Lorde. Let none of you take into his owne handes as due vnto hym any honour, ne preuente he not the iudgement of the Lorde. He best knoweth his owne tyme: & he will defraude no man of his rewarde. Ye in the meane whyle remember your selfes to bee none other but seruauntes, oughyng all your worke and labour of a bounden duetie.

Whiche of you if he had a seruaunte ploughing. &c

Dooeth he thanke that seruaunt because he dyd. &c.

We are vnprofitable seruauntes. &c.

The texte. And it chaunced, as he went to Hierusalem, that he passed through Samaria and Galilee. And as he entred into a certain towne, there metten hym tenne men that wer lepres.

Whiche

Whiche stood a ferre of, and putte forth their voices, and saied: Jesu maister haue mercie on vs. Whan he sawe theim, he saied vnto theim: Goe, shewe your selfes vnto the priestes. And it came to passe, ꝑ as they wēt, they wer clensed. And one of thē, whā he sawe that he was clensed: turned backe again, and with a loude voice praised God, and felle downe on hys face at his fete and gaue him thankes. And the same was a Samaritane. And Jesus answered, and saied: Are there not tenne clensed? but where are those nyne? There are not founde that returned again to geue God praise, saue only this straungier. And he saied vnto hym: arise, goe thy waye, thy faith hath made thee hole.

And so it befell that as the Lorde was goyng towardes Hierusalem, he made his waie lye throughe the countreyes of Samaria and Galilee. For he had oftentymes a fansie, whā he myght haue any occasion, to take Samaria and Galilee in his waie, ꝑ he might enbraide the inhabitauntes of Hierusalē with their hardenesse of belieuyng, whereas they abhorred ꝑ Samaritanes worse then the heathen, and reputed ꝑ Galileans for more thē half Paganes & miscreaūces. And as he was entreyng into a litel village, there met him tēne men beyng lepres euerie one of theim. Ye maie wel thinke ꝑ by these lepres are signified heretical persons, beeyng within foorth altogether defourmed and corrupted wt eiuill affeccions, ꝑ skynne without foorth spotted & speckled, (as by this reseblaunce to vnderstande,) ꝑ in heretical persones vnpure doctrine altogether entremedleth false thynges wt the true. An infectiue kynde of people and sore to bee abhorred: & therefore be they streightly kept frō coūpaignyng emong men: yet no kynde of sore there is, whiche Jesus dooeth not heale, so ꝑ the diseased come in his sight, and so that the disease bee vttred vnto hym, and perfeicte affiaunce reste in the parties.

These lepres agnised and knowelaged their disease, & therefore they approche not nere to the persone of Jesus, but standyng aferre of, they lifte vp their voice on high, & crye aloud vnto the Lorde. O Jesus our maister haue thou mercie and pitie vpon vs. Jesus hearde their crye (whiche was a good witnesse of their affiaunce in hym) and turned his yes towarde theim. Blissed is suche a crying, as maketh the Lorde earnest to geue eare: and blissed is that castyng of the ye on thē, whiche moueth hym to shewe mercie. But none other aunswere made Jesus vnto theim, sauyng that they should goe their waies, and shewe theimselfes to the priestes. For in the priestes rested the autorite to discerne the lepre from a clene man. They dooe as he bidde th theim, and departe their waies replenished with faith and assured truste in god for their health. And euen in their goyng they wer made all clene. They had euerie one of theim eguall fayeth and affiaunce, but they had not euerye one eguall thankefulnesse of herte for the benefite receiued. The Samaritane only and no mo of theim, whan he perceiued and felt himself plainly in verai dede deliuered from his disease: he made no counsaill of the beneficiall goodnesse of God towardes him, but returned immediately vnto Jesus, glorifiyng god with a loud voice: and fallyng downe prostrate on his face, he laied hymself at the fete of Jesus, wurshippyng him, & geuyng him thankes. But Jesus knowyng well enough, that the benefite of health had come vnto all the tenne, but myndyng to checke the vnthankefulnesse of thē, who did as muche as they coulde in their minde by priuie stealth to enioye so great a benefite, saied: were there not tenne lepres made hole, and nyne of theim where are they become? For the Lorde knoweth none vnthankefull people, and sheweth suche ones to bee vnworthie a benefite receiued, as dooe not geue thankes to hym that hath dooen theim good. For god cannot abyde to haue his benefites kepte secrete in hugger mugger. Whan the Samaritane kept silence beeyng a man not only thankefull, but also full of humilitie & sobrenesse, as one ꝑ was come thither to dooe his owne duetie, and not to accuse any others: Jesus turnyng to the coumpaignie whiche stood round aboute, saied: of al the tenne

Goe, shewe your selfes vnto the priestes, &c

And one of theim, &c. turned backe. &c

Ther are not found that returned &c

hath therenot one beeen found, that would returne backe again, and glorifie God, but this one straungier beeyng a forreiner borne in an other countrey. But it had more becomed the others thus to doe, who because thei be Iewes, vaunte theimselfes to bee true seruers and wurshippers of God. And yet in the veray thyng self this Samaritane passeth their deuout holynesse. And whā the Lord had thus muche saied, he spake to the Samaritane lyng prostrate on the grounde. Arise vp (saied he) and goe thy waies, assured that this my benefite shall continue with thee for euer, whiche benefite thy feithfull affiaunce in me hath purchaced and obteigned vnto thee.

Thy feith hath made the hole.

The texte. ¶ Whan he was demaunded of the Pharisees, whan the kyngdome of God should come, he aunswered theim and saied: The kyngdome of God shall not come with watyng for, neither shall thei saie: loe here, or loe there: For beholde the kyngdome of God is within you.

Now forbecause Iesus had the kyngdome of god oftentymes in his mouth, the Pharisees, (who did not yet vnderstande the kyngdome euangelicall to bee a ghostely kyngdome, but dreamed that it was some other kyngdome, wherein the nacion of the Iewes should haue dominion ouer other nacions,) came vnto hym, & demaunded whā the kyngdome of god should come. But Iesus, who at all tymes whan any mencion was made of the last daye, vsed euen of a custome to aunswer doubtefully, saied: The kyngdome of God will not come after the manier of a worldely kyngdome, in sorte that either the tyme therof, or the place maie bee watched for and espied. For it is not a kyngdome of the bodyes but of the solles, neither doeth it stande by visible maintenaunce, but inuisible. Therefore it shall not bee saied vnto you: loe here, or loe there. For whatnedeth it to awaite for any place, seeyng the kyngdom of God is within you: why dooe ye looke without foorth, for the thyng whiche ye haue within you, and is carried about with you whereuer ye goe, if ye bee so disposed your selfes: Why dooe ye looke for the thyng, as though it wer yet hereafter to come, whiche is alreadie presente: Whereloeuer is a mynde or herte beeyng maister ouer rychesse, sensuall pleasures, dignitee & promocions of this worlde, yea, and finally a contemner of death: whereloeuer is a mynde strong and stout in feith, burnyng in charitee, enspired with the holy ghoste: in that same place is the kyngdome of God. There is now no more to doe, but that ye embrace the thyng whiche is present, leste whan that same daie shall soodainly come, whiche shall make perfeict and shall shewe this kyngdome, it fynde you vnreadie.

The kyngdome of God shal not come with watyng. &c.

The texte. ¶ And he saied vnto his disciples: the daies will come, whan ye shall desire too see one daie of the soonne of man, and ye shall not see it. And thei shall saie to you: see here, see there. Goe not after theim nor folow theim. For as the lightening that appereth out of the one parte that is vnder heauen, and shyneth vnto the other parte, whiche is vnder heauen: so shall the soonne of man bee in his daies: but first must he suffre many thynges, and bee refused of this nacion,

And where the disciples neither did not well vnderstande this, who on their partes also dreamed that the yearthly kyngdome of Israell should bee greatly enlarged: Iesus turnyng vnto thē, did so tempre his woordes, as he might make thē to bee alwaies readie against the last daie of iudgement, and yet take awaie from theim, the carefull searchyng of the tyme whan it should bee, and might rather arme thē to the tempeste of the crosse euen than alreadie veray nere approchyng. The tyme (saieth he) vndoubtedly shall come, whan ye shall desire to haue the fruicion of the sighte of the soonne of man, but euen so muche as for one daies space, (wheras now that he is presente, many an one dooe set naught by hym:) and yet ye shall not haue your wisshe ne desire.

And

And yet shall there not want some persons, who flatreyng ỹ earnest fainnesse of men, shall attempte and make somewhat a dooe to shewe hym as though he wer present, saiyng: loe here, loe there: but geue ye no credite to suche manier prophetes. If thei shal saie: Here he is emongst vs, goe not ye: if thei shal saie: loe yonder he is a ferre hens, gooe ye not thither to folowe theim. Leat your belief bee to credite suche thynges, as ye see to haue been told and spoken afore by the holy prophetes, and to be now at this present fulfilled. This onely one thyng it was not goddes pleasure, that it should bee made open to ỹ worlde, and therefore it pleased hym not, that the tyme therof should bee knowen afore hande, because it is so most expedient for the health and saluacion of all men, whom his will and mynde is, that thei bee in a readinesse against all tymes and houres. Therefore lyke as lightenyng soodainly flashyng foorth, dooeth shewe his fierie brightenesse from one syde of the aier as ferre as the other syde against it, before ye haue any perceiueraunce that any suche thyng is to come: so shall the cummyng of the soonne of man bee, (certes with no small glorie: but yet vnlooked for) at suche a daie as hymself and no mo knoweth, & will in any wyse haue thesame to you vnknowen. But his maiestee he shal not shewe foorth, before that he shall haue throughly fulfilled the dispensacion of his lowenesse and humilitee. For the waie to the brightenesse of the kyngdome of God, must first bee shewed: and the doore of the kyngdome of heauen must first bee opened, that men maie entre in. Otherwyse to a verai small benefite or commoditee should the kyngdome of God come, for suche persones partes, as haue not prepared theimselfes to thesame. Than ere the maiestee shall shewe it self, whiche ye dooe affectionately desire before the due tyme, the soonne of man must suffre many thynges, and must bee condempned of this nacion: too the ende that as in a fier first mounteth the smoke, & than afterward shooteth vp the flame: so maie the glorie of god more clerely shewe forth it self, after the open shame and reproche of this worlde.

And they shal saye to you, se here, &c.

But Iesus must he suffre many thynges, &c.

¶ And as it happened in the daies of Noe: so shall it bee also in the daies of the soonne of man. Thei did eate and drynke: thei maried wiues and wer maried, euen vnto that same daie that Noe went into the Arke: & the flood came and destroied them al. Lyke wyse also as it chaunced in the daies of Lot. Thei did eate, thei dranke, thei bought, thei solde, thei planted, thei builded. But euen thesame daie that Lot went out of Sodome, it rained with fier and brimstone from heauen, and destroied theim all. Euen thus shal it bee in the daye, whan the soonne of man shal appere. At that daie, he that is on the house toppe & his stuffe in the house, leat hym not come down to take it out. And leat not hym that is in the fielde, turne backe again to the thynges that he leaft behynd. Remembre Lottes wife.

The texte.

But that the saied daie maie not take a man tardie, the remedie and prouision is ealie, if euerie one so prepaire himself to bee in a readinesse, as though thesame daie wer euen now euerie momente cummyng at hande. But men beyng wedded vnto the worlde, will promisse and waraunte theimselfes of a longer daie ere it come, yea or that suche a daie will neuer come at all, & beyng careless by reason of suche hope, thei wil idlely geue theimselfes to their owne lustes and appetites. Therefore thesame chaunce shal come in the daies of the soonne of man, whiche happened in the daies of Noe. Thei tooke wiues and thei gaue out their daughters to mariage, as though the floudde, which was differred for a tyme, would not haue come at al. But the euil misaduenture came soodainly vpon theim & tooke theim tardie. Onely Noe with a fewe mo was saued by meane of the Arke. The residue perished euerie one of theim. And euen a muche lyke sighte also there was to bee seen in the tyme of Lot: for because there was some delaie made of goddes vengeaunce, thei conceiued an opinion, that it should bee vnpunished, whatsoeuer synne thei committed. And therupo beeyng void of all care, thei eate and dranke, thei bought and solde, thei plãted

As it happened i the daies of Noe. &c. Gene. viii. b Mat. xxiii.

Lykewyse also as it chaũced in the daies of Lot. Gene. 19. f.

& set trees, thei made buildynges. But the stroke & vengeaūce of God lighted soodainly vpon theim also, whan thei wer all void of care, & thought nothing vpon it. For the self same daie, whan Lot forsooke the citee of Sodome, and departed his waie thens, it rained down fier and brimstone from heauen, and soodainly destruied theim all. And euen the verai same thyng to see to, shal there bee in the worlde, whan the sonne of man shal soodainly shewe foorth his maiestee. Whansoeuer that daie shal growe & come fast vpon the worlde, leat all care of worldly thynges be shaken of. Leat euerie man in the present perille no more but looke for sauyng himself to escape as he maie. Therfore whōsoeuer that same daie shal fynde in ỳ house toppe, al his gooddes leaft beneath in his house, leat him not goe down to take awaie with him such gooddes as he hath there: but leat him onely thinke vpō sauing of himself. Sembleably if ỳ saied daie shal by chaunce soodainly fynde any manne abrode in ỳ fielde, leat him not flee home to escape it: for ỳ peril shal come ouer fast vpō him, to leat him haue any tyme of laisure at al. Euerie bodye as he shall bee found, euen so leat hym with rennyng awaie as fast as he can, saue his life. Calle ye to remēbraunce what chaunced vnto Lottes wyfe. She did no more but turne hir to looke backe, & perished immediately, so ill doeth ỳ swift stroke of the saied ciuil suffre any more delaie or tariaunce at all. Suche an one what euer he bee, shalbe the more safe from the perill, as shalbee lighter burdened then an other to flee.

At that daie he that is on the house toppe, &c.

remēbre Lottes wife.

The texte. ¶ Whosoeuer will goe about to saue his life, shall lose it: and whosoeuer shal lose his life, shall saue it. I tel you: in that nighte there shalbee twoo in one bedde, the one shal bee receiued, & the other shalbee forsaken. Twoo shalbee a grynding together, the one shalbee receiued, and the other forsaken. Twoo in the fielde: the one shalbe receiued, and the other forsaken. And thei answered, & saied to him: where lorde? He saied vnto theim: whersoeuer the bodye shall bee, thither will also the eagles bee gathered together.

And at that houre or daie, to goe seke or prouide suche thynges, wherwith we commonly vse to sette a sure staigh for our life to come, as, (for exaūple,) apparel, money, dwellyng places or suche other thynges, shalbee none other but castyng awaie & lesyng of the life. But suche an one as castyng awaie frō hym all pestreaunce and heauie carriage, shal not regarde the helpes & staighes of this present life, but shal leat thē goe: suche an one shal bee sure to winne life. For at that daie there shalbe no laisure ne space to thynke of the life of ỳ bodye, whan the life of the solle shall turne in the whele of beeyng in hassard and ieoperdie. Neither gooddes, ne place, ne this or that kynde of liuyng, shall in that peril saue any man: but a mynde that is ready to depart awaie hens. For of twoo persones beyng as nere together as is possible, sodainly shall the one bee taken to life, & the other shalbe leaft behynd to damnacion. Thus muche I tel you to abide vpon. That night in whiche the sōne of man shal come, there shalbee twoo persones liyng in one bedde, & theim twoo shal the diuersitee of rewarde soodainly parte in soondre. For the one shalbe taken vp to euerlasting blisse, and the other shalbee leaft behynd to endlesse damnacion. There shalbee twoo persones grynding in one mille: of whiche the one shall bee taken, and the other leaft behynd. Twoo persones shalbe at their housebādrie labouryng in the fieldes: one of theim shalbee taken vp, the other shallbe leaft. Whan the disciples heard al this as it had been half in a dreame not vnderstādyng what it ment, thei saie vnto Jesus: where maister? Thei wer still in a dreame of the fleashe, and seke to knowe the place of this kyngdome: Than Jesus mindyng vnder a derke couert to signifie vnto theim, ỳ the holy people, whersoeuer thei shall bee found, shall not bee disseuered from the Lorde, answered: where soeuer there shalbee carian, thither will the Eagles also drawe and gather together. It forceth not in what place ye be, so that ye be with me, whiche am the feder of your solles, and doe fede theim with myne owne selfe, who am the foode of endelesse felicitee.

In ỳ night there shall bee twoo in one bedde, &c.

Whersoeuer the bodie shal bee, thither will also the Eagles bee gathered.

The.

The. xviii. Chapter.

¶ And he put a footh parable vnto theim, signifiyng that men ought alwaies too praie and not to be wery, saiyng: There was in a certain citee a iudge, whiche feared not god, neither regarded man. And there was a certain wedowe in thesame citee, & she came vnto him, saiyng, auenge me of myne aduersarie. And he would not for a whyle. But afterward he saied within hymself: Though I feare not God, nor care for mã, yet because this wedowe is importune vpon me, I wil auenge hir, leste she come at the last and raill on me. And the Lord saied, heare what the vnrighteous iudge saieth. And shal not god auenge his electe whiche crie day & night vnto hym, yea though he differre theim? I tell you that he will auenge theim, and that quickely. Neuertheleste, whan the soonne of man cometh, shal he synde feith on the yearth? The texte.

And forasmuche as the laste ende of the worlde, beeyng at hande, there shal arise moste grieuous persecucions against the godly, in somuche that if it may possibly bee wrought, euen the verai elect & chosen persones shalbe seduced, (albeit in verai dede the insaciable peruersnesse of ỹ euil doeth neuer at any tyme surceasse to bee cruell & full of tyrãnie against the good:) the Lord Jesus teacheth his disciples and seruauntes, that in al their aduersitees thei shall from none other place alse helpe or succour, but at the handes of God: neither goyng about any auengemente in the meane whyle, nor defendyng one displeasure receiued, with dooyng an other for it. That if God dooe not at the first houre deliuer theim frõ affliccion: yet must thei not therefore surceasse from praiyng. For he wyll vndoubtedly heare the prayers of his seruauntes, when opportunitee of tyme shalbee, and the delaiyng therof shall turne to the benefite of the Godly: yea, and so muche the more grieuously shall the vngodly bee oppressed, as thei had perswaded theimselfes, that whatsoeuer thei did therin, thei should dooe it, and no man to saie blacke their iye. This lesson did the Lord Jesus with suche a parable as hereensueth enpziente in the hertes of his disciples & seruauntes. There was (saieth he) in a certain citee, a certain iudge or gouernour, beeyng bothe a wicked man, and also void of all shame & honestee, as one that neither stood in any feare of God, ne had any reuerence towardes any mortall man. His wickednesse made hym in case that he feared not God: & his great power brought hym too the poynte that he would shewe no reuerence too man. And so it was, that in thesame citee there was a certain wedowe, who beyng sore oppressed of her aduersarie, went vnto the saied high iudge, in whose handes rested the highest power, and she praied hym of his helpe & aid agaynst the violent oppression of hir aduersarie. Sir (saieth she) my matier is veray good and true, and yet am I ouertroden through the rychesse and frendeship that myne aduersarie hath in your courte. I am a poore wedowe and alone woman destitute of frẽdes. I praie you see a redresse in the cause of my right against ỹ violẽce of myne aduersarie. Where he was often tymes thus spoken to by the wedowe: yet neuertheleste a long tyme he would not bee acknowen of the matier, nor would not helpe the wedowe, wheras suche great power is geuen to certain men euen for suche a purpose onely, that thei should be helpers and succourers of orphanes, of wardes beyng in nonage, of wedowes, & of poore folkes, against the riche men & mainteiners of brableyng matiers. At the last whan she would make none ende of criyng vpon hym, the iudge begoonne thus to thinke within hymself. Although I neither stand in feare of God, ne beare any reuerence to any man aliue: yet because this wedowe is importune

That men ought alwaies to praie, &c

There was in a certain citee a iudge which feared not God, &c.

And he would not for a whyle.

Though I feare not god &c.

portune vpon me with hir vnsaciablenesse in that she will not bee aunswered, I will helpe to ridde hir frō the oppression of hir aduersarie, not for any good mynde that I beare hir, but leste she will els at length come again, and beyng so many tymes shaken of, will with hir raillyng sette a great blurre on myne honestee and good name, in that I occupiyng the roume of the chiefe iustice and iudge in this citee, haue yet neuertheless wilfully and stiffely leat a wedowe bee without helpe or redresse, whan she was wrongfully ouertroden. Whan Iesus had thus told out all this parable, he saied byandby after it: Dooe ye heare what this iudge saieth, beeyng bothe an vngodly man, & an ill disposed. Beeyng ouercomed with the importunitee of praiyng and entreactyng, he holpe the wedowe: and God who is moste iuste, and mercifull towardes his elected, beeyng called vpon with nightly and also daily praiers and criynges, will he weaxe deafter and deafter, and not delyuer his seruauntes from the violence of suche as oppresse theim, but will with a slowe & a paciente mynde, suffre theim to bee oppressed with afflictions and neuer see any auengemente ne redresse therof. Nai, this I saie vnto you to bee bold on: he will not suffre it to bee so: but either he wil conuerte their hertes, in sorte that their wille beyng chaunged, thei shall ceasse to dooe you any more affliccion, or els he will take awaie from theim habilitee and power to dooe harme, or els suche as bee his elected, he will for altogether quickely delyuer from all eiuil, & remoue theim to a place of rest euerlastyng. Iwys whan that same last daie of iudgemente shall bee once come, now shall neither Satan, nor his weorkyng tooles the ill men, bee of power any thyng to doe againste those, whom God hath specially chosen aside to bee partakers of his kyngdome. For whan the wickednesse of the eiuill sorte shall bee weaxen so high, that it can growe no higher: than shall the soonne of man, so dainly come, and in verai dede sooner shall he come then the eiuill men thynketh for. But at the tyme whan the soonne of man shall come, shall he (trowe ye) fynde feith vpon the yeatth? For aswel the multitude as also the peruersenesse of eiuill persones shall bee so great, that feith shall remaine perfect & whole but with a fewe. yet notwithstanding with whom soeuer that same constaunt feith and trust in God shall bee found the same persones shall bee delyuered, God beeyng the auenger of their cause.

And shal not God auenge his electes.

Neuertheless whan the soonne of mā cometh. &c.

The texte. ¶ And he tolde this parable vnto certain whiche trusted in theim selfes that thei wer perfect, and despised other. Twoo men went vp into the temple to praie: the one a pharisee, and the other a publicane. The pharisee stoode and praied thus with hymself: God I thanke thee that I am not as other men are, extorcioners, vniust, aduouterers, or as this publicane. I fast twyse in the weke. I geue tythe of all that I possesse. And the publicane standyng a ferre of, would not lift vp his yes to heauen, but smote vpon his brest, saiyng: God bee thou mercifull to me a synner. I tell you: this man departed home to his house iustified, more then the other. For euerie one that exalteth hymself, shall bee brought lowe: And he that humbleth hymself, shall bee exalted.

So with the parable afore goyng he putte suche people in a feare, as beeyng openly wicked, wer daily scourges vnto the godly. But there was a pharisaicall sorte of righteous men, puttyng their truste in their owne weorkes, and presumpteously takyng vnto theim selfes the laude & title of righteousnesse by the same weorkes, wheras no creature is iust afore God: and suche did not onely stande in their owne conceipte s lyke fooles, but also in comparison of theim selfes despised others, as synners, wheras the humilitee of the others is more acceptable before God, then the weorkes of any suche. The Lorde Iesus aswell against persones of suche pharisaicall righteousnesse, as also to the coumforte of synners from the botome of their hertes mislykyng theim selfes, putte foorth suche a parable as here ensueth.

So it

So it befell that twoo certain perſones went vp into the temple for to
praie, of whiche perſones the one was a Phariſee, and the other a Publicane. Twoo men went vp into the temple to praie. &c.
The Phariſee ſtādyng nigh to the propiciatorie or mercieſeate, as if ye ſhould
ſaie in Engliſhe, the high aultare: Like one that was woorthie to talke with
God euē at his verai elbowe, praied in this ſorte within hymſelf. I thanke thee
o God, for that I am not lyke vnto other men, whiche lyue by robbyng
and ſtealyng, whiche encreace their ſubſtaunce by fraude and guyle,
whiche pollute other maried mennes beddes with aduoutrie, or finally,
whiche bearyng offices of infamie and ſlaundre, dooe piele the people of
God for their princes pleaſure, of whiche ſorte this publicane here is one. I doe
not geue my ſelf to exceſſiue eatyng and drinkyng as the moſte parte of people
dooe, but I faſt twyſe in the Sabboth, that is to ſaie, twyſe euerie weke, and
ſo ferre am I from defraudyng of any bodye, that I geue cōtinually the tenth
parte of al my gooddes in almes to the poore. This was ỹ manier of praiyng
of this the ſwellyng proud phariſee, who although he recited thynges that
were true, and gaue thankes to God: yet euen in this verai poynte he diſpleaſed
the iyes of god, that he lyked hymſelf well, plaiyng the flaterer to warde hym-
ſelf, and full of diſpitefull woordes againſt the neighbour. The Publicane
contrarie wyſe altogether miſlykyng hym ſelf, becauſe his conſcience yelded And the publicane ſtādyng afarre of, would not lift vp his iyes, &c. God beethou mercifull to me a ſynner.
hym guiltie of many ſynnes, ſtood afarre of from the holy thynges, ſo muche
aſhamed and repentaunt in hym ſelf, that he durſt not ſo muche as lifte vp his
iyes to heauen: but he knocked his breſt, ſaiyng: O God bee thou mercifull
vnto me a ſynner. The Phariſee did no more but geue thankes, as one that
thought hym ſelf to want nothyng vnto perfeict godlyneſſe: neither doeth he
confeſſe any offēſes, wheras euē in this verai praiyng he did moſt grieuouſly
ſynne, makyng bauntes of his owne dooynges, and deſpiſyng one that was
penitent, a proud preſumpteous praiſer of hymſelf, and a raſhe accuſer of the
neighbour. The publicane on the other parte maketh no reherſal ne mencion at
all of his well dooynges. He onely acknowelageyng his euils, knocketh his
breſt, that knewe what ſtate it ſtoode in, and lamentably calleth for the lordes
mercie. Wyll ye knowe the ende of theſe contrarie maniers of praiyng?
The ſaid publicane who had come a ſynner into the temple, went his waye I ſaie vnto you: this mā departed iuſtified more then ỹ other.
home more righteous in the ſighte of God, then that ſame phariſee who
thought hymſelf a man of moſte perfeict iuſtice. For whoſoeuer magnifieth
hym ſelf in his owne mynde, ſhall bee caſt down in the ſight of God. And
whoſo caſteth hym ſelf down in his owne herte, ſhal be exalted on high in the
ſighte of God.

¶ Thei brought vnto hym alſo young children, that he ſhould touche theim. When The texte.
his diſciples ſawe it, thei rebuked theim. But Jeſus (whan he had called theim vnto him)
ſaied. Suffre children to come vnto me, and forbyd theim not. For of ſuche is the kingdome
of God. Verayly I ſaie vnto you: Whoſoeuer receiueth not ỹ kingdome of God as a childe,
ſhall not entre therin.

And beholde, an other occaſion, whereby for the Lord to commende vnto
vs humilitee and ſoftenes coupled with ſimplicitee and plainneſſe. Mothers
brought their younge babes vnto Jeſus, to the entente he ſhould touche theim
and bleſſe theim: thynkyng that it ſhould come to paſſe that the ſame chyldren
ſhould by that meanes bee in the more ſafetie from ſuche chaunces & diſeaſes,
as that age is commonly woont to bee in daungier of. The diſciples, whan
thei ſawe the thyng, rebuked the weomen, becauſe thei did with ſuche trieſling
matiers trouble the Lorde, hauyng otherwyſe (as thei thought) his handes
full enough of buſineſſe alreadie. But Jeſus, although he knewe all thiſſame
to bee dooen by his ſayd diſciples of a certain good diligence, declaryng their
readineſſe to dooe their duetie towardes hym, yet to exprelle vnto vs an ex-
aumple

aumple of ſimplicitee, of humilitee, and of innocencie, and all vnder one to geue a leſſon vnto paſtours, that thei ought not to deſpiſe any bodye, be he neuer ſo meane or ſo weake, he called his diſciples together vnto hym, & ſaied: Suffre ye the childrē to come vnto me, nor benot againſt it, that thei maie be brought vnto me, for vnto ſuche belongeth the kyngdome of God. Leat an exaumple be ſhewed forth vnto all creatures, that thei maye vnderſtande to what degree of perfeccion thei ought to growe. Theſe litell ones knowe no facions of clokyng ne counterfaictyng, thei are not acquainted with pryde ne haulteneſſe of looke, thei knowe not the waie to ſtrieke again whan thei are ſtrieken, thei can no ſkil to geue reuiling woordes again, thei knowe not what auarice meneth, thei can no ſkill of ambicion, it is mere innocencie that is in theim, it is mere ſimplicitee without any fraude or guile. This woorde I ſaie vnto you too truſt vnto: the kyngdome of God receiueth none, but ſuche as bee reforged and chaunged accordyng to this paterne. Therefore onleſſe a man come to the doctrine of the ghoſpell with the lyke ſimplicitee that theſe childzen are of, he ſhall not entre into the kyngdome of God.

But Jeſus ſaied: Suffre the childrē to come vnto me

Whoſoeuer receiueth not the, ꝛc.

The texte.

¶ And a certain rewler aſked hym, ſaiyng: Good maiſter, what ought I too dooe too obteine eternall life? Jeſus ſaied vnto hym: Why calleſt thou me good? None is good ſaue God onely. Thou knoweſt the commaundementes: Thou ſhalt not committe aduoutrie: thou ſhalt not kill: thou ſhalt not ſteale: thou ſhalt not beare falſe witneſſe: honour thy father and thy mother. And he ſaied: all theſe haue I kept from my youth vp. Whan Jeſus heard that, he ſaied vnto him: yet lackeſt thou one thyng. Sell al that thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſoure in heauen, and come folowe me. Whā he heard this, he was ſorie, for he was verai ryche. Whan Jeſus ſawe that he was ſorie, he ſaied: With what difficultee ſhall thei that haue money, entre into the kyngdome of God: it is ealyer for a camell to goe through a nedels eye, then for a ryche man too entre into the kyngdome of God. And thei that heard it, ſaied: And who can than bee ſaued? And he ſaied: The thynges whiche are vnpoſſible with men, are poſſible with God.

Than again came there vnto Jeſus one of the great ſtates and the headmen, as one that ſhould bee euen in verai facte a plain declaracion, what it ment that Jeſus had ſaied cōcernyng the ſtate of chyldzen: And thus ſaied the great man: Good Maiſter what maie I dooe to atteigne euerlaſtyng lyfe? Than Jeſus willyng to notifie that this ſurname, Good, ſerueth to none, but to God onely, who of his veray propre nature is good, aunſwered him thus: Why doeſt thou call me good? None is good, ſauyng God onely: not for that the lorde dooeth not ackno welage the ſurname of Good, as due vnto hym, as touchyng that he was God: but becauſe the ſaid ryche man attributed the woorde Good vnto Jeſus, as beeyng a man, yea and woulde peraduenture haue taken it to hym ſelf too, if any ſuche occaſiō had come in place: He therfore did not after a right ſorte calle Jeſus good, whom he did not yet beleue to bee god. And for this cauſe did the lorde at that tyme refuſe the honour of this title, becauſe he well vnderſtood the demaunder of the queſtion not to bee vttrely void of ſwellyng pryde, as one that thought hym ſelf to abounde in many good weorkes. And Jeſus becauſe he would ſhewe forth the mannes ſore, ſaied: Thou knoweſt the preceptes of Moſes lawe, that is to wete: Thou ſhalt not kyll: thou ſhalt not committe aduoutrie: Thou ſhalt not dooe theefte: Thou ſhalt not beare falſe witneſſe: Honour thy father and thy mother. To theſe woordes ſaied the other, as one mindyng to beare awaie a praiſe & commendacion of perfeict righteouſneſſe: All theſe poynctes euerie one of theim, haue I duely kept euen from the beginnyng of my youth.

Goodmaiſter what ought I to dooe. ꝛc.

Why calleſt thou me good ꝛc.

Thou knoweſt the commaūdemētes.

This ſaiyng was not ferre from that ſaiyng of the Phariſee aboue ſpecified: but it was a great dele ſhort of the ſimplicitee of the young chyldzen laſt afore declared. One faulte therefore there was opened hereby, but

there

there was an other prime faulte hidden besydes also, whiche made hym vnapte for the kyngdome of God. Jesus therefore because he would discouer the other faulte too, saied: Thou lackest one poynct yet. That if thou wylt entre the kyngdome of the ghospell, goe thy waies, selle all that euer thou haste in thy possession, and by distributyng it abrode in almes to the poore, laie vp a treasoure for thy selfe in heauen. That dooen, beeyng free, and rydde from all lette and encombreaunce, come than, and folowe me. The saied demaunder whan he had heard these wordes, was stryeken with great sorowe, for he was exceedyng ryche. He was not yet reduced nor brought to the paterne of a young chylde, forasmuche as the loue of rychesse had possessed his herte. Than Jesus seeyng hym to departe an heauie man, who did in suche sorte sue for to come to ỹ blisse of the kyngdome of heauen, that yet neuertheless he could not contemne the rychesse of this worlde: turned to his disciples, and as one beeyng in a great meruaill, he saied: Howe hardely shall those whiche are heauie ladē with the burden of rychesse, entre into the kyngdome of God through the narowe gate. For an easier thyng it is for a camel to perce through the ye of a nedel, thē for a ryche man to entre the kyngdome of God. The disciples beeyng with these woordes sore troubled in their myndes, saied: If no ryche man dooe entre thither, who than can bee saued: for one shal fynde but a fewe persones, but either they haue rychesse or couet to haue. But he recoumforted the dismaiyng of his disciples again, saiyng: The thyng whiche with men is vnpossible, is possible enough with God. It is not of mannes power to despise rychesse, and suche other commodities as folowe at the taille of rychesse. But this strength and stoutenesse of herte dooeth God geue vnto suche as through simple and vnfeined beliefyng dooe shewe theimselfes apte for to receiue his gyftes. And he is with God no longer taken for worldely ryche, whosoeuer hath laied awaie from hym the loue of money, and in suche wyse possesseth his money, that he wyll with all his herte leaue the same, as often as respecte of health and saluacion euerlastyng shall require it.

Selle all that thou hast. &c.

He was sory for he was verie ryche.

It is easier for a camels to gooe through a nedels ye. &c.

The thynges whiche are vnpossible. &c.

¶ Than Petur saied, Loe we haue forsaken all and folowed thee. He saied vnto theim, Verelly I saie vnto you, there is no man that hath forsaken house, either father or mother, either brethren, or wife, or children (for the kyngdome of goddes sake) whiche shall not receiue muche more in this worlde, and in the worlde to come, lyke euerlastyng.

The texte.

Of these woordes the Apostles conceiue a good hope, the more parte of whom had leaft altogether whatsoeuer it was that they wer owners of tofore. Therfore in the behalfe of theim all speaketh Petur, saiyng: Loe we haue leaft al, and haue folowed thee, we haue perfourmed euen the same poynct also, whiche thou diddest earnestely require of the ryche man. Thā although it was but a verai small porcion that Petur and Andrewe had leafte (albeeit if they had had more, more woulde they haue forsaken:) the Lorde counneth theim thanke for their readinesse in that thei had so dooen, and because they shoulde not nede to repente theim of that thei had dooen, sheweth that great gaine it is, to haue lost worldely rychesse for the kyngdome of God. For in lieu and place of transitorie and vyle thynges by theim contemned, bothe here in this worlde the mynde and solle is enryched with goodes heauenly, and also in the worlde to come endelesse felicitie is repaied for theim. Than furthermore herupon thus saied the Lorde. This I auouche vnto you for a matier not to bee doubted of: not to you onely shall it turne to great gaines in the ende, to haue leafte for my sake the littell slender possessions that ye had: but also, whatsoeuer persone shal for the respecte of the kyngdome of God forsake either house, or father, or mother, or brethren, or wyfe, or children: he shall bothe in this present lyfe receiue muche mo thynges and also better then he leaft: and moreouer in the worlde to come he shall receiue lyfe euerlastyng.

The texte, Jeſus tooke vnto hym the twelue, and ſaied vnto theim: Beholde we goe vp vnto Hieruſalem, and all thall bee fulfilled, ỹ are wryten by the prophetes, of the ſonne of man. For he ſhall bee delyuered vnto the Gentiles, and ſhall bee mocked, & deſpitefully entreated & ſpetted on: and whan they haue ſcourged hym, they will put him to death. And the thirde daie he ſhall aryſe again. And they vnderſtood none of theſe thynges: And this ſaying was hidde from theim, ſo that they perceiued not the thynges whiche are ſpoken.

After that he had with theſe ſayinges ſome what lifted vp and chered the hertes of his diſciples again: he tooke with him the twelue apoſtles, whō it was not behouable to bee ignorraunt of any thyng whiche were wrought & doen for ỹ redēpciō of mākynde. And now beginneth he euē ſomewhat opēly and plainly to beate the matier into thier heades cōcernyng ỹ death which he ſhould at Hieruſalem wetingly & willingly dye, accordyng to the forſayinges of the prophetes. For he knewe verai wel ỹ they ſhould bee verai ſore diſmaied & diſcoūforted wt the death of their maiſter, & for that conſideracion he dooeth often beate this tale into their heades, to the ende ỹ at the laſt it maie bee engrauē in their hertes, & that by a litell and a litell, they might bee enured to abyde the matier, whiche as yet their eares abhorred to heare mēcioned or ſpoken of. And verailly this was none vnbeliefe in theim, but a certain earneſt loue ſtrongly worckyng in thē towardes their maiſter. Generally therfore frō the coūpaignie, he begoonne to open vnto theim, ỹ the tyme of his death did now approche. Beholde (ſaieth he) we are now goyng vp towardes Hieruſalē, & there ſhall all thinges bee accompliſhed ỹ haue been wryten by the prophetes concernyng the ſonne of man. For he muſt bee deliuered into the handes of the Gentiles, and of theim ſhall he bee ſcorned and ſcourged, and ſpetted on. And after that they ſhall haue ſcourged hym, and ſhall haue miniſtred vnto hym all kyndes of reproche and vilanie in wordes, they ſhall in fine put hym to death: but he ſhall aryſe again the third daie from death to life. But this talke, becauſe it was nothyng ſwete ne pleaſaunt, couldе in no wyſe ſinke in to the Apoſtles ſtomakes: (as commonly we are hard of belief in ſuche matiers as we would not with our good willes haue to bee true.) And they couldein no wiſe perceiue the myſterie of the croſſe, wherhence redempcion and ſaluaciō ſhoulde by a newe found conueighaunce of God, come forth and iſſue vnto ỹ worlde. They had no luſt ne fantaſye to believe that a man whom they loued ſo entierly ſhould dye of ſuche a violent kynde of death: neither couldе they poſſibly believe it lykely, that ſuche an one ſhould bee put to death by the handes of the wicked, as was hable to doe ſuche woonderfull actes, and whiche had ſo many tymes eſcaped out of the handes of ſuche as had attempted to aſſaill him & faſten vpon him: and finally they doubted not, but that it might bee afterward an eaſier thyng for him to bryng to paſſe, not to dye at all, than to reuiue again from death, as he ſaied he would, yea and they thought it better not to dye at all, then after death to bee reſtored to life again.

All thinges ſhall bee fulfilled whiche are wryte by ỹ prophetes, &c

And although they couldе not doubte of their maiſters trueth in his wordes: yet did they in this manier flatre their owne affections: and they enterpreted that in theſe wordes of Jeſus there laie priuely hidde ſome figurate & myſtical manier of ſpeaking, ſuche as the lorde did of a ſpecial propertie ỹ was in him verai muche & oftē vſe to bryng in, beguilyng by meanes of that ſame coulourable ſpeakyng, not only ỹ people, but alſo ỹ verai apoſtles ſelfes: as (for exaūple) whā he willed thē to beware frō ỹ leauē of the phariſeis: whan he aunſwered ỹ he had an other kynde of meate whiche he houēgred for: whā he taught thē for a leſſon, ỹ a camel myght ſooner paſſe through a nedels eye, then a ryche mā entre into the kingdome of heauen: whan, (ſignifiyng ỹ his doctrine muſt be receiued and conueighed throughly into the verai bowelles of the ſoule,) he ſaied that no man ſhould haue life in tyme to come, onleſſe

the

the same shoulde first eate his fleashe, and drynke his bloud: And finally whan he promised that hymselfe woulde within three daies space reedifie the temple, after it wer destruied by the Jewes, with suche suspicions and coniectures as these, did the Apostles flatre their affeccion, and in dede heard the woordes of Jesus, but thei heard theim as it had been halfe in their slepe, but as for ỳ pith and effectuall menyng of the woordes, they did vttrely not vnderstande. And this was dooen as the state of the tyme than required, by ỳ Lordes permissiõ and suffreaunce, to thend, partely that they might by a litteli at once better and better bee enured to the thyng, which should afterward bee incomparably bitter vnto theim, and partely because thei should not before the tyme scattre thẽselfes abrode by fleyng from their maister, by whose communicacion they wer yet in many matiers to bee schooled. They could not yet throughly see ne perceiue the priuities of goddes worckyng and conueighaunce, because they had the iyes of their mynde in manier sterke blynd with muche foggie derkenesse.

The texte.

¶ And it came to passe, that as he was come nigh vnto Hierico, a certain blynde man sate by the waies syde beggyng. And whan he heard the people passe by, he asked what it ment: And thei said vnto hym, that Jesus of Nazareth passed by. And he cried, saiyng: Jesu thou soonne of Dauid, haue mercie on me. And they whiche went before, rebuked hym, that he should holde his peace. But he cryed so muche the more, thou soonne of Dauid, haue mercie on me. And Jesus stood still, and commaunded hym to bee brought vnto hym. And whan he was come nere, he asked hym, saiyng, what wilt thou that I do vnto thee? And he saied: Lorde, that I maie receiue my sight. And Jesus saied vnto hym, receiue thy sight, thy feith hath saued thee. And immediately he receiued his sight, and followed hym praisyng God. And all the people, whan they sawe it, gaue praise vnto God.

But yet muche more wer the others dymme of sight, whiche wer of lesse familiaritie with the Lorde. For the fountaine of health is the knowyng of Jesus. For to know him, is to haue perfeict sight. Feith is bright light, ỳ yearthly desires and lustes of this worlde are derkenesse. And beholde a casual chaunce, whiche maie laye plain before our iyes, howe we maie see Jesus: & in one blynd man is set foorth an exaumple, how the blyndenesse of the solle maie bee taken awaie from many. There sate one in his waie, a man depriued of the sight of his bodilye iyes. But (Lorde) how many wer here folowyng the traine of Jesus, whiche sawe a great deale wurse in their solles, whan euẽ the verai twelue Apostles had their iyes yet still ouergon with the derke fyme of ignoraunce, that thei could not vnderstande the Lordes manifest saiynges. Than so it befel, that when Jesus beeyng on his waie towardes Hierusalem, was nowe not ferre from Hierico, there sate a certain blynd manne by the high waies side beggyng. This blynd creature, whã aswell by the noyse of hearyng folkes speake, as also by trampleyng of fete, he perceiued verai well that a great multitude of people passed by, demaunded what the matier was (as in dede suche kynde of people are so muche the more curious and inquisitiue of suche thynges, because they lacke their yies.) Aunswer was made vnto hym: that Jesus of Nazareth was passyng by that same waie.

The partie immediately hauyng conceiued in his herte a feithfull truste, by reason of suche thynges as he had hearde of Jesus: cryed out aloud, saiyng: Thou Jesus the sonne of Dauid, haue pietie and compassion vpon me. Vnto his importunitie he added also swete woordes of flaterye, and that was euen metely well accordyng to the facion and guyse of beggers. But the coũpaignie that went afore Jesus, rebuked hym, and bydde hym to holde his peace, suspectyng that he would haue craued an almes of the common rate, and also fearyng leste beeyng a slouenly felowe and vnsightely in his geare, and a common begger by the high waies syde, he should haue been somewhat noyfull or troublesome vnto the Lorde.

He cryed saiyng: Jesus thou soonne of Dauid haue mercie vpon me.

But

But the blynde manne the more that the people clattred against him, so muche the more earnestely did he crye, repeatyng still ꝑ same wordes whiche he had spoken afore: Thou Jesus sonne of Dauid haue mercie vpon me. Because he could not see Jesus, he did so muche the more streigne his voice, as a man beeyng ignorannt how ferre Jesus whō he called vnto, was of frō him. Than Jesus who had made as though he heard him not, though he had cried out with a loude voice once or twyse or thryse afore, of purpose to make the faithfull truste of the partie the more euident to all the coūpaignie, at ꝑ laste staighed on his waie, and commaunded the blynde man to bee brought vnto hym, of purpose to occasion the iyes of all the wholle coumpaignie to the diligent beholdyng of the miracle.

What wilte thou ꝑ I doe vnto thee.

And whā he was come to Jesus, ꝑ lorde asked this question of him: what is thy wyll that I should dooe vnto thee. It was not ignorannt to him what thyng the blynde man wished to haue: but he would haue the confession of the ieuill bttreed in wordes, to thende the miracle might bee the more euident. For some are wont to feigne a blyndenesse in theimselfes, ꝑ they maie thereby receiue ꝑ larger almes: yea, and some there were, peraduēture in the coūpaignie whiche, if they had been in the blynde mānes case, would not haue been bolde to hope for any ferther thyng, then some almes or rewarde in money. For the Lorde also, though after the estimacion of ꝑ worlde, he was but poore, yet did he vse to geue vnto the poore, some portion of suche thinges as were geuē him by his frendes for his sustētacion. But the blynde man with a great affiaūce & faith, saied: lorde make thou, that I may haue my sight again.

In these wordes did he craue the thyng, whiche by any ꝑ was no more but a mere man could not bee assured vnto hym, castyng no doubtes but that Jesus foorthwith, bothe could doe it as one moste mightiest, and also would, as one most mercifull. Jesus therefore making a like quicke aunswere to this quicke and readie faith, restored him his iyes with a worde again, saiyng: receiue thou thy sight again. Thy faith hath saued thee. He had seen Christ with his faith ere he sawe him with ꝑ iyes of his bodye. This faith verily is that thyng whiche obteineth all without exceptiō of the moste mercifull lorde: this faith it is whiche in the thickest derkenesse of synne, yet calleth a ferre of to Jesus, ꝑ he maie shewe mercie. The cōsciencre and priuie knowelage of his naughty synneful actes past, doeth iangle against him whan he cryeth: but feruentenesse of faith doeth so muche the more eagrely streigne ꝑ voice. Suche maner beggers doeth ꝑ lord Jesus loue: & for none other cōsideratiō doeth he many tymes make delaie of ꝑ that is asked, sauing ꝑ the partie whiche is the begger maie bee woorthie to haue the more benefite. And in moste diepe derkenesse do suche people lye, whiche worshipp stockes & stones in stede of god: to whome their money, to whō their bealye is their god: who are bondeseruauntes to ambiciō, to leacherie, & suche as set the worlde in an vproare through furious rageyng warres. Suche persones if they cannot yet come, to approchenere vnto Jesus, because they cannot see: yet at lestewise at the noyse of suche as doe throughout the wholle worlde preache the glorie of Jesus, leat thē aske: what matier is this. And whan they shall knowe that Jesus is passyng by, leat theim not suffre the presente occasion to slippe awaie, but leat theim with pieteous cryeng werie his eares: And in case the priuie conscience of their naughtie and ieuill dedes afore past, counsaill theim to kepe silence: leat the clamour of the faithfull belieuyng herte so muche the more instauntly knocke at the dores of his eares. Jesus is not deafe ne hard of hearyng to any body that asketh with faithful truste in him: & he is of power hable to geue ꝑ is asked. He certes passeth by, but he will not goe verai ferre past, if one streigne ꝑ voice. And happie is the begger that euer he was borne, at whose voice Jesus staigheth

Thy faith hath saued thee.

ſtaigheth on his waie. And what meruaill, if he ſtaighed at ỳ voice of one ſpeakyng vnto hym, ſens he vouchesalued to come so ferre a iourney, vnto a shepe that was lost? But more happie is the blind man, after he is brought vnto Jesus. For now is he verai nere to his health. Neither can he long bee blynd, who so hath approched to the fountaine of all lighte. That ſame Lorde beeyng the fountaine of all glorie dooeth not putte awaie the begger from hym: & no man beeyng a synner disdeigneth the neighbour. After that thou art come in presence afore Jesus, after that thou art gon awaie frō thyselfe, there is no nede of any long praiyng: no more but speake the woorde what thou wouldest haue, (but speake it with a perfecte feith and affiaunce conceyued not on thyne owne merites, but on his great power, and no lesse goodnesse.) And immediately shall thy sight come again and saluacion bothe together. For at once, as soone as Jesus had saied: Looke thou vp, he had his sighte, and of a begger became a folower of Jesus traine. & an open declarer of Goddes goodnesse. Yea, and moreouer the people also whā thei had seen so notable a miracle, gaue laud & praise vnto god.

The. xix. Chapter.

¶ And he entred in, and went through Hiericho: and beholde, there was a man named Zacheus, whiche was a reweler emong the publicanes, and was riche also. And he soughte meanes to see Jesus, what he should bee, and could not for the presse, because he was lytell of stature. And he ranne before, and clymed vp into a wylde figtree, to see hym: for he was to come that waie. And whan Jesus came to the place, he looked vp, and sawe hym and saied vnto hym, Zachee, come down at ons, for to daie I must abyde at thy house. And he came down hastily, and receiued hym ioyfully. And whan thei sawe it, thei all grutched, saiyng: he is gon in to tary with a man that is a synner. And Zacheus stood foorth, and saied vnto the Lorde: beholde Lorde, the half of my gooddes I gene to the poore. And if I haue dooen any man wrong, I restore hym fower folde. Jesus saied vnto hym, this daie is healthe happened vnto this house, because that he also is become the childe of Abraham. For the soonne of mā is come to seke, and to saue that whiche was loste. The texte.

And this same blynd man to whome the Lorde restored the vse of the light, dooeth in a figure not vnaptely signifie the people of the Gentiles. For as for the Jewes, the lawe gaue some piece of light vnto theim. But the Gentiles laie in most diepe derkenesse of ignoraunce, in so muche that emong thesame a great maignie there wer, whiche verily believed, that there was no God at all, and some others beleued that there wer Goddes innumerable, but thesame more full of mischief and abomination, then the verai men selfe. Again some thought, that God tooke no care for the gouernaunce of worldely thynges. Yea and some also there wer, whiche reputed and vsed the soonne, the moone, oxen, dogges, apes, yea and leekes and oynions for goddes. Emong the Gentiles there wer, that knewe no lawfull ne determinate bandes of matrimonie, but fulfilled the luste of the bodye in goyng together one with an other after the manier of bruit beastes. Some there wer also with whom it was accoumpted a naturall thyng to haue killed their parentes whan thei wer aged. Others again there wer, emong whom it was a thyng lawfull and vsuall to eate mans fleashe. Some there wer with whom it was an high poynte of deuocion and of seruyng God, to kyll their moste derely beloued children for a sacrifice to this or that deuill. What can there bee more lamentable then this blyndenesse? And yet this blynd man beeyng poore and destitute of all vertues, perceiued Jesus whā he passed by (whom the nacion of the Jewes put awaie whan he came to theim) he streined his voice of feith: criyng aloud. Thou soonne of Dauid haue mercie vpon me.

He constreigned Jesus to staigh in his goyng: he deserued to bee asked what he would haue dooen to him: he confessed his blyndenesse: he shewed the desire of his herte: Lorde, that I maie haue my sighte: he receiued that he plainly in fewe wordes craued. Of a wurshipper of monstreous thynges he was made a wurshipper of Jesus: of a bondeseruaunte to deuils and to all manier vices, he was made a disciple and a folower of Jesus: of a common begger and crauer of a miserable almes, he was made a publisher of ỳ power of god. And many a tyme more then once or twyce are exaumples of thys kynde laied in the lappes of the Jewes, to thende ỳ either they should emend from their vnbelief, or els they should make it open & manifest for the tyme to come, that they were woorthily cast of, as men that would not bee made hole. And this figure certes was shewed at the entreaunce of the citie of Hierichо: but an other more euidente exaumple sheweth it selfe anon after within the citie selfe. For as the Lorde beeyng entred into Hierichо, was goyng alonge thorough the middes of the citie encoũpaced on euerie side with an exredyng thicke prelle of the multitude of all sortes: there was a certain man zacheus, hauyng his name of ỳ thyng & propertie ỳ was in him (that is to wete, a mã feruent in ỳ earnest loue and desire of righteousnesse,) wheras in dede he was an head man amõg ỳ Publicanes, yea and ryche withal, and wheras neither ỳ kynd or trade of his liuyng, ne the pãperyng of fortune, did verai wel agree with suche an herte. And holden he was with a great desire to see Jesus, to thentent he might knowe hym by sighte also, of whõ the bruit and fame had fyred abrode thynges so woorthie to be merueilled at. He believed and also loued that he had heard, & for that cause muche accordyng to the exaũple of ỳ inward desire of Simeon, and of the Patriarkes, he did with an holy desirefulnesse couet to satisfie his iyes too with the blissful and happie sighte of him, as one ỳ would haue attempted greatter thynges then that to, sauyng that softenesse & humilitie was a let therof, & euen for ỳ verai poincte the woorthier to haue the more fruicti õ of ỳ presence & coũpaignie of Jesus. A desire to haue a sight of Jesus had a lõg tyme holde Herode to, he sawe hi at last, & bid a wai wh him in despite: for in vain doeth he see Jes, who is not seen again of Jes.

There was a man named zacheus.

But Jesus had seen zacheus, before that zacheus euer sette iye on hym. Herode woulde fain haue seen hym that he might haue delited his curious iyes beeyng a kyng as he was, by shewyng of some miracle afore hym. But zacheus beeyng desirous to see hym what he shoulde bee, because he woulde know what man he was, and as he was, that is to wete, that same onlye sõne of God the autour & worker of all saluacion vnto all creatures believyng and trustyng in hym. It is no great matier to see Jesus after the fleasche with suche lyke iyes as the Phariseis sawe hym withall euerie daie, & yet had hym in derision. But the iyes of the disciples are earnestly reported to bee blissed, who had deserued to see, ỳ was to many princes of the earth denied. Simon the sonne of Jonas is by the mouth of Jesus pronounced blissed, in that he sawe who Jesus was, whan he gaue this testimonie of him: Thou art that same Christ, the sonne of the liuyng God: but ỳ Jewes sawe not who he was in that they saied: Is not this Joseph the Carpenters sonne? but vnto the godly desire of zacheus shamefastnesse was a lette, that he did not breake into Jesus parforce thorough the coumpaignie, and the great multitude of people standyng so thicke rounde about Jesus on euerie syde, was an other let. The short stature of his bodye was also the third lette. For he was a verai lowe man of stature. And lowe men spiritually are suche, as are incumbent and dooe rest on filthie or vile and transitorie thynges. For lowe and basse it is, whatsoeuer this world hath, if it be compared with the maiestie of ỳ ghospel. And of suche persons cannot Jesus be seen, except they conueigh theimselfes into

Math. xiii. Luc. i.

Math. xvi Luc. ix. Joh. vi.

Mar. vi. Math. xiii Luc. viii.

vnto some high place: Jesus beeyng aboue of a great heighth will not bee seen but of the lowe. Jesus beeyng in the middes emong the lowe & vulgare pꝛesse of the people, is not seen, but of suche as haue troden the highest toppe of all worldely thynges vnder their fete. And therefoꝛe to the ende that he might bee seen of all the litell lowe persones on euerye syde throughout all nacions of the worlde, hymselfe afterward clymed vp to the wood of the crosse standing aloft of a great heighth, zacheus than beeyng litell and lowe not onely of stature of his bodye, but also in humblenesse of herte: to the entente he would stande aloft and see Jesus beeyng alowe on the grounde, ranne afoꝛe, and tooke vp an high place in ỹ waie there as Jesus was to passe by. And an high stãdyng as good as it had been in a pulpit he gotte readie foꝛ hym in a wylde fygtree, whiche is there called a Sycomoꝛe, (because it bꝛyngeth foꝛth figges of the owne right kynde that other figtrees bee of, and by reason thereof it is also called a fig of Egypte, and yet in leafe it resembleth the mulberie tree.) A great pꝛesse of the Jewes enuironed Jesus round about on euerie syde. The lawe had gon afoꝛe, the Pꝛophetes also had gõ afoꝛe, and that pꝛesent age did bothe on the one syde and the other close hym in round about. yea and yet at this daie the naciõ of the Jewes dooe come behynd after hym: thei learne what thynges Jesus did, and what thynges he taughte: and yet can they not see who that same is, of whõ & by whom thei ought to hope foꝛ saluacion. zacheus remyng afoꝛe, pꝛeuenteth this felicitie, bearyng verily a figure of the Gẽtiles. What is the cause therof foꝛsoth because the Jewe remaineth yet still alowe on the grounde, and cleueth to the carnalitie of the lawe. And Jesus is not seen, but onely of suche as from the low and basse lettre of the lawe do auaũce vp theimselfes to the loftier sense of the spirite. Do wn out of this high standyng one mate well see Jesus, who he is, and where he is. Otherwyse in case a man remaine still beneath emongst ỹ thꝛong, that is to saie, if thou haue no smatche at alne sauouryng of any excellente good thyng aboue the common soꝛte: thou shalt oftentymes heare ỹ same deceiptefull saiyng: loe here is Chꝛiste, and loe yonder he is. The Pharisees they crye: loe here is Jesus. The Sadducees, they crye, behold, here he is. The Ebeonites, thei crye: beholde, he is here. An other poyncteth to some one of the Pharasaical soꝛte, clad in a blacke frocke oꝛ cope, and saieth: loke this waie, here is Chꝛiste. An other again, sheweth to wardes an other of the Pharisaicall soꝛte goeyng in a whyte wede, and saieth: beholde here is Chꝛiste: an other felowe shewing many sondꝛie coulores and shapes of vestures, cryeth here is Chꝛist, here, here, here. An other sheweth to one that eateth nothyng but fishe, & saieth, here is Chꝛiste. An other sheweth the gelded soꝛte that are foꝛbidden to marye, and saieth: here is Chꝛiste, O Jewishe and vnbeleuyng nacion. Art thou myn ded oꝛ willyng to see Chꝛist? Clymme vp to the tree on high, and take vnto thee the iyes of zacheus. He is not fain to see the robe of Jesus, but he coueteth to see and know his face. And the face of Jesus is couered in the holy scꝛiptures. Dꝛawe aside the vaile, lifte vp thine vnderstandyng to tho thynges whiche are within it: and thou shalt see Jesus, thou shalt see from whens true health and redẽpcion issueth foꝛth vnto vs. The Pharisee, he goeth iettyng bolt vpright, beeyng in an high conceipte of hymselfe, and takyng vnto hymselfe as his owne due right, ỹ pꝛayse of righteousnesse, and takyng vnto hymselfe the knowelage of the lawe: and whyle he thynketh hymselfe as great a man as nedeth to bee euen with the largest, and nigh enough vnto Chꝛiste euen harde at his elbowe: he wyll not vouchesafe but thynketh skoꝛne to vse the sure helpe of the tree: but zacheus beeyng lowe in his owne iyes, bothe clymmed vp to the tree, and seeth that he wisheth to see. yea & peraduenture this figtree too was lyke vnto that same other figtree, whiche the Lorde accursed, because that by the freasshe gre- nesse of the leaues, it made one that wer houngrie beleue that he shoulde fynde

And he ranne before, & clymed vp into a wilde figtree.

Matth. xxi. Marke, xi.

fruicte vpon it, wherας in dede it had none: and yet it was now tyme that after the fygures of the law, and after the holy ſaiynges of the Prophetes, it ſhould bryng foorth the fruicte of euãgelicall godlyneſſe. This was thatſame figtree, whiche the Lorde commaunded to bee cutte vp by the roote, onleſſe, whã doũg wer laied about the roote thereof, it would leaue to bee ſtill barain: and it was nigh barain in dede, had not zacheus clymmed vp and ſtãde vpon it. Thatſame ſtemme of the Judaicall figtree brought foorth groſſe, vnſauourie, and vnripe people: but after that zacheus had clymed vp the tree, that is to ſaie, as ſoonne as the people of the Gentiles was graffed in: now begoonne it to bryng forth fruicte ſuche as the Lorde Jeſus loueth. Of the Jewes he was many hundred yeres loked for: at laſt he came vnto theim, he walked to and fro daily in coũpaignie with theim, and yet was not knowen emong theim. The people of the Gentiles had no more but heard of the fame and reporte of Jeſus: and beyng enkiendled with loue to knowe theſame Jeſus, whom the Jewes hanged vpõ the tree, thei ranne before the Jewes in feruentenelle of feith: and acknowelagyng their owne vnrighteouſneſſe, lowe as thei wer, contemned the lettre of ꝑ lawe, contẽned the ceremonies and figures (whiche the Jewes euen yet at this daie embrace for the verai true ſubſtaunce of the thynges ſelfes,) and thrꝛough euangelicall feith they ſee Jeſus paſſyng by in his Apoſtles, and acknowelage hym, and thereby deſerue to haue Jeſus come to theim to bee their geaſte, and of his owne offre to ſoiourne in their houſe, foraſmuche as the vnbelief of the Jewes had expulſed and baniſhed hym awaie frõ theim. All this whyle doeth lytel zacheus ſitte ſtill in the tree with readye iyes lookyng for Jeſus that was yet cummyng a good preatie waie of, and was not yet thꝛoughly taught by what marke he might knowe Jeſus, ſauyng onely that he was in a perfeicte hope and truſt of the thyng whiche he earneſtely wiſhed and deſired. But whã the people came to the ſycomore tree, zacheus peraduenture was a matier of laughter, and a good ſporte to a great maignie, foraſmuche as beeyng a welthie ryche man, a in the office of cuſtomer, he ſtood alofte in a tree to bee a gazer vpon one man and no mo. For he coueted not to knowe any other man ſauyng onely Jeſus. Than Jeſus beeyng delited with the notable fainneſſe of the mã, whiche fainneſſe he ſhewed by his verai facte, by his countenaunce, and by his earneſte lookyng with his iyes: albeit Jeſus had eſpyed hym afore too, yet to ſhewe vnto the Jewes an exaumple of prompt beleuyng, he caſt vp his iyes on high, and ſawe zacheus. And looke for no leſſe at all tymes then ſome notable benefite of ſaluacion, as often as Jeſus doeth voucheſafe to looke vpon any perſone. For his iyes haue a medicinable kynde of charmyng. The other ſought no more but onely to ſee hym: but in vain doeth ſuche a partie ſee Jeſus, whom Jeſus doeth not again voucheſalue to behold with his iyes. Auaunce thyſelfe vp from lowe and vile thynges: and Jeſus will looke vp vnto thee. The lokyng of Jeſus vpon any man hath a porcion of good lykelyhod to come: but a matier and token of greatter bliſſe it is to heare Jeſus voice. For where zacheus did no more ne none other but beholde Jeſus, the Lorde of his owne mere mocion, ſaied vnto hym, callyng hym euen by his name too as a manne knowen vnto hym: zacheus come thou down quickely, for this daie muſte I ſoiourne in thy houſe. We haue heard how the Lorde hath oftentymes gon to dyners to mẽnes houſes whã he hath been deſired: but we haue not at any tyme heard, that euer he dyd of his owne mynde come in and make hymſelfe a geaſte with any man whan he was not bidden. yea and ſo to doe is of all men for the moſte parte taken for a poynete of homely curteſie, but the Lorde had beholden the affeccion and herte of the man within, who ſette ſo muche by hauyng a ſight of hym, as he paſſed by. He would haue aſſaied ſomewhat ferther had not his owne priue knowelage of his vnwoorthyneſſe been a lette thereof. Thus dyd

Luc. xiii.

Whã Jeſus came to the place: he looked vp.

Zacheus come down at ões.

he thynke in his owne mynd: Blissed are these that haue had the happe to cleue vnto suche an one, and whose happe it is to beholde his face daily in presence with hym, and whose chaunce it is to heare his voice standyng hard by hym. The Iewes and none others haue so muche good happe. I am a Publicane. It is euen with the largest for suche an one as I am to haue had a sighte of hym as he passed by. There had come no woorde out of his mouthe to bydde Iesus to his house, but suche an herte was an excedyng courteous bidder of a geaste: and the Lorde Iesus loueth well to bee biddē after suche a sorte. Suche an one, as vpon acknowlegeyng of his owne weakenesse in his conscience, dareth not bee so bolde as to craue the thyng which he wisheth, and in his herte would fain haue, suche an one dooeth obteine more, then an other that biddeth Iesus to his house, as though he would bynde Iesus vnto hym, for dooyng hym suche a pleasure. Petur neuer came nerer vnto Christe, then whan he said: Goe out awaie from me maister, for I am a felowe that am a synner. That other mā also was a pithie and an earneste bidder of Iesus, whiche said vnto hym: Maister, I am not a man woorthie that thou shouldest entre vnder the rouke of my house: For Iesus was now alreadie in the saied parties house (whiche was a certain Centurion) whan his young felowe was made hole, though Iesus bodye came not there. For there is Iesus, wheresoeuer is health and recouerie. And here Iesus thirsted the redempcion of mankynde, and therefore he biddeth zacheus to come downe quickely. For now was it tyme that redempcion whiche was to passe awaie from the Iewes, should bee transposed and putte ouer to the congregacion of the Gentiles: for there muste Iesus sojourne and abyde vntill the consummacion and verai last ende or closyng vp of all tymes to come, because he might not bee suffreed to abyde emong ỳ Iewes. From an high he had stand watchyng for Iesus through feith: he came downe to the office and duetie of godly deuocion: for it is not enough to vieu Iesus & to gaze vpō hym, as often as he nedeth a place of sojournyng: and thereof hath Iesus nede, as often as ỳ neighbour hath nede. And what dooeth zacheus herupon: not a woorde dooeth he geue to aunswer (for earnest affeccion of the herte dooeth often vse to take awaie a mannes speakyng) but he dooeth as he is bidden without makyng any taryaunce, downe cometh he quickely. For it is not conuenient to tarie, whansoeuer Iesus calleth vs. The Iewes wer called, and thei make their excuses: but zacheus beeyng verai forewarde and full of reioycyng, entretained Iesus in his house. O miserable synagogue that it was, whiche loste a geaste of Iesus: and O happie house of the churche that it is, whiche through hir good prompteneesse did prouoke Iesus the autour and geuer of all heauenly blisse to come vnto it. Well thus now thou seest the originall beginnyng of the churche beeyng gathered together of the Gentiles. Now consider well a saumple and paterne of the Iewishe enuie. The people, whan thei sawe Iesus so muche enclined towardes the fauour of the Publicane, that of his owne voluntarie mocion he had bid himself as a geaste into his house: made a murmouryng because he had gon to sojourne with a felowe that was a synner. O righteousnesse foule stained and odious before God, whiche could rather mynd to disdeigne, then to bee healed: and could rather mynde to grutche at the neighbour, then to leat the same haue any parte with it. To a felowe (q they) that is a synner: as though it wer not the principal synne of all other to haue enuie at the neighbour, and as though suche an one maie bee an honest man, which grutcheth that his brother should bee in the state of grace. Why stādest thou without the doores of the congregacion, thou enuious Iewe? It is opē for thee to entre in also, if thou wilt. That in case thou refuse so to doe, yet hath Iesus determined to abide in zacheus house. The Gētiles are not a litell proude of suche a geast, whom they had neuer looked for. And so muche the better welcome

Luke. v. Luke. vii. Matth. viii.

And he came downe hastily

He is gon to tarye with a man that is a synner.

comeit is, because it hath so happened, not onely without any their deseruyng, but also contrarie to their expectacion. And euen as murmouryng was made now at this present against Jesus: so was there a great murmouryng made afterward against Petur for Cornelius the Centurion, whan it was saied vnto hym: wherefore hast thou gon in vnto mẽne vncircumcised. but what is here dooen all this while. zacheus contemnyng the murmouryng of the people Judaical, standeth before Jesus, maketh suit also to bee taken into the numbre of his disciples, shewyng thereby how ferre he had growen & proceded forward. For he saieth vnto Jesus: beholde O Lorde, I geue awaie halfe of my goodes emong the poore, and in case I haue defrauded any manne of a ferthyng, I here promise to geue him fower times as muche again for it. Hearest thou this thou Pharisee. zacheus maketh not rehersal of his oblacions or sleaghyng of beastes in sacrifice, not choice of meates, not fastynges, not holy daies, not solẽnisyng of sabbothes, not washynges: he maketh no bauntes ne braggues of his besture, or of his secte of religion: but he bryngeth with hym the woorkes of charitie. In these poynctes, the sinner is better then the iust persones, and the Publicane passeth suche as glorie of their owne holynesse. For the saied Pharisee beeyng a setter foorth of his owne manifold good dedes, he gaue but onely the tenth parte of his gooddes to the poore: this man gaue the one halfe, and gaue it not of his pollyng gaines: but if any penie hath been gotten with falsehood, he restored the same with thencreace of fower tymes double so muche again. And moreouer of his gooddes that he had iustely and truely come by, he gaue the one moite in charitie vnto the nedie: O the course of thynges meruailloully turned in and out. What was withinfoorth in the Pharisees, the same was replete with rauine and guyle: and of zacheus we haue an vpright true delyng man and a liberall, whereas he is a man not onely ryche but also a Publicane, yea and an head man of this trade, whereby he was so muche the more abhorred emong the Jewes. But the Lorde passeth not of mennes titles or styles: he beholdeth the mynde of the man and estemeth hym by his dedes, yea of suche dedes (I saie) as dooe procede foorth of feith and charitie. Neither dyd zacheus speake the premisses on hymselfe in the waie of makyng any baunte or boste, in sorte as the forsaied Pharisee dyd, beeyng as a trumpe of his owne righteousnesse, and a scorner of the Publicane. zacheus doeth not sette his own righteousnesse before an other parties righteousnesse: but as a man bothe a synner and a Publicane, he openeth in plain woordes without dissimulacion that he had an earnest mynde and desire to the exercise of righteousnesse, yea euẽ before he had any sighte of Jesus, of whome he is desirous to bee enstructed whether he did well, or no: and what was ferther to bee doen for the geattyng of euerlastyng life. For so was it expediẽt that these woordes of zacheus should bee heard of the enuieous Jewes, and should bee allowed of Christe in ỹ hearyng of the same Jewes. For it was not possible for hym more pithily and effectually to laie vnto the Jewes their pollyng facions, their auarice, and their catchyng of other mennes gooddes: who did not onely geue out nothyng of their owne vnto the neighbour beeyng in nede, but also vnder the coulour of godlynesse defrauded the parentes of the succour due vnto theim at their childrens handes. Jesus therefore turning to the murmouryng Jewes, said: This I plainly affirme vnto you, that health is come to this house this present daie, forasmuche as the same also perteineth to Abraham, as beeyng father vnto it, in whom is all your glorifyng that he is the firste founder of your generacion. For whatsoeuer persone dooeth in feith, in synceritie of lyfe, and in godly deuocion resemble Abraham, the same is the soonne of Abraham and freee partaker of the blissyng in olde tyme promised vnto Abraham. The stocke of this man beeyng of an other bloud from the stocke of Abraham, is no lette vnto hym,

Actes of the Apostles. x.

Behold Lord halfe of my gooddes I geue to the poore. &c.

Luke. xviii.

Luke. vi. Matth. xxiii.

Luke. xviii.

This daie is health happened vnto thy house.

nor

noz his sorte and trade of lyke hauyng heretofore been passed ouer in synfulnesse, but whatsoeuer persone conuertyng and emendyng from his former lyke, dooeth embrace the doctrine of the ghospell, whosoeuer folowyng the steppes of Abraham, dooeth ensue true righteousnesse: the same is the chylde and the true heire vnto Abraham. For of suche wyll not the soonne of manne thynke disdeigne, who came into the worlde for the verai purpose, to seke that was gō astraigh, and to saue that was lost. Suche synners as this are more acceptable vnto God, then these that swell in a false persuasion of righteousnesse.

The texte.

¶ As they heard these thinges, he added therto a parable, because he was nigh to Hierusalem, and because they thought that the kyngdome of God shoulde shortely appeare. He saied therefore: A certain noble man went into a ferre countrey to receiue hym a kyngdome and to come again. And he called his tenne seruauntes and deliuered them tenne pound saiyng vnto them: Occupie ye till I come. But his citezens hated hym, and sent a message after hym saiyng: We will not haue this man to reigne ouer vs. And it came to passe, that whan he had receiued his kyngdome, he returned, and commaunded these seruauntes to bee called vnto hym (to whom he had geuen the money) to wete howe muche euerye man had dooen. Than came the first, saiyng: Lorde, thy pounde hath gained tenne pounde. And he saied vnto hym: well, thou good seruaunte, because thou hast been feithfull in a verai litel thyng, haue thou auoritie ouer tenne cities. And an other came saiyng: Lorde, thy pound hath made fyue pounde. And to the same he saied: bee thou rewler also ouer fyue cities. And an other came, saiyng: Lorde, beholde here is thy pounde, whiche I haue kept in a napkyn, for I feared thee, because thou art a streight mā, thou takest vp, that thou laidest not down, and reapest that thou diddest not sowe. He saieth vnto hym: Of thyne owne mouth wyll I iudge thee, thou euill seruaunte. Knowest thou that I am a streight man, takyng vp that I laied not down, and reaping that I did not sowe? And wherefore gauest not thou my money into the banke, and at my cummyng I might haue required myne owne with dauntage? And he saied vnto theim that stoode by: take from hym that pounde, and geue it to hym that hath tenne pounde. And they said vnto hym: Lorde, he hath tenne pounde. For I saie vnto you, that vnto euerie one whiche hath, shalbee geuen, and he shall haue aboundaunce: and from hym that hath not, shalbee taken awaie euen that whiche he hath. Moreouer those myne enemies, (whiche woulde not that I should reigne ouer theim) bryng hither, and sleagh theim before me.

By this talke Jesus did declare that fromhensforth none ought to glorie in the obseruyng of the lawe, but whatsoeuer good qualitie or gyfte of grace had happened vnto any mā by the bounteous liberalitie of God, ꝑ same should bee wholly employed to suche ende, ꝑ we maie draw verai many men to grace and saluacion thereby. For with suche kynde of gaines is God moste specially delited, who had sent his owne soonne for this purpose, that freely forgeuyng their synnes he might ioyne all the nacions of the worlde vnto hym. And in dede some there wer emong the disciples whiche thought, that as soonne as he wer ons come to Hierusalem, whiche he begoonne nowe to draw somewhat nere vnto the kyngdome of heauen would immediately appere, of whiche he had so many tymes made mēcion: wherin their imaginacio ranne vpon some kyngdome lyke to a worldely reigne, whereas Christe ment of a reigne of the spirite euangelicall, by meane whereof, the tyrannie of synnes is oppressed and troden vnder foote. And that kyngdome certes consisteth not in puissaunce of armed soldiers, in weapon, or in force of handes, but in feith and trust in God, but in beneficiall goodnesse towardes the neighbour, but in mercifulnesse towardes offendours, but in syncere and liberall dispensyng of the woorde of God. But as for the maiestie of this kyngdome, whiche shall honourably rewarde the godly with immortall glorie, and shall adiudge the wicked vnto endelesse tormentes, he declared that it shoulde not streight waies bee shewed foorth, but shoulde bee made open and manifest at the due tyme beeyng to vs vnknowen. And ferther that we shoulde in the meane season by all meanes and waies employe our earneste diligence, that the good gyfte or qualitie that euerye bodye hath, he shoulde first remembre to bee the Lordes money, to whom we are debtours for al that we haue: and that ꝑ money whiche we haue so receiued, ought

vprightely

vprightely and feithfully to bee diſtributed abrode to the gaines and profite of theſame Lorde: not that he hath nede of anymanier thyng: but becauſe that of his charitie and loue towardes mankynde, he thirſteth the redemyng and ſaluacion of all creatures, and thynketh hymſelfe encreaced with a great auauntage and gaine, if one man emende by an other from viciouſneſſe, and bee conuerted from vice to the earneſt exerciſe of godly deuocion, whereby he maie haue what to reward in bothe parties aſwell the one that helpeth with dooyng benefite, as alſo the other whiche hath been holpen. For there is nothyng that we maie in this behalfe take into our owne poſſeſſion either of prayſe orels of thanke. We are ſeruauntes euerye one of vs, and of bounden duetie ough our beſte labour and ſeruice.

All the ſtocke of the money is his euerye whyt of it, yea and owener he is of vs ourſelfes too: we muſte nomore but labour euerye man to the beſte of his power, to encreace the Lordes ſubſtaunce. As touchyng the reward, leat vs leaue the arbitremente thereof to the Lorde, who will at his conuenient tyme moſte largely reward our prompte wylle, and our feithfull endeuouryng. The diſcourſe of the parable is this here enſuyng.

A certain noble man went into a ferre countrey.

A certain man of nobilitie and great power, tooke a voyage into a ferre countrey to recouer the poſſeſſion of a royalme into his handes again, whiche an other had through tyrannie vſurped and preuented the poſſeſſion of afore, and that dooen, to returne home again. But this great man before he entred his iourney, called together certain of his ſeruauntes whiche he had, to the noumbre of tenne, and deliuered tenne pounides vnto theim, in ſorte, that there was an equall diuiſion of this ſtocke of money indifferentely emong theim al: and there withall gaue theim in commiſſion. This money (ſaieth he) I deliuer vnto you, not to conſume it waſtefully or to kepe it idle in your hãdes, but that it maie encreace by the trade of occuptyng, and to the ende that beeyng returned home again, I maie fynde my ſubſtaunce well encreaced at home. And all thynges thus ſette in ordre at home, he went forth on his voyage.

We will not haue this mã to reigne ouer vs.

And ſo it was, that the enhabitauntes of the citie whiche he was rewler and gouernour of, hated hym. Wherupon as ſoonne as he was gon forth on his iourney, they begoonne to treacte of a chaunge, attemptyng ſuche a matier, that whyle he wer in recoueryng his other kyngdome, he ſhoulde bee expulſed out of that that he had than alreadie in poſſeſſion. Upon this they ſent ambaſſadours vnto hym beeyng nowe a good waie onwarde on his iourney, to make relacion vnto hym, that his ſubiectes wer of ſuche mynde, that fromhenſforth they woulde no longer haue hym to their kyng, and that therefore he ſhould not make the labour any more to returne home again to theim from whens he had taken that preſent voyage: But ſo it befell that whan he had recouered into his poſſeſſion the other kyngdome for whiche he had taken the ſaied voiage, he returned home again to his owne realme: and commaunded his ſeruauntes to bee called before hym, to whom he had tofore deliuered the ſtocke of tenne pounides, that the audite and accoũptes duely made, he might knowe howe muche euerye of theim had gotten of clere gaines. The firſt came forth, who beeyng demaunded of his accoumpte, ſaied: My Lord, thy poũde is enprowed to the ſumme of tenne pounides.

Lorde thy pounde hath gained tenne pounde.

Whoſe induſtrie and fidelitie his Lorde muche praiſyng, aunſwered: well ſaied my good ſeruaunte, foraſmuche as whan my ſubſtaunce was ſuche as might haue lyen in a narowe roume, thou haſt in a lyttell ſumme of money declared thy ſelfe feithfull, truſtie and louyng towarde thy maiſter: nowe that my ſubſtaunce is enlarged, it is reaſon and conſcience, that thou bee partaker of my welthier ſtate.

Take

Take thou vnto thee the rewle of tenne cities. After this seruaunte, cometh the seconde, who beyng required his accoumpte, saied: My lorde, thy pounde whiche thou deliueredst me for a stocke to occupie, hath encreaced fiue poūdes to thy behouse. This mannes industrie also, though inferiour to the other, yet his lorde did verai well commende: and accordyng to the rate of thyne industrie (saieth he) bee thou also a rewler ouer fiue cities. Whā the residue also vpon their accoumpte and rekenyng made & geuen vp, had been rewarded w some dignitie euerie one accordyng to their rate more or lesse: at last came a seruaunte euen one alone the moste slouthfull luske of all ỹ euer were, and of the wurst honestie to bee put in truste or credite. Who, whan his maister required his streight accoumpte, made him this aunswere: My lorde, beholde, here I bryng you again the pounde whiche ye put me in truste wall. I haue kept it euer sens ỹ tyme hitherto safely laied vp in a cloute, because ye shoulde haue it again safe & sound as it was. I haue so wel auoided to bee a wasteful spēder of it, that I haue not so muche as ons touched it with my handes. And so thought I better to dooe, then to come in hasard or peril, leste if mine occupying had ill framed, I should haue had buisinesse with you. For I was afraied of you, as one not ignorant what a rigourous cruell mā ye are, & couetous of lucre, in so muche that ye will not only geue nothyng of your owne: but also will take awaie from thens where ye laied nothyng at all, and will gather in haruest, from suche places, where ye neuer sowed graine. Than ỹ lorde not only offended with the sloughtfulnesse of his seruaunte, but also for that he laied his owne faulte on the condicions of his maister: beeyng throughly out of pacience he saied: Thou slouthfull seruaunte, and vntrustie felowe, yea and moreouer a false accuser of thy maister, thou hast geuen sentence against thine owne head. Thou knowest, (thou saiest,) that I am a rigourous cruelman, & couetous of lucre, takyng vp money frō thens where I laied downe none, and reaping there, where I sowed nothyng at all. And yet thatsame verai poincte ought to haue quickened the to some actiuitie in bestieryng thee to haue deliuered foorth my money to ỹ kepers of the bancke. For I would doubteless haue comen, & would haue streightely required it together with the encreace of entresse, because I had for suche a purpose put it into thy hādes, ỹ it should encreace through thee. At these wordes of the lorde, whan the vnprofitable seruaunte held his peace & had not a worde to speake, the lorde saied to the others that stood by: Take ye awaie the pounde from him, and geue yeit vnto him ỹ hath the tenne poundes. The other seruauntes meruaillyng therat, saied, my lorde, what nedeth to geue hym here any more, he is ryche & welthie enough. For he hath tenne pounde. Than saied the lorde: It forceth not to you wat he hath: So haue I thought it good: and so doeth it stande with reason and equitie in this rekonyng, that whoso hath with his faithfull industrie encreaced his maisters substaunce, my bouteous goodnesse must vnto suche an one geue some ferther surplusage, to ỹ ende he maie still haue more and more aboundaunce. Contrarie wyse, whoso hath by reason of his slouthfulnesse gotten himselfe no gaines at all, suche an ones nede shall my liberalitie so litle help, that euen the verai same that he hath too, shall bee taken awaie from him. The stocke was myne, and the gaines and encreace therof due to me: your partes it was, to perfourme your due labour. Now I bountifully geue vnto you bothe the stocke, and also the encreace of the same. Thus ferre the lorde Jesus did by a derke and misticall fourme of speakyng teache his disciples, that in the busie trade of preachyng the gospell, euerie man ought to shewe hymself faithful & industrious euē to the vttermoste, & as for their rewarde to looke for at ỹ seconde comyng of the lorde, at what tyme he shall nowe appere myghtie

Of thyne owne mouth I iuge ỹ thou euill seruaute. etc.

Vnto euerie one whiche hath shall be geuen.

and high after that the kyngdome of the churche shalbee recouered in to his handes and deliuered vp to his father. For at the first Jesus was knowē but in Jewrie onely, he semed to bee but a litel kyng or duke of one citee & no more, whan the deiuill reigned without redresse throughout all the vniuersall nacions of the worlde, as in a royalme that was an other mannes & none of his. And ỹ same Jesus couetyng to recouer into his owne possessiō again through preachyng the ghospell, that Satan had by tyrannie entred vpon: leaft ỹ lāde of the Jewes, and tooke a voiage into heauen: but not til he had first diligentely enstructed his disciples to ỹ trade of occupiyng in the affaires of ỹ ghospell, whiche his disciples he putte in truste with the dispensacion of the woorde of god conteined in the ghospell, as a certain stocke to plaie the occupiers withall, wherof great gaines might growe vnto the lorde beeyng right couetous of suchemanier encreace: and he put theim in trust that they should drawe vnto ỹ kyngdome of the ghospell whomsoeuer thei might, Publicans, harlottes, souldiers, Grekes, Romaines, Scythians, Frenchemen, Gotthians, Sarmatians, and all others. And that this thei should dooe vntill the lordes returne, who will come again in the ende of this worlde, to distribute vnto euerie one euerlastyng rewardes for their dedes. And come again will he not, onlesse he shal first haue subdued the worlde to the dominion and empire of the ghospel, and all the nacions of the wholle worlde to ioyne together into one churche and congregacion. But whyle he earnestely goeth about this by meane of his disciples: the Jewes, (emong whom alone and no mo, God hitherto semed for to reigne, by reason of their knowelage of the lawe and of the autorite of beeyng in the right trade of religion:) beeyng his subiectes, of whom and emong whom he was borne, wheras they ought specially aboue all others to haue loued hym, and by al manier meanes to sticke to him in recouering his kyngdom: did not onely doe hym no help at al, but also wer a lette against him, criyng before the chief Justice & iudge: We haue no kyng but Cesar. And the selfe same thing did they again afterward, plainly denouncyng vnto the Apostles and commaūdyng theim to make no more mencion from that tyme forthward of the name of Jesus. Moses thei wer willyng to haue to their kyng: Christe would they none of. For they hated hym, because he contraried their naughtie lustes and appetites. We see euen yet still at this daie to, after what sorte the nacion of the Jewes haue withdrawen theim selfes from the kyngdome of the ghospell, and with how stiff and stubberne hatefulnesse they haue conspired against hym, vnto whom is geuen by his father al power in heauen and in yearth. We will not haue this man (saie they) to reigne ouer vs: & while they will in no wyse serue Christe, they are as bonde slaues vnto al the tyrānes of this worlde: they are bondeseruauntes to Satan a moste mercilesse tyrāne: and where thei see here and there in euerie place throughout the wholle worlde the Christians to reioyce in the freedome of the spirite: they dooe yet still hold fast with their teeth the vnsauourie lettre to whom thei are bounde, lyke vnto men assigned and appoyncted to the glebe or turf.

But (the saied Jewes in vain criyng against him,) the kyngdome of the churche is recouered & established: in geatting & establishyng wherof as many as shall haue doen their feithful trauail, shal bee crouned with glorie & honour in the kyngdome of heauen, accordyng to the quantitee or rate of the fruitte, which thei haue brought in the lordes vineyarde. But now the Jewes beyng obstinately vnbelieuyng, what rewarde shall thei haue. Euen that thyng also dyd the lord declare in the residue of the same parable at the later ende. For after that he had punished the vntrustie seruaunte, he saied moreouer: yea and those subiectes of myne, in nacion my countreymen, but in herte enemies, whiche by a seditious ambassade sent vnto me, praied me ỹ I should no more come to

bee

bee their kyng, ne to reigne ouer thē, bring ye thē hither ẏ they maie be put to death euen here in my sighte, and bee punished of me for their rebellion. Thys punishement is death euerlastyng, whiche abydeth all suche as obey not the ghospell & glad tydynges of the soōne of God. For at that tyme shall they woorthily fynde him vnpossible to bee appeased, forasmuche as they now obstinately contemned him beeyng mylde and full of mercie.

¶ And whan he had thus spoken, he proceded foorth takyng his iourney, to goe vp to Hierusalem. And it fortuned whan he was come nigh to Bethphage and Bethanie, beside the mount whiche is called Oliuete, he sent twoo of his disciples, saiyng: goe ye into ẏ toune whiche is ouer against you: into the whiche as soone as ye are come, ye shall fynde an Asses colte tyed, wheron yet neuer mā sate, loose him, & bryng him hither. And if any mā aske you, why dooe ye loose him: thus shall ye saie vnto hym: the lorde hath nede therof. ¶ they ẏ were sent, went their waie, and founde euen as he had saied vnto theim. And as they were a loosyng the colte, the owners therof saied vnto theim: Why loose ye the colte? And they saied: for the lorde hath nede of hym: and they brought hym to Iesus, and cast their raimēt on the colte, and sette Iesus theron. And as he went, they spred their clothes on the waie. And whan he was now come nigh to the goyng downe of the mounte Oliuete, the wholle multitude of the disciples beganne to reioyce, and to praise God with a loude voice, for all the miracles that they had seen, saying, blessed be ẏ king that cometh in the name of ẏ lorde, peace in heauen, and glorie in the highest. The texte.

The lorde whan he had spoken the premisses, went foorth on towardes Hierusalē, where he shoulde afterward accomplishe thatsame excellent sacrifice for the redemption of mankynde, and out of the beakon place of the crosse he shoulde (lyke a couetous and an ambicious kyng) plucke all thynges vnto himselfe. For although there haue euerie where been many in tymes past, and many herafter shall bee, whiche will crye by their verai dedes: we wil not haue this man to bee kyng ouer vs: yet is there no nacion so ferre distaunt or out of the waie frō the Iewes, frō whens he shall not plucke a verai great noumbre vnto him. Wherefore he dooeth eftsons beate into their heades in facte, that he had afore represented in zacheus: whiche thyng he did anone after in a longer parable expresse more at large. For the lorde doeth in the meane whyle procure thesame thyng, whiche he procured many tymes afore also: whiche was, that it myght bee clere and euident vnto all creatures, that whatsoeuer he should afterward suffre, he did of his owne accorde willyngly and wetyngly suffre it, & otherwyse that he was of power to dooe whatsoeuer his wille was to dooe. And now forasmuche as he had determined by the meane of the moste extreme worldely shame & falle ẏ might bee, to recouer into his possession ẏ highest glorie possible emong men, & the disciples beeyng not yet fully apte ne hable to receiue the vnderstandyng of this mysterie, did looke for some matier (what soeuer it was) of great roialte, & a thyng of some high entrepryse to the estimacion of ẏ worlde at ẏ lordes hādes: It pleased him afore his death for a litel seasō, to flatre or rather to mocke their affeccions, & also to mocke ẏ glorie of this worlde shewyng how vain it is and howe slippie to truste to, seeyng ẏ after so great tokens of ioyfull receiuyng of thē, after so many cryynges & shoutes made in his honour, after so muche earnest fauour of the people, death on the crosse did immediatly folowe in the necke therof.

Whan Iesus therefore was come to the mounte whiche is called Oliuete nere vnto twoo litell townes situate in ẏ syde of thesame mounte, frō whēs Hierusalem was now afore theim within sighte: he sent out two of his disciples on an eraud. Goe your waies (saieth he) to the litell towne that ye see yonder forright ayenst you, at the entreyng wherof ye shall see a young colte of an asse standyng tyed without the doores, vnbroken as yet for any mā to ryde on, on whom hath neuer any man sitten: vntye him, & bryng him to me.

That if any bodye shall bee against it, and demaunde: wherefore doe ye vntie the colte? Ye shal thus aunswer hym: the lord hath nede of hym. The disciples departed, thei found the colte tyed, thei addresse to looce hym. And in the whyle wer there certain persones presēt who asked, as ye would saie, beyng against their doyng, why doe ye looce the colte? They (as they had tofore been commaunded) made aunswer: The lorde hath nede of hym. The name of the lorde beeyng ons heard, thei suffred the colte to be led awaie. Than brought thei hym vnto Jesus. And whan they sawe that the lord was mynded to mounte vpon hym, (the like wherof for al that he had neuer tofore ỳ tyme vsed to doe:) the disciples because he should not vpō the bare ridge of ỳ colte sitte to muche vneasily, cast their robes abrode vpon the beastes backe. And now Jesus sittyng on the coltes backe, & goyng onward, some spred abrode their garmentes euen on the verai waie, partely for to dooe him honour, & partly leste the colte beyng vnbroken, & also vnshod should hurte his hookes with stūblyng at the stones. And whā thei wer now come to ỳ foote of ỳ hille, & wer goyng directly towardes ỳ citee of Hierusalē, a certain woondrefull affectiō sodainly toke the hertes of al ỳ people, of whō some had come in the traine of Jesus, & some had come forth of Hierusalem to mete hym. For euerie bodye who could dooe best, strawed the waye that the lorde went on, with the braunches of trees euerie where broken of, & bothe with great ioye & also with loud voices thei begoōne to laude god for all his benefites & miracles, whiche thei had seen and heard wrought by Jesus. There sowned on euerie syde ỳ voices of people reioycyng at his cūming, as it had been to God cūmyng in triumphe, & of men cryng in honour of hym: O sanna in the highest: Blissed be he ỳ cometh in the name of ỳ lorde, peace in heauen, & glorie in the highest. This was the voice of the multitude of al sortes, & especially of young folkes, who as it had been by a certain enspiracion of God, the enuie & grutchyng of the Pharisees contemned, did in the open face of the worlde geue testimonie vnto the lorde Jesus.

And as he went, thei spred their clothes on the waie.

Blissed bee he the kyng that commeth in the name of the lorde.

The texte. ¶ And some of the Pharisees of the coumpaynie saied vnto hym: Maister, rebuke thy disciples. He saied vnto theim: I tell you, that if these hold their peace, than shall the stones crye.

But there wer in the same multitude certain Pharisees, whom thilsame cryng out to Christe in welcummyng hym, dyd muche agrieue: because the same dyd outwardely shewe as though they would haue all the worlde to knowe, that some thyng there was in Jesus, (whatsoeuer it was,) aboue the rate of a man. And emong these Pharisees some there wer that warned Jesus, that hymself with his owne mouth by his autorite, should restreigne these same vngodly shoutes of the multitude procedyng of a certain vnmeasurable fauour of the people to wardes their maister, and therefore vnpleasaunt euen to the lorde self, who did not vse to acknowelage suche high praises. Maister (saie the Pharisees) rebuke thy disciples.

But Jesus neuer went about to still the deuout profession of the plain menyng people, but by a bywoord checked the blyndenesse of the Pharisees, who wer not ashamed to attribute vnto Beelzebub ỳ prince of deiuils suche thinges as Jesus highly wel did and wrought. But he made aunswer again: With what face should I suppresse theim that woorthily syng glorie vnto god, and with deuout voices now syngyng the same which was many a long daiesens spokē by ỳ prophetes? Thus muche I saie vnto you for a certaintee: God so muche willeth this his laude not to bee vndeclared, that in case men would altogether holde their peace, the verai stones here would crie it out. And truely harder then the stones bee those, whiche beeyng with so many benefites, with so many miracles prouoked, can not yet bee moued in their hertes to speake in the aduauncemente of goddes glorie. Than with suche pompe

If these hold their peace, than shal the stones crye.

as

as this, triumphaũt lyke, & with ſuche a traine about him, did the lorde Jeſus goe vnto Hieruſalem. For ſuche a litel taſte of this worldes glorie it lyked him to take, before he would take the croſſe vpõ him: and this profeſſyng of hys godhed did he parforce wryng out of theſame nacion, by whiche he ſhould anone after bee moſte cruelly dooen to death, to thendethe Jewes might bee condemned by their owne ſentence: for that they had crucified their Meſſias & ſaiueour. But now in this ſtorie of theſe geſtes thereis hidden and cõpriſed no ſmall pointe of myſterie. The the Aſſe that was the dame, was ſtandyng, & the colte alſo was ſtandyng whiche was the the Alles fole. The dame had alreadie been woont to bee ryden on, as beeyng of long continuaunce enured to weare the yoke of the lawe, ſignifiyng doubteleſſe the nacion of the Jewes. The colte beeyng the fole of this the Aſſe, (for redẽpcion toke the firſt begynnyng of the Jewes,) the colte (I ſaie) betokenyng the people of the Gentiles, was yet vnbroken, neither at any tyme charged with the yoke of the lawe, nor yet through euangelicall obedience carrying Jeſus as a ſitter on his backe. Bothe beaſtes wer tyed: for on the one ſyde ỹ ſynagogue liued in bondage vnder the carnalitie of the lawe, not atteinyng to the freedome of the ſpirite: and the Gentiles on the other ſide were entangled with the decrees of the philoſophiers, & ſubiect to the wurſhippyng of Idolles & deiuils. They had at that ſeaſon oweners indifferent aſwell of the one as of the other: yea and ſuche maiſters not a fewe. For in the peoples aſwell of ỹ Jewes as alſo of ỹ Gentiles a great maignie were bond to couetiſe, to leacherie, to ambicion, to enuie, & to many other bothe filthie & alſo mercileſſe maiſters. Than twoo Apoſtles doe at the lordes commaundemente vntye theim, ỹ is to wete, Peter ỹ teacher of circumciſion, that is to ſaie, of the Jewes: and Paule the teacher of the Gẽtiles, whan through euangelicall faith, & baptiſme, they forgeue bothe the one and the other all the tranſgreſſions of their former lyke, ſo that beeyng now looced they maie krõhenſkoorth bee woorthie to haue Jeſus a ſitter on thẽ. For this power gaue he vnto his diſciples, not only emong the Jewes but alſo emonge the Gentiles, that whatſoeuer they looced on earth, the ſame ſhoulde bee looced in heauen too. And what meruail if the other former oweners can not lette the vntying of theim: ſeeyng that they whiche doe vntye theim, doe vntye theim by the commaundemente of thatſame newer maiſter, whoſe will no creature can reſiſte. Thys newe maiſter hath nede of ſuche manier beaſtes, and on the backe of ſuche ones dooeth he reioyce to ſitte, as doe ſimplely obey without any fraude, or drawyng backe: ſuche as with good herte and mynde dooe take vpon theim the ſwete yoke of euangelicall doctrine: ſuche as will not bee ſkittiſhe ne prauneyng agaynſt the ſitter on theim: ſuche as with a quiete and ientil ſofte pace doe beare & glorifie the lord Jeſus in their bodyes, vntill they come euẽ full into the holy citie and temple of the lorde: I mene not that ſame citie, the common murdrer of prophetes: but that other heauenly citie, whiche knoweth not what rebellion dooeth mene. Worldely princes loue fierce ſtieryng courſers, foled euen purpoſely for warres, and well broken and taught therafter: the Lorde Jeſus loueth ſuche manier aſſes, as will mekely & ſtilly carrye their meke maiſter, and will not caſt hym whan he ſitteth on theim. This facion of carying doe the hault princes of this worlde laughe at: the Philoſophiers with their diſdeignefull lookes dooe laughe at: the Phariſeis ſwellyng in pryde dooe laughe at: and thynke theimſelfes fortunate that they carrye the deiuill on their backes, the roughеſt ſitter poſſible and the moſte vnfauourable: that they liue in bondage of ſo many moſte mercileſſe maiſters, wheras to ſerue this one maiſter Chriſt is an heauen. There is nothyng in more happie and bliſſed caſe then theſe litell and ſimple ones, after they bee ons looced from bondage, and after

thei haue ons receiued Jesus vpon their backe. After worldely estimacion, the ignorauntes, the simple sorte, and suche as can no skille of fraude or falsehood, appere to bee of ỹ assishe kynde: but thei haue the lord to their directour, who will not leat theim straigh out of the waie: who not onely vouchesalueth to sitte on their backes, but also to haue his habitacion in their hertes, which he gouerneth with his owne spirite. And ỹ beastes wer bare vntil thã: but the Apostles dooe couer theim all ouer with their robes, that is, with their doctrine, and with exaumples of holy conuersacion prepairyng theim for Jesus to geat vp vpon, whiche Jesus what he ons did after the fleashe, the same he neuer ceasseth to dooe after the spirituall sense. The waye was rough: but the same waie also dooe the disciples make sure enough to gooe vpon by spredyng their garmentes abrode vpon it: that is, shewyng the waie of godly conuersacion to bee easie, in case a man goyng by the exaumples of the holy, submitte hymselfe to bee vnder the lorde Jesus. Than goe thei vpon braunches of palmes, and vpon greue leaues of trees, that is, by the memorie of the martyrs, the virgins, and the confessours continually bearing floures, and keping their freashe greneſſe. For what a great noumbre of good exaumples dooeth on euerie syde offre theimselfes vnto suche as are entred in the waie of godly deuocion. Great store of suche exaumples dooe the verai bookes of the Jewes ministre euen to the Gentiles also. And these shewe tokens of gladnesse in this coltes behalf, whosoeuer thei be that acknowelage Christe for their lorde and owener. Neither dooe there want Pharisees at this daie too, ne neuer shall want or faille in whom the glorie of Christe shall cause herteburning & enuie. For thei had liefer haue it cried vnto theimselfes: O sanna in the highest, lauded bee he, whiche cometh in the name of the lorde: wheras thei come not in the lordes name, but in their owne. But the Jewes euen at this daye kepyng silence of the glorie of Christe whiche thei haue enuie at, the stones vnceassauntly crie it out beeyng now become the childzen of Abraham. Here dooe the people of Hierusalem crie, awaie with hym, awaie with hym, dooe hym on the crosse: Irysshe men, Scottes, Englishe men, Frēche men, Sarmacians, Germaines crie: lauded bee he that cometh in the name of the lorde. Suche people as, while thei sette their hertes on aduauncyng their owne glorie, dooe labour to derken the glorie of Christe, and those whiche for the respecte of their owne priuate commoditee dooe suppresse and depraue or corrupte the synceritee of holy scripture: while thei desire to haue their owne greatnesse sette out in mennes talke, and the glorie of Christe to bee leaft vnspoken: all suche verily playe the partes of those Pharisees whiche attempted to stoppe the mouthes of the chyldzen of the Hebrewes, whiche chyldzen God had enspired to syng forth the glorie of his name and of his soonne, whom he had geuen a saueour vnto the worlde. Yea, and this poynete also hath some holsome signification in it, that there is first a stiepe cummyng down from the mounte of Oliuete, and than afterward an euen and smoothe waie ouer a plaine, and anon again an other goyng vp vnto the mounte of Sion, (for vpon this mounte of Sion was the temple of the Lorde builded.) Except the former mounte had oyle wherby the light of feith might bee nourished and mainteined: there could bee no cumming down from thaffiaunce of the lawe, by whiche the Jewes swellin pryde, nor from trustyng in philosophie by whiche the Gentiles thynke theimselfes holy felowes. For the first steppe and degree of growyng forward in goodnesse, is through feith. But than must we approche the house of the cheke (for Bethphage is so muche to saie in the Syrians toungue.) For this is the cheke, not that pufferth vp in haultenesse of mynde or looke, but that is readie to come forth with the confession of our offenses committed against God. Neither must we bee ferre from Bethanie, whiche is called the house of obedience. For al

creatures

creatures are not obedient vnto the ghospell. But yet herehens cometh the begynnyng of health. After the downhille, the waielieth ouer a plaine, beyng on euerie syde strawen with the braunches of good exaumples, vntill we eftsons come to the risyng vp of the hille towardes the mounte of Sion, whiche is called the tootyng hille, or peake, or high beakon place or watchyng toure from whens to see a ferre of. For this is verily that same high toppe of vertue, out of whiche, as it wer out of an high peake or beakon place, all tho thynges are a great waie beneath looked down vpon, and contēned, of whiche this worlde maketh great moustre & shewe, as if thei wer high thynges aboue ỹ moone. And the mynde beyng now drawyng wel towardes heauen, beholdeth suche thinges as are euerlastyng, and the whiche doe surmounte the coumpace of all mannes reason.

¶ And whan he was come nere, he beheld the citee, and wept on it saiyng: If thou haddest knowen those thinges whiche belong vnto thy peace, euen in this thy daye thou wouldest take hede. But now are thei hidde from thyne iyes. For the daies shall come vnto thee, that thy enemies also shall cast a banke about thee, and coumpace the round, and kepe thee in on euerie syde, and make thee euen with the grounde, and thy children whiche are in thee. And thei shall not leaue in thee one stone vpon an other, because thou knowest not the tyme of thy visitacion. The texte.

And whan the lorde Jesus was now come so ferre onward, that Hierusalē was somewhat nere, and was full in sighte afore hym: viewyng and beholdyng the same citee, portely and gorgeous of buildynges, flourishyng in men, in rychesse, and in opinion of holynesse & deuocion towardes god, proude of their state that the worlde was in at that present daie, & void of al thought and care by reason they knewe not of the extreme distresse and miserie that was to come vpon theim: he beeyng earnestely moued with compassion wept, and with woordes sodainly brastyng out without any suche talke afore goyng, as it wer one sighyng & sobbyng for sorowe, he muche lamented the destrucciō of the same citee, and spake to this effecte ensuyng. If thou also diddest now, as wel as I dooe, knowe this daie of thyne, in which is offred vnto thee peace & remission of thy great synnes past: thou wouldest earnestely sette thy mynde to embrace that is offered.

Forsouth this is thy daie, in which thou art occasioned to emendemente, & in whiche the goodnesse of God prouoketh thee to repentaunce: and dooeth prouoke thee with the highest and vttermoste degree of bounteous goodnesse, and with so high a degree of goodnesse, that there can bee no more dooen to it. The mercifulnesse of God so often tymes despised of thee, bouchesalueth after a certain newe manier to visite thee, to the ende thou maiest at leste wise by this meane weaxe mylde & reformable. There will come an other daie, not of thine, but of the Romaines, and of goddes vengeaunce, at whiche thou wilt bee plagued for all thy great transgressions, whiche thou hast had more mynde to heape more vpon more, then to lamente or bee sorie for that is past. But now thou neither knowest thine owne daie, ne foreseest that other daie to come whiche shall not bee thyne: because bothe the one and the other is hidden from thyne iyes, whiche are in thee almoste vttrely blynded with the drounkennesse of thy flourishyng welthie state that thou art in at this present. Thou neither hast any remembraunce of the euils past, whiche thou hast dooen: ne foreseest thynges to come, whiche hang ouer thy head, nor acknowelagest the prest goodnesse of god towardes thee, whiche goodnesse of God because thou doest yet stil moste obstinately sette at naught: O thou citee vnpossible to be recured, and a common murdrer of all suche as bryng vnto the any woorde of thy saluacion or redempcion, there shall come straungiers of an other lande against thee which shal bryng vttre destruccion & ruine vpon thee. It wil bee thy lotte But now are thei hidden from thyne iyes. &c.

to refuse and putte from thee thy Messias, & in his stede to choose Cesar vnto thy kyng. Thou shalt therefore fynde and fele thy kynges cummyng vnto thee with a ferre other furniture & prouision, then thy kyng doeth now come vnto thee, beeyng a bringer of health, and a paceable quiete kyng. Thou wilt not now receiue hym that cometh to geue helth and safegarde: and ere long shalt thou of force be compelled to receiue that shall come to geue thee vttre confusiō.

Thy enemies shall cast a banke about thee, & coumpace the round.

For the princes of Rome, whom thou haddest preferred before thyne owne kyng, shall come as enemies in stede of kynges with bendes of men well armed and appoyncted for warre: and first of all thei shall enuiron the round about with trenches, so that there shall bee no waie open to escape out, thā shal thei on euerie syde encoūpace thee with men & artillerie, and shall with a moste streight siege oppresse thee, and finally al thissame thy gaie building, with tēple and all, thei shall cast down as lowe as the grounde. And not satisfied with all thissame, thei shall with an vniuersall slaughter destruie thy childzen, of whom thou art now proude, and doest semblably sette theim in a pryde & a pompe by thy gorgeous royaltee, and all thissame glorie of thyne they shall in suche sorte wype awaye from the roote and foundacion, that they shall not leaue so muche as one stone standyng fast mortised on an other, to the ende there shall no signe of thee remain, ne yet any hope of reedifiyng thee again in tyme to come. These thynges in dede shal be miserable to beholde, but thei shal chaūce by thyne owne deserte, because that beeyng so often tymes occasioned, long & many yeres gon by soondrie prophetes, and now also by Iohn, and by thy Messias, thou doest obstinately despise the mercie of God. Thou shalt therefore fele the tyme of vengeaunce, whiche wouldest not knowe the tyme of thy visitacion. Euen thou to aswell as others (if thou haddest woulde) mightest haue embraced thy redempcion beeyng offreed. Now at leste wyse thou shalt by thy confusion bee an holsome exaumple vnto others, that they mayenot in lyke manier despise the goodnesse of God, whan it prouoketh theim to take better waies.

And thei shal not leaue in þ one stone stādyng on an other.

Because þ knowest not þ time of thy visitacion.

The texte. ¶ And he went into the temple, and beganne to cast out theim that solde therin, and theim that bought, saiyng vnto theim: It is wryten: My house is the house of praier, but ye haue made it a denne of theues,

And he cast out theim that sold therin, & theim that bought. Esai. lvi.

Iesus after he had spoken the premisses, came to Hierusalem, and entred into the temple, and droue out therehence suche as wer biyng and sellyng there, saiyng: God saieth in the scriptures: Thissame my house hath been dedicated, not for the trade of biyng and sellyng, but for praiyng: but ye haue turned it into a denne of theues, spoilyng al straungiers that come, and by your wieked liyng in awaite, procuryng your owne lucre, with the losse and damage of others. By this facte the lorde Iesus declared, how great destruccion those persones doe bryng into the churche, who vnder the pretēse and coulour of godly deuocion applye their myndes altogether to filthie lucre: who vnder the title of deuout wurshippyng of god, dooe attende their owne profite, not fedyng their flocke, but takyng awaie al the swete from theim, and with their vnpure doctrine sleaghyng the solles, whom their dueties wer with pure doctrine to bryng vnto life.

The texte. ¶ And he taught daily in the temple. But the priestes and the scribes, and the chiefe of the people went about to destroie him, and could not fynde what to dooe. For al the people stacke by hym whan thei heard hym.

This dooen, the Lorde, as one beeyng now fully possessed in his owne kyngdome, taught daye by daye in the temple, the vncurable malice of the Pharisees openly despised. But those whiche wer highest in dignitee emong the priestes, and also the scribes, and the ryngleders of the people, beyng netled there-

there withall and ſtiered to wrathe, ſought ſome occaſion to caſt awaie our ſaluecur. Thei lacked no malicious mindes, but there appered no hope of bryngyng their wille to effecte: Thei had heard the ſhoutynges of the people in the honour of Jeſus, they ſawe in the temple alſo the wholle vniuerſal multitude of the people to depēde altogether of his ſaiynges: ſo great was aſwel the effectuall pith, as alſo the grace of goddes woorde. Their colde and feble doctrine concernyng waſhynges, concernyng the corbone, that is, their treaſourie of the churche, concernyng the true tithyng of myntes and rue, ſtood againſt mennes ſtomakes euen lyke ſoure wyne, after that the people had ons taſted the newe muſte of euāgelicall hertynes. On this behalf thei wer afeard leſte their autoritee ſhould abate, thei feared decaiyng of their gaines, thei feared leſte their kyngdome ſhould haue a falle. And as for the thyng whiche at that tyme befell accordyng to the litterall diſcourſe of the ſtorie, the ſame doeth often tymes happen after the morall ſenſe alſo, whanſoeuer, and as often as they whiche ſitte in the topcaſtell or high chaire of religion, and whiche bee perſones notorious in the profeſſiō of teachyng the doctrine of holy ſcripture, doe fall in conſpiracie with the ſecular princes againſt Jeſus. At ſuche a tyme great is the deſtrucciō that hangeth ouer the people. And this thyng ſo cometh to paſſe, as often as the autoritee of the prieſtes and of the doctours or open profeſſours of diuinitee, dooeth flatre the kynges and monarches of this worlde, and as often as theſame doctours ſaie, Amen, to the wilfull affeccions and appetites of the ſaid worldely princes with their autoritee, wheras their partes had been with holſome and franke monicions, to tell the princes of their faultes, to reſtreigne and bridle the power of the ſame: and whan the monarches again on their parties dooe with their treaſours and poſſeſſions vnderprop the others, and make theimſelfes as buclers for the peruerſe deſires of the biſhops and the diuines, that is to wete, for their couetiſe, their ambicion, and their tyrannie. And albeeit neither of theſe bothe dooeth commonly loue the others: yet by wicked colluſion thei diligentely aide, and maintein either others forewarde to the ſuppreſſyng and deſtruiyng of the trueth of goddes woorde. And truely the pernicious conſpiryng of ſuche, cauſeth more miſchief and caſtyng awaie of men in the worlde now, then the conſpiracie of the biſhops, ſcribes, phariſees, and headmen of the people, did at thoſe daies emong the Jewes.

The. xx. Chapter.

¶ And it fortuned in one of thoſe daies, as he taught the people in the temple & preached the gholpell: the high prieſtes and the ſcribes came together with the elders, & ſpake vnto him, ſaiyng: Tell vs, by what autoritee dooeſt thou theſe thinges? Either who is he that gaue thee this autoritee? Jeſus aunſwered and ſaied vnto theim: I alſo will aſke you one thyng, and aunſwere me. The baptiſme of John, was it from heauen, or of men? And thei thought within theimſelfes, ſaiyng: if we ſaie from heauen, he will ſaie: Why than beleue ye hym not? But if we ſaie, of men, all the people wil ſtone vs. For thei be perſuaded that John is a prophete. And thei aunſwered, that thei could not tell whens it was. And Jeſus ſaied vnto theim: neither tell I you by what autoritee I dooe theſe thinges. The texte.

AN occaſion therefore is ſought, that although their fainneſſe to putte Chriſte to death was vngodly, yet thei might afore men ſeme to dooe it of an earneſt zele and fauour to righteouſneſſe. It befell therefore vpon a certain daie, that as Jeſus was teachyng the people in the temple, and was ſtill diligentely repeatyng vnto theim the newes gladſome, and to bee wiſhed

for

for of euerlasting saluacio, ỹ said high prestes together with ỹ scribes, ỹ pharisees & ỹ chief men of the laitee beyng in a confederacie, did assemble together in a clustre, to the ende thei might at leste wyse by their autorite bridle Jesus from the teachyng of his holy doctrine. Thei could not condemne his woondrefull actes to bee naught, whiche he had in so great a noumbre wrought in presẽce and sighte of the people. Thei wer not hable to cõfounde his doctrine, forasmuche as it was altogether consonaunte and agreable with the lawe, and with the wille of God. Upon this grounde therefore dooe thei deuise their slaundreous querele against hym, that this autorite to bee a teacher of the people, he had taken vpon hym of hym selfe, where he ought to haue receiued it at their handes: wherin their drifte was none other, but either to take ouer vnto theimselfes the glorie which was due vnto God, or els therupõ to frame some surmuised querele of mouyng a sedicion to charge Christe withal, in that he called the people together, and kept theim about him without the publique autorite of the princes. Thei goe therefore altogether into the temple to Jesus, saiyng: If thy wille bee that we also should beleue in the, tell vs by what autorite thou dooest all thissame that thou dooest. Thou doest baptise, thou doest preache, thou healest folkes on the Sabboth daies, thou teachest in the temple, thou gatherest disciples about thee, thou callest people frõ their home and busines and kepest theim with thee. Thou art a man to vs vnknowen: and as for publique autorite or power hast thou none at all. Therefore who is it that hath geuen thee this autorite? But Jesus veray well perceiuyng this question to haue proceded from a wicked thought in theim, that is to wete, of a purpose to laie some surmuised matier vnto hym, and not to learne: went not about to teache theim, but damped their malice with an other question again, as if a bodye should driue out one naille with an other out of a bourde. For thei had had John the Baptiste in verai great estimacion, & had come verai thicke vnto hym whan he baptised. And he saied: John also had gathered disciples vnto hym and he also preached to great multitudes of people in soondrie places of the wildernesse, and about fluime Jordan, the kyngdome of God to approche, he boldely and frankely declared the damnable vices of all persones indifferentely, and prouoked theim to repentaunce. And yet had not John neither any autorite geuen hym of the prestes, the Pharisees, and the chief men of the laitee: but he had come forth out of the wildernesse as a mã but newely come vp of late, beeyng enspired and sent of God accordyng to the prophecie of Esai. But the question of these headmen beeyng putte forth as a baite to take hym in a trippe, ment none other conclusion ne purpose, but this. In case Christe had aunswered that same autorite to had been geuen him of God, thei would haue accused hym of blasphemie, in that he beyng but a man, tooke vpon hym that he had familiar talke or conuersacion with God. And as for the bishops, the pharisees, and the scribes, he had had no suche autorite geuen hym by theim. It remained than by the conclusion of their argumente, that the power whiche he tooke vpon hym was sedicious, and cũmen of the instincte of Satan. For thei wer verai stif in this poincte, that al power and autorite of God was by due succession come vnto theim, and none others, and that nothyng was deuoutly or godly executed, whiche wer not executed and doen by autorite of theim. And yet al the whyle beyng blynded with hatered, thei had no remembraunce how thei had highly regarded John tofore doyng thynges semblable without any autorite at al of men, yea, in so muche, that they would in any wyse holde an argumente that John was the Messias, sauing that John wrought no miracles. And yet for this behalf of weorkyng miracles, they ought so muche ỹ lesse to haue iangled or murmoured against

Tell vs, by what autorite dooest thou these thynges?

The baptisme of John was it from heauen or of men?

Christe

Chriſte. No nor this poyncte neither came not to their mynde, that God of long cõtinuaunce afore tymes had geuen this kynde of power, whan he ſpake by his prophetes. The autoritee of the prophetes thei receiued and alowed: but the thyng forelhewed by the prophetes, thei would not receiue. The lorde therefore beeyng mynded to defeacte the malicious policie, and the loutiſhe falſe packyng of theim, ſhaped theim an aunſwer in this manier: Before ỹ I make any aunſwer vnto your demaunde, I on my partie alſo will demaunde a certain queſtion of you, whiche ye will bee hable quickely to diſpeche with a woorde. And as ſoone as ye ſhall haue diſpeched that, than will I make aunſwer vnto your queſtion that ye now demaunde of me. Tel me this: The baptiſme that Iohn miniſtred vnto the people, whether was it from heauen, or els from men? And by whoſe autoritee did he baptiſe, whether receiuyng it frõ heauen by the power of God, or els receiuyng it at your handes? The peruerſe conſcience of the Iewes had at once a ſmelle and felyng of this forked queſtiõ, (whiche the ſophiſters calle an horned queſtion, becauſe that to whether of bothe partes a bodye ſhall make a direct aunſwer, he ſhall renne on the ſharp poyncte of the horne, that is to ſaie, ſhall incurre inconuenience and bee taken in his aunſwer.) If they had mynded to aunſwer the veray trueth of the matier, the woordes of the trueth was a plain and a readie tale to bee ſpoken: but thei ſmelle theimſelfes to be laied for by the ſame policie, and traine wherewith thei laied a baite for hym. Herupon goe they to a wylie counſaill together emong theimſelfes. For none there is a more buiſie piece of weorke ; then the framyng of a countrefaict matier: and commonly one fraude haleth an other at his taille, and one guyle draweth an other after hym. Therefore they laye their heades together thus conferryng emong theimſelfes: what aunſwer ſhall we make to this doubtefull queſtion? If we ſhall ſaie, that Iohns autoritee came immediately from heauen, he will ſtreight waie hitte vs in the forehead with it, and will ſaie: Why than did ye not geue credite to him, whan he teſtified of me? He plainly confeſſed hymſelf to bee inferiour to me, and vnworthie to beare my ſhoes after me. He openly confeſſed hymſelf to bee an yearthly man and to ſpeake yearthly thynges, & beeyng a baſſe ſlendre perſone to ſpeake baſſe matiers, and that I beeyng iſſued from heauen was aboue all creatures. How doe ye receiue his autoritee, as a thyng procedyng from God, and dooe openly in the face of the worlde kynde ſlaundreous cauillacions at myne autoritee, of whiche he gaue plain teſtimonie? That if on the other ſyde, we ſhall auouche that Iohn did nothyng by the autoritee of God, but of an humain ſpirite onely, all the vniuerſall people will vpon vs with ſtones, becauſe it is a thyng rooted in the hertes of theim all full and wholle, that Iohn was a prophete, and that he wrought by the inſpiracion of God whateuer he wrought. Thei had no care to aunſwer trueth, but to aunſwer that might beſt ſerue to their purpoſe. So doe falſe doctours aunſwer, not the thyng that ſcripture teacheth, but takyng ſuche ſenſe therout by their interpretacion, as maketh to their affeccions. In caſe thei ſhould haue aunſwered trueth, their autoritee emong the people ſtood in great hazard: if they had aũſwered falſe, thei feared their liues. Thei ſtood in great feare of men, wheras they caſt of from theim the feare of God. Wherupon thei aunſwered, that thei could not tell. There was none other hole but this alone left open for theim to eſcape out at: but whan they had gotten ſuche an euaſion, thei dooe al vnder one, ſembleably deliuer the lorde from aunſweryng to their queſtion. For he ſaied vnto theim: Becauſe ye kynde ſuche eſtallõs and ſterting holes, and will not aunſwer that ye kno we well enough: nor I neyther will not tell you, by what autoritee I dooe theſe thynges, whiche ye ſee: albeeit ye are not ignorant of this thyng neither, whiche ye now demaunde.

If we ſaie frõ heauen, &c.

Why thã beleue ye hym not?

But if we ſaie of me, &c.

And thei aunſwered, &c.

Neither tel I you, by what autoritee I dooe theſe thynges.

Than

The texte. Than began he to put foorth to the people this parable: A certain man planted a vyneyarde and leat it foorth to housebandmē, and went himself into a straunge countrey for a great season. And whan the tyme was come, he sente a seruaunt to the housebandemen that they should geue hym of the fruicte of the vyneyarde. And thei beat hym, and sent hym awaie emptie. And again he sent yet an other seruaunt, and hym thei did beate, & entreacted hym shamefully, and sent him awaie emptie. And again, he sent the third also, and hym thei wounded, and cast hym out. Than saied the Lorde of the vyneyarde: What shall I dooe? I will sende my dere soonne, peraduenture thei wyll stande in awe of hym, whan thei see hym. But whan the housebandemen sawe hym, thei thought within themselfes, saiyng: this is the heire, come: leat vs kill hym, that the enheritaunce maie bee ours. And thei cast hym out of the vyneyarde, & kylled hym. What shall the Lorde of the vyneyarde therefore dooe vnto theim: he shall come, and destruie these housebandemen, and shall leat out his vyneyarde to other.

The priestes, the Pharisees, the Scribes, and the head men of the laitee beeyng thus confuted, the Lorde byanby brought in a parable, which might laie plainly before their iyes their vncurable malice woorthie of damnacion, who hauyng been so many waies prouoked of God to emendemente, had still growen euermore to wurse and wurse, rennyng in contempte of the lawe, striekyng the prophetes, and puttyng theim to death, and entendyng no lesse then afterwardes to put to death the soonne of god also beeyng the extreme remedie of al euils, yea and to put hym afterward again to more affliccion in the Apostles and martyrs. The tenour of the parable is this. A certain man (ꝙ Jesus) plāted a vyneyard, which he was singularly in loue withal, dooyng all that might possibly bee doen, that he might at length haue some fruicte of the same. For he hedged it diligently rounde about, and builded a toure within it, for watchyng and kepyng of it, he digged out a gutter to receiue the wyne when it wer pressed, and he sette ferthermore a wyne presse in it. And whan it was thus wel furnished with al thynges apperteinyng, he putte it foorth to the handes of housebandemen, that they should dooe all requisite housebādrie vnto it, and gather the fruicte thereof at tyme conuenient. This doen, he taketh a voiage into a ferre countreye, and continued a great long season absent from home. This same verily is the vyneyarde of the Lorde Sabaoth, whiche the same lorde transposed & remoued out of Egypte, & sette in the lande of beheast: he hedged it about with the precincte of the lawe: he protected it with watchyng & kepyng of it his owne self in propre persone: he beautified it with a goodly tēple: he added moreouer ī it priestes, iudges, captaines, & teachers: he omitted nothyng ỹ to the ordreyng or dressyng therof might apperteine. And this vyneyarde beyng thus furnished to the poyncte deuise, whan it had been a long season looked for, that it should bryng foorth good grapes, did yet neuertheless through the defaulte of the housebandemē bryng forth wylde grapes. The Lorde all this while, who in dede is no where not present, yet semed vnto theim to be absent ferre of, because his cōuersacion was in heauē. Therefore whā it was a tyme due & seasonable for ỹ people of Israel at last to bryng forth fruicte accordyng for suche the bountifull goodnesse of God towardes theim: the maister of the vyneyarde sent a seruaunte of his, ỹ is to saie, one prophete or an other, vnto the housebandmen, that is, to the princes, to ỹ priestes, and to the Scribes, (who wer the bearers of al the swaigh and stroke,) that they should rendre and yelde vnto hym parte of suche fruicte as had growen vp in the vyneyarde. The housebandemen, who had tilled & vsed ỹ vyneyarde to the behouf of theimselfes, and not of the Lorde, first pumbled the seruaunte about the eares, and beate hym, and than thruste hym out by the shoulders, and sent hym home again emptie. For to whom of the prophetes hath no crueltie been shewed? But so great was the Lordes lentinesse and pacience, that although he wer with an act of so great despite prouoked to indignacion: yet did he shewe none extremitie ne rigour towardes the housebandemen: but he

Matt. xxi. Marke. xii. A certain mā planted a vyneyarde. &c.

And thei beat hym and sent hym awaie emptie.

he sente an other seruaunte to assaie whether he could calle theim home again to dooe their duetie as becomed theim. But thei handled the secounde messagier with no more tentilnesse ne fauour then thei had vsed the other afore. For whā they had sore coiled hym, and had reuiled him with muche despiteous lāguage, they sent hym also emptie home to his Lord: emptie (I saie) of the fruict which he looked for, but loden w̄ his backe burdē of wrong and of ill hādleyng. For whither should thei goe, but to ꝑ Lord, who said: The redresse bee leaft to me, & I shall acquite it. The pacīēte of the Lorde, though it wer after this extreme sorte, eftsons incensed to wrathe: yet did he not for al this steppe forth to dooe vengeaunce neither: but sent yet the third seruaunte. And him too did the housebandemen sore wounde, and so send him home again to his maister emptie. For the goodnesse of their Lorde, whiche prouoked theim to repentaunce, did incēse their malice, yea worse thē it was afore. And though all the despite, wherewith they had grieuously handled the seruauntes that wer sent, dyd of good cause touche the maister that had sent theim, and though thei ought nowe of good right to haue been punished, whiche beyng so often occasioned to goodnesse had euermore growē forewarde to hainous deedes of myschief, euery one acte worse then an other: yet did the Lorde of his excedyng great mercifulnesse make yet a ferther delaie of his stroke and vengeaunce therefore, as one that was more desirous to trye the vttremoste remedie possible, then to shewe or execute any rigour vpon the housebandemen. And thus he cast with hymselfe in his mynde. What maie I dooe to bryng these wicked housebandemē of myne, to a better mynde again, through whose defaulte the fruicte of my vineyarde dooeth now of a long continuaunce perishe vnto me. I haue sent so many seruauntes, it is not one whit the better emended. The thyng whiche onely is yet behynde, that will I dooe.

I will sende my deere sōne, &c.

I wyll sende my onely soonne, whoime I loue tenderly. Thei whiche sette my seruauntes at naught, yet peraduenture whan they shall see my soonne, though thei will not loue hym, yet certes thei will beare some reuerence vnto hym, and will worshippe me my selfe in hym. Naughtie persones are woont nowe and than at leste wise for verai shame to bee bridled frō a dede of myschief whiche thei would els dooe. This deuise therefore, that is, with the hasardyng of his owne soonne to seke the sauyng & recouerie of his housebandemen, lyked the moste mercifull Lorde, as a Lorde beyng right desirous to saue menne, and moste slowe to stricke. The soonne beeyng obedient to his father, went.

This is the heire, cōe let vs kill hym.

The housebandemen, whan thei sawe the soonne, they did not onely not reuerēce hym, but also with wicked stomakes turned theimselfes full and wholle to the deuises & purposes of moste extreme madnesse, saiyng emong theimselfes: Hitherto haue we shaken of the seruauntes that haue come to vs: thissame is the soonne and the heire who entendeth one daie to auenge the despite dooen by vs vnto his father. Leat vs kylle hym, and so shall we recouer the enheritaunce of this vineyard for our owne behoules, stoutely settyng the Lord at naught. This deiuilshe deuise was well lyked emong them beeyng confederate altogether: and so they cast the soonne out of the vineyarde, and slewe hym. Whan the Lorde Iesus had with this processe plainly shewed to the priestes, to the Scribes, and to the chiefe rewlers their verai owne conscience, who euē at that presente houre with all their endeuour attempted thesame that within a littel whyle afterward they committed in facte and dede, (ledyng Iesus forth, and crucifiyng hym without the citie:) turnyng hymselfe vnto theim asked this question of theim: The matier gooyng thus, what shall the Lorde of the vyneyarde dooe vnto suche housebandemen. Whan thei eftsons vse their euasions to auoid makyng of an aunswer, ꝑ Lord said moreouer: The Lord hymselfe will come, & will sende a shamefull ende to those housebandemen, who could

not bee woonne with any ientill fauour, and those same persones vttrely destruied by death, he will sette foorth his vineyarde to other housebandemen. By this saying did the Lorde signifie, that the religiō of the Iewes shoulde euē by the roote bee abolished, and the fruicte of the ghospell bee transposed & remoued vnto the Gentiles by the ministerie of the Apostles.

The texte, Whan they heard this, they saied: God forbidde. And he beholde theim, and saied: what is this than that is written: The stone that the builders refused, the same is become the head of the corner, whosoeuer dooeth stumble vpon that stone, shall bee broken: but on whomsoeuer it falleth, it will grynde hym to poudre: And the high priestes and ꝑ Scribes the same houre went about to laie handes on him, and they feared the people, for they perceiued that he had spoken this similitude against theim.

But the Phariseis (as men that could in no wyse awaie with the hearing of this) aunswered: God forbidde, it shall not bee so. For they well perceyued all this parable to had been tolde against theim: and where they could beraie well awaie with the deiuilshe purpose and deuise to kille Iesus, yet doe they vttrely detestе and abhorre the iust vengeaunce of god due for suche a wicked purpose. But Iesus purposely to shewe that the veraie same thyng whyche they denyed, had been foresaied of the Prophetes, that it would so fortune, cast an earnestlye vpō theim, and (as ye would saie) speakyng vnto their conscience, saied: If ye geue not credite to my parable, what is it than that ye reade in the Psalmes. That same stone whyche the builders cast aside and woulde none of, is become the headstone of the corner. whosoeuer shall lyghte on that stone to stumble on it, shall bee all to crushed, and again on whom the same stone shall falle, hym shall it grynde to powdre. Christe signifieth himselfe to bee the celestiall stone sent of god, whom the Iewes refused, buildyng vp their Synagogue without Christe: but God made hym the corner stone whyche knitteth together and closeth vp bothe the walles into one, and coupleth twoo soondrie peoples into one churche and congregacion throughe euangelicall faith without the ceremonies of the lawe. And thys stone is a moste sure buckeler and defense against all the assaultes of the worlde and of Satan vnto all suche, as beleuyng on hym, doe cleue fast vnto hym, and doe reste or staigh on hym.

The stone that ꝑ builders refused. &c.

But he is sounde and vnresistable vnto suche as will rebelle against hym. For none there is so great a power of this worlde, but that it is all to crushed if it stumble on this stone. And certes stumble he dooeth at him, whosoeuer resisteth hym and casteth hym of. Now on the other syde, drieuen to powdre shall that persone bee, on whom that stone shall light in his fallyng. And certes on suche dooeth he lyght, whō after they haue been a great long tyme sukfred, the stroke of God at last falleth soodainly vpon, ere they bee aware or thynke on it. For one and the same stone, is life to those that reste theron, and dampnacion to suche as are enemies vnto it. These parables of the Lordes declaryng, sette the hertes of the headmen, of the priestes, and of the Scribes in suche an eagre rage, that they were mynded euen there presently to haue laied handes on hym, but the drede of the people did at that tyme restreigne theim frō that wicked vilanie, emong whom they sawe Iesus to bee had in veraie great price. For knowyng theimselfes naught in their owone cōscience, they had smelled ꝑ parable whyche was told, to touche & hitte thē as tyght as any thing, and yet had ꝑ parable been tolde to suche entent as they might by the vnderstandyng therof bee called backe again frō their meeke deiuilshe purpose whyche they had entended. But now are they made the more crabbed and fierce vnto dooyng of mischief, by the selfesame thyng, where by they ought to haue been clene discouraged and drieuen from their malice.

And

¶ And thei watched hym, and sent forth spyes whiche shoulde fain theimselfes righ-
teous men, to take hym in his woordes, and to deliuer hym vnto the power and auctorite of
the deputie. And thei asked hym, saiyng: Maister, we knowe that thou saiest and teachest
right, neither considerest thou the outward appearaunce of any man, but teachest the waie
of God truely. Is it lawfull for vs to geue tribute vnto Cesar, or no? He perceiued their
craftinesse, and saied vnto theim: why tempte ye me? Shewe me a penie. Whose Image and
superscripcion hath it? Thei aunswered and saied, Cesars. And he saied vnto theim: geue
than vnto Cesar, the thynges whiche belong vnto Cesar, and to God the thynges that
perteine vnto god. And thei coulde not reproue his saiyng before the people: & thei merueil-
led at his aunswer, and held their peace. The texte.

Therefore beeyng now debarred, (by reason of standyng in drede of the people) from dooyng the hainous act in the open face of the worlde, whiche in their euill hertes they had alreadie dooen, after thei had once so determined: thei goe about the bryngyng of it to effecte by priuie traines of vndermynyng him: beeyng euen so muche the more vngracious, that they ioyne fraude vnto theyr malice: lyke as a more mischieuous creature is he that sleagheth priuely with poison, then one that killeth with a sweorde. Now heare thou o Theophilus, the wyles and traines of the wicked priestes, whose desire was for this cause to haue Jesus for euer destruied, that is to saie, to haue the trueth euangelicall vttrely oppressed, because that by thesame veritie of the ghospell was taken awaie from theim the fermyng of the byneyarde, the propre owenyng and possession whereof thei had promised vnto theimselfes bothe perpetual for euer, & also to come to theim by title and succession of enheritaunce.

Thei hyde their angre shewing no manier countenaunce therof, and watche all occasiõs possible to put hym to death. Thei coulourably send forth certain countrefaicte persones, who should feigne theimselfes to be iust and righteous afore God (and nothyng is there in the worlde more pestilent or deadly then is countrefaicte righteousnesse) to the ende thei should out of his woordes hunte out one poynete or other, whereof he might bee detected before the Emperour of Roomes deputies, and before the lieutenaunt Pylate, who at that presente season was the high reweler in Jewrie in Cesars behalfe, and this dyd thei, to thentente and purpose that all the grutche and querele of this facte might bee laied ouer from theimselfes to the others, as though he had been putte to death by the sentence and iudgemente of Cesars officers, and that they on theyr parties as men vnculpable mighte appere to had kept their handes from effusion of bloud. But the more thei goe about by worldly subtiltie to hyde it, so muche dooe thei more and more notoriously bewraie their incomparable malice. The saied disguised maskyng esquiers therefore of the bishoppes dooe sette vpõ Jesus and assaill hym with suche kynde of woordes as here ensue. Thei sent forth spyes which should feigne theimselfes righteous men. &c.

Maister we haue throughly seen thy perfecte vprightenesse: thou tellest thy mynde plainly without any feare or dissimulacion: and teachest euerye thyng after the right sorte, neither is there with thee any suche respecte or accepcion of persones, that thou wylt tell me a lye for the fauour of any man, be he of neuer so muche power and auctoritie: but thou hast euermore onely God and none els before thyne yes. What is acceptable to hym and standyng with his pleasure, thesame dooest thou plainly and without any feare teache. Tell thou vnto vs therefore what thy verai opinion and mynde is in a matier about whiche there is muche controuersie and variaunce emong no small noumbre of vs: whether is it a thyng standyng with goddes pleasure and contentacion, that we geue tribute vnto Cesar: or is it not? Jesus than, who had a perfecte vnderstandyng of these smoothe and swete honey woordes menyng fraude and deceipte towardes hym, and knowyng verai well to what ende this snarefull baited question was ment, whiche was, that in case he had aunswered accordyng as their verai hope was he would, yf it wer not stādyng with goddes cõtentaciõ, Maister, we know yᵗ thou taiest and teachest right. &c. Is it lawfull for vs to geue tribute vnto cesar?

that a people beeyng consecrated vnto god, shoulde bee in subiection, & should paie tribute to an vngodly prince and an idolatre, (whiche opinion the Pharisei̇s alowed, thoughe they durst not openly speake it:) they woulde eftsons haue procured & addressed out some cõtrefaict persons, whiche should haue detected him of high treason before Pilate (beyng ỹ emperours lieutenaũt:) he did by euangelicall policie in suche wyse defeacte their malicious deceiptfulnesse, ỹ he did bothe take awaie frõ theim the occasiõ whiche was sought to do him harme, & also put theim in remẽbraunce what their duetie was to dooe, whiche thyng vndoubtedly no man should leaue vndoen without assured perill & ieopeardie of his life. For Christe was not come for any suche purpose, as to teache howe muche was to be paied vnto Emperours, or to Emperours deputies: but what was due of the spiritual substaũce to bee paied vnto god who is ỹ Lord of al thinges. Why come ye to tempt me, (saieth he:) Shewe me a piece of your siluer coyne. For he knoweth not ỹ image of Ceasar, forasmuche as he had nothyng in earth. Whan the piece of coyne was shewed hym in his hande, he demaunded whose physionomie it was, and whose title or poisee was writen about it. For this is a thyng too, ỹ a true Christian dooeth not knowe. But they who knewe it (ỹ is men wedded to the worlde) saied: Ceasars physionomie & prient it is. Than ỹ Jesus byanby: than rendre and paie ye vnto Ceasar, if any thyng belõgeth to his right. For I forte nothyng what the princes of this worlde doe require by their exaccions. But this is yet a greatter poincte of your charge, and more requisite to ỹ purpose, that ye rendre vnto God that ye ough vnto him, knowe ye therefore ỹ image of him stricken & coined in your hertes, acknowelage ye his title and poisee. All the soule is due to him euerie whit of it, and ought not to bee in bõdage to any other persone, then to him, who created bothe the bodye and the soule too. And bearyng (as it doeth) ỹ image of God, wherfore is it paied for tribute to the deiuill: The subtile awaiters to haue taken him in a trippe, meruaille at so warie and circumspecte an answere. For the euangelicall simplicitie hath a politique cast of it owne to. yet this notwithstandyng, they woulde not acknowelage the heauenly wysedõe of God in hym: but forowed because there was nothyng whiche they coulde reproue in all his talke.

Geue vnto Ceasar the thynges whiche belõg vnto Ceasar.

The texte,

Then came to hym certain of the Sadducees whiche denye that there is any resurrection, and they asked hym, saying: Maister, Moses wrote vnto vs, if any mannes brother dye hauyng a wife, and he dye without chyldren, that then his brother should take his wyfe, & reise vp sede vnto his brother. There were therfore seuen brethren, & ỹ first tooke a wife, and dyed without children. And the seconde tooke hir, and he dyed childeleesse. And the thirde tooke hir, and lykewyse the residue of the seuen, and leaft no children behynde them, and dyed: Last of all the woman dyed also. Now in the resurrection, whose wyfe of theim shall she be? For seuen had hir to wyfe. Jesus answered and saied vnto theim: The childrẽ of this worlde marye wyues, and are maryed: but they whiche shalbe coumpted woorthie of that worlde and the resurrection from the dead, doee not marye wyues, neither are maried, nor yet cannot dye any more. For they are eguall vnto the aungels, and are the soonnes of God, in so muche as they are children of the resurrection. And that the dead shall ryse again, Moses also shewed beside the bushe, whan he calleth the lorde the God of Abraham, and the God of Jsaac, and the God of Jacob. For he is not a God of dead, but of liuyng. For all liue vnto hym. Than certain of the Pharisei̇s answered and saied: Maister, thou hast well saied. And after that durst they not aske hym any question at all.

Whan the saied parties were departed from him, there came vnto hym of the sect of the Sadducees, who vnder a false title of righteousnesse made muche high solemnitie of theimselfes in lyke maner as the Pharisei̇s had their name of excellencie in outward apparence to the sighte of men, wherein they thought theimselfes ferre to surmounte and passe the other sectes.

And

And the seete of the Sadducees hath this one propretie by theimselfes, that thei dooe not beleue any arisyng again of the bodyes to bee after this lyfe, neither any parte of man to remaine after death, ne that there bee any Aungels. These Sadducees propoune to the Lorde suche a question as foloweth: Maister, suche manier a lawe hath there been geuē to vs by Moses, that in case any man, after he hath maryed a wife, shalbee deceassed without childrē: the brother of the partie so deceassed, shall marye the wedowe leaft by hym: and succedyng in the place of his brother, shall reise succession and issue vnto his brother of thesame womans bodye. So than it fortuned, that there wer seuen brethrē, of whom the first maryed a wife, and dyed without issue. The next eldest brother tooke hir that was leaft to wyfe, and dyed hymselfe lykewyse hauyng had no childrē by hir. Nexte after hym succeded the third brother into wedlocke, accordyng to the course of his age, who on his partie also dyed without childrē. And short tale to make in semblable manier was this woman maryed vnto euerye one of theim, vntill the seuenth and all had hir, and yet made she neuer an one of theim a father, ne brought hym forth any chyld. In procesſe of tyme dyed the woman too. Now than at the general resurrection, whiche of the seuē brethren shall recouer the possession of this woman to his wyfe? For ons maryed she was to euerye one of theim, and she can not bee common to theim all, ne to any mo housebandes then one. By this foye hauyng in it neither ryme ne reason, the Sadducees supposed that the opinion of the Pharisees might bee wyped clene awaie, whiche Pharisees did stiffely hold argumente, that the soules dooe remaine after the bodyes bee dead, yea and ferthermore that the bodyes of the dead shall one daie returne to lyfe again. The Sadducees, denye that there is any resurrection.

Now because these mennes apposyng of hym conteined in it more foolishenesse, thē malice: Jesus vouchesalued to enstructe theim, saiyng: ye are in a wrōg opinion in that ye imagine the lyke state of thynges to bee in the lyfe to come, as ye see in this present worlde here. The childrē of this worlde, whiche worlde is neuer without succesſiue alteracion of some diyng euery daie, and other some daily cummyng into the worlde: dooe remedilesse seke out and procure wiues for their soonnes, and doe sette out their daughters in mariage to housebādes, for mankynde cannot by any other possible meanes bee continued in progeneracion of issue. And therefore matrimonie emong theim is not a thyng of blisfulnesse, but of necessitie. But those persones to whose lotte suche blisse shall falle, that thei maie bee reputed woorthie the resurrection of the iuste, and woorthie thatsame worlde, whiche knoweth no mortalitie: suche neither shall procure wyues for theyr soonnes, nor shall geue theyr daughters to housebandes in mariage. For what nede shall there bee of mariage or a carnall copulacion, whan no bodye shall nowe dye. For they haue nowe alreadye surceassed any longer to bee carnall, and to bee subiecte to the incommodities of this worlde: but haue nowe receyued a bodye that shall neuer dye, and shall nowe frōhenkforth none otherwyse lyue then the Aungels dooe lyue, emonge whome there is no mariage ne vse of wedlocke, because there is no necessitie of diyng.

Here in this worlde thei that of mortall parentes are borne mortall, dooe by the vse of matrimonie, make prouision and meanes for continuyng the succession of mankynde: But those others beeyng nowe by the vertue of the spirite newe borne again, and made the soonnes of God liuyng for euer without ende, shall fele no misse of matrimonie, because thei shall not knowe death, as beeyng nowe through resurrection restored vnto lyfe immortall. And because thissame doubtefull question had been propouned of the Sadducees purposely, to mocke the arisyng again of the dead, because they beleued not that the

the soules doo remaine aliue after the death of the bodye: Jesus vouchesalued to enstructe their ignorannt hertes cõcernyng this case too, by autoritie of holy scripture, whiche holy scripture in dede they did not disalow, but yet they did reade the same, not hauyng their myndes on it to marke it as they should doe. Verily (saieth he) to bee a thyng possible enough, that ỹ dead may arise again, and that the soules doo not dye together with the bodyes, euen Moses himselfe dooeth teache you to bee true, whose autoritie, forasmuche as ye doo in other matiers acknowelage, ye ought not in this case to reiecte. For Moses hath wryten, that God spake vnto him after this manier out of the bushe, whiche he had seen in redde flamyng fyer to burne without any consumyng or wastyng. I am the God of thy father, the god of Abraham, the God of Isaac, the god of Jacob. &c. Nowe were Abraham, Isaac, and Jacob, at that tyme alreadie buiried in graue: That if accordyng to your opinion, euerie one whiche dyeth, dieth for altogether, and dyeth neuer to be recouered again: how dooeth god calle himselfe god of thiem that be none suche? For seeyng that God is the verai true lyuyng god himselfe, or rather (more truely to speake) is verai life selfe: it is a thyng vncõuenient, that he shoulde calle himselfe the God of suche as by meane of death are vtterly perished and gon for euer. But they are not so gon, forasmuche as the chiefer parte of them remaineth aliue, that is to wete, the soule, beeyng the parte whereby our life is in vs. In other liuyng creatures besydes man, death is an vttre perishyng for euer: for in theim aswell the bodye falleth altogether downe as soone as it is destitute of life, as also the soule, whiche in theim is naught els, but a certain harmonie, and proporcionate agreeing together of the qualities and humours of the bodye, whiche as soone as that same temperature is dissolued, vanisheth awaie immediately as a thyng of nothyng. But in man death is nothyng els, but a pluckyng of the soule in soondre from the bodye, so that the better parte of the twoo that are in vs remaineth stil vncorrupted, and the body only is for a season not vttrely perished neither, but as ye would say, putrified. And the same bodye to bee restored again by the power of god at the resurreccion, ought not to seme any meruaill vnto you, forasmuche as ye daily see of a drye grayne of sede cast awai into ỹ earth, & there putrified, a new & a liue tree to spryng vp, whiche laie hidden in a litell small & dead selie graine now buiryed in ỹ groũde. Therefore suche as are dead, to youwarde are dead in dede forasmuch as ye are not hable to reuiue thẽ again: but euery one of thẽ, yea euen they that are dead also doe liue to godward, in whose hande it is, whansoeuer his will shall bee, to restore the soules that haue been plucked awaie, euerie one to their owne bodyes again. Whan the Sadducees at these sayinges helde their peace not hauyng a worde to speake: certain Scribes alowed the talke of Jesus, because that concernyng this case the Phariseis and the Scribes did consente in opinion against the secte of the Sadducees. Notwithstandyng lyke as the opinion of the Phariseis and Scribes was in this behalfe righter then the opinion of the Sadducees: so were their hertes more replete with mischefe and vngraciousnesse. For in suche a place dooeth there lesse parte of malice remaine, where there resteth more of grosse ignorannce: and defaulte of learnyng.

For he is not a god of dead but of liuing

Thus after that Jesus had in vain been tempted and proued of soondrie sectes of the Jewes, (for he had afore this tyme answered the Phariseis to their question concernyng the greattest precepte of the lawe,) and not one of theim all had had suche spede as he woulde in that that he had attempted: no man durst auenture any more to bee busie or to begynne with him in demaũdyng of any questions.

And after ỹ durst thei not aske him any questiõ at all.

And

¶ And he saied vnto theim: How saie they that Christe is Dauids soonne? And Dauid hymselfe saieth in the booke of the Psalmes: The Lorde saied vnto my Lorde, sitte thou on my right hande, till I make thyne enemies thy foote stoole. Dauid therefore calleth hym Lorde, and how is he than his soonne? The texte.

Jesus therefore of his owne mocion whan thei wer gathered together in a plũpe did bid theim aunswer him who would, to a question that he would demaunde, not beeyng a question full of baites to take theim in trippes, but a question that concerned their solle health. He demaũded, whose soonne the scripture did pronounce that Messias shoulde bee. Thei beeyng not ignoraunt that it had by prophecie been foresaied, that Messias shoulde in tyme cummyng bee borne of the linage of Dauid: made aunswer without any stoppes or staighes: Dauids soonne. To this Jesus saied: But Dauid beyng enspired with ỹ holy ghoste, speaketh of Messias after this manier in the Psalmes: The Lord said vnto my Lorde: sitte thou on my right hande, vntill I make thyne enemies thy foote stoole. Howe agreeth it, that Dauid shoulde calle hym Lorde, whome he acknowelageth and taketh for his soonne? For the soonne is inferiour to the father: and more reason it wer, that the soonne should in the waie of honour and reuerence calle the father Lorde, then contrarie wyse. This question could not one of theim all soile, and for that present Jesus thought it sufficient (as ye would saie) by a mysticall riedel to haue geuen theim a littell intimacion or inclyng of his nature of Godhed, by the whiche nature of his Godhed he was superiour vnto all the Patriarkes, forasmuche as he was egual vnto God the father: albeeit euen after his humain nature also he excelled all creatures. And thei reputed the memorie of Dauid to bee holy and precious: but hym whom Dauid acknowelaged bothe for his soonne, and also for his Lorde: hym they cast of, not through ignoraunce of the lawe, but of a iudgemente beeyng blynded with peruerse and corrupte affeccions. Psal. cx.

¶ Than in the audience of all the people, he saied vnto his disciples. Beware of the Scribes, whiche will goe in long clothyng, and loue greetynges in the marketes, and the highest seates in the Synagogues, & the chief roumes at feastes, whiche deuoure wedowes houses feiguyng long praiers: the same shall receiue great damnacion. The texte.

Forasmuche therefore as the malice of this generacion was past all hope of grace, and not curable by any salues that could bee: it remained, that the simple and vnlettred multitude of the people should haue good warnyng geuẽ theim, that thei might not bee trained in and deceiued by coulouryng and craftie conueighaunce of the others, who, whereas they wer void of all religion or true deuocion, yet did thei countrefaicte the highest godlynesse possible, hauyng iye to none other marke, but onely to their owne glorie and lucre, and for that same onely cause murmouryng and pratyng all manier waies possible against the glorie of God, and against the health of their neighbours. For there bee none more deadly enemies of true godlynesse, then suche as by countrefaictyng of holy conuersaciõ purchace vnto theimselfes autorite: and bearyng theimselfes bolde on the same, do withdrawe the simple people from true godlynesse. This kynde of maskers are sore taken with twoo diseases in especiall, that is, with ambicion, whiche altogether encline to tyrannie, and with couetise insaciable. And suche men did Jesus (as it wer) plainly peinct out vnto his disciples, and that did he all the people beeyng within audiẽce of it, to the ende the said Pharisees and Scribes might bee shunned, forasmuche as they woulde not bee rekourned: and that thei might haue no longer tyme to deceiue, seeyng thei would in no wise emende. And this was not any suche poynct as to backebyte or take awaie any mennes good name and fame, but to make a good sure waie for the safegarde and preseruyng of the simple innocẽt people. Now lysten thou swete Theophilus, wt what coulours the Lorde peyncteth theim out, ỹ thou mayeste He saied vnto his disciples.

Beware ye of ꝑ Scribes whiche will goe in long clothyng.

eſchewe theim, whan thei bee knowen vnto thee: Beware ye of the Scribes (ſaieth he) ſuche as ye dooe nowe often tymes ſee to aſſaille me with guyle and ſubtiltie. Thei profeſſe the perfecte knowelage of the lawe, & dooe obſtinately reſiſte the mynde of the lawe. Thei haue God in their mouth: but thei are open aduerſaries to the glorie of God. Thei proteſte in woordes, to bee earneſt trauaillers for the peoples behouſe and profite, whereas thei coũtrefaitt all thynges that euer thei dooe for reſpecte of their owne cõmodities. Thei make great fleeyng outwardly from the coumpaignie of ſynners, yea, and in caſe thei light on the coumpaignie of ſuche by any caſuall chaunce, they pourge theimſelfes by muche waſhynges: but theimſelfes on their owne parties dooe withinforth altogether ſwymme in vices muche more deteſtable, that is to wete, in deſire of vainglorie, in high ſolemnitie of looke and countenaunce and in enuie, but moſt ſpecially of all in auarice, whiche to dooe is no leſſe then plain wurſhippyng of idolles. And becauſe they vnderſtãd and perceiue the people to bee moſte chiefly moued with ſuche thynges as maie bee ſeen with the bodily yes: thei doe with ſuche kyndes of iugleynges, hunte and ſeke to geat autoritie emong the ſimple ſolles. They do (as ye would ſaie) ſette out theimſelfes to ſale, by their newe-found diſguiſed veſture, hauyng a great pryde and felicitie to bee iettyng vp and down where thei maie bee ſeen in their autenticall robes of auncienteneſſe reachyng down to the hard grounde: and with their countenaunces framed to a grauitie, thei are often & muche preſent in the high ſtretes and in places of great reſorte of people, to the entẽte thei maie there haue muche crouchyng and doukyng made vnto theim, and that they maie bee hailled and greted by the name of wurſhipfull maiſters. In the ſynagogues alſo and in places where muche coumpaignie is ſittyng together, they looke and ſeke to haue the higheſt ſeates: and at feaſtes whan thei ſhall ſitte down to meate, they haue a great appetite to begynne the table, becauſe they would ſeme great and iolye felowes in the yes of men, whereas before the face of God they are accurſed and deteſtable.

And lone gretynges in the marketes. &c

Whiche deuoure wedowes houſes feinyng long prayers.

And yet might they ſeme to bee nomore but vainglorious and foliche, if they made no further ſekyng nor ſuyng but for the ſwift blaſtes of bruite and fame of ꝑ people, and the vaniſhyng ſmoke of haillynges and gretynges. Naie, there is nothyng more full of catchyng and pollyng, then thei are. Thei occupie not the trade of vſurie lendyng out their money for encreſſe or gaines: they are not collectours ne receiuers of tribute whereby to polle and piele the cõmon people: but they haue caſtes and ſleightes more vngracious then the craftie trade of ſuche is. The ſimpler ſorte of people whiche may eaſily be beguyled dooe they hunte to take for a praie: they ſeke to catche wedowes ſuche as are welthie and ryche, and deſtitute of the aide of houſebãdes whiche might defende theim. The ſexe of womankynde is apte to bee deceiued by fraude, and a godly acte it is in apparence, to bee helpers of ſuche as are deſtitute. Suche ſimple wedowes therefore do they eaſily flocke and loute, through countrefaictyng of holyneſſe. Verai muche grauitie dooe they pretende in their countenaunce, thei bee honoured of euerie bodye, their verai habite dooeth on euerye ſyde crye theim to bee men of holy converſacion, and thei vſe beſydes this to bee a long whyle together in praiers, yea and that ſhall bee dooen in the open ſtretes where euerye bodye maie beare recorde. The ſame thyng was dooen of John alſo and of the olde auncient prophetes, but it was dooen in ſecrete, where none might behold it but God. But theſe felowes dooe not praie, but hunte. What meruaill than, if ſelye wedowes bee deceiued by ſo many waies of coulourable delyng? But whan they haue ons crepte in, to geat their heades within the ſaied wedowes doores, they deuoure their houſes, and piele and polle the ſelie weomen whom their partes had been to defende and ſaue, and what ought to haue been geuen out in almes to the behouf of the poore, that dooe they wholly cõuerte to their owne

owne lucre. Suche manier men wer the Scribes at those daies and the Pharisees, who without ende bothe in woorde and dede, made resistēce against the ghospell. Albeit there bee euen at this present daie too, and euer will bee Scribes, who whyle thei sette all their mynde and studie vpon their owne profites, dooe not onely bothe speake and weorke against the commodities of ỹ people, but also do resiste the glorie of Jesus, and that they dooe vnder a false pretēse of religion, by their wedes, by their titles, and by their long praiers, huntyng for to geat an opinion of holynesse in the sight of the common people: whiche common people dooeth not yet wel vnderstande in what thynges true religiō dooeth consiste. But nowe, what shall ỹ disciples of Christe dooe against suche Scribes and Pharisees, forasmuche as the true disciples of Christe can no manier skylle of harmyng any bodye, as mē endewed with the simplenesse of verai dooues. Forsouth thei shall in this case vse also the subtiltie of the serpente. If beeyng duely tolde of their ill doynges thei do not emende, their countpaignie muste bee shunned, seeyng thei are vncurable, and the simple are to bee warned that thei beware of the same secte liyng in a wait for theim. And as for ỹ saied Scribes and Pharisees, their due punishemente abydeth theim. For whā they shall come to the seate of iudgemente before that same iudge, who iudgeth not by suche thynges as are seen with the yes of the bodye, but by the priuie affections of the hertes: at that houre shall suche bee adiudged to more grieuous tormētes, then those, whiche are to the opē sight of the worlde and vnfeignedly full of hainous enormities, beyng persones so muche the lesse culpable, because they shewe their disease openly and hyde it not.

The same shall receiue greatter damnation.

The. xxi. Chapter.

The texte.

CAs he beheld, he sawe the ryche menne, whiche cast in their offreynges into the treasourie. He sawe also a certain poore wedowe, whiche cast in thither twoo mytes. And he saied: of a trueth I saie vnto you: that this poore wedowe hath putte in more then thei all. For they all haue of their superfluitie added vnto the offreynges of God: but she of hir penurie hath cast in all the substaunce that she had.

AND to the entente the Lorde Jesus wouide the more diepely enpriente the forsaied mātier in the hertes of the people, whiche was, that men are not estemed in ỹ sight of God by thynges visible, but by syncerities of ỹ herte, and also might checke the couettise of the Scribes, of ỹ Pharisees, and of the priestes, who brought the people in an earnest beliefe, and in especiall seie fond weomen that wer wedowes, (if they wer welthie & ryche, orels not,) that it was the highest poynete of holynesse that could bee, if they did contribute a verai great porcion of their best substaunce into the corbone, that is, their churche treasourie of Jewels of offreyuges, the pouertie in the meane whyle ouerpassed, yea and many tymes their childrē and parentes too: as he was sittyng in the temple, he cast vp his yes vnto that same place, whiche is called Gazophilacium (that is to saie, the Jewelhouse or sextrie, or treasourie, in the whiche the Jewels of the temple wer kept.) The priestes wouide in any wyse haue this money reputed so holy, that where the lawe had specially commaunded that the parentes should bee honoured: theyr doctrine was, that the father ought rather to bee leafe vnholpen, thē ỹ corbone not to bee encreaced, wheras that money yet neuerthelesse through the defaulte and abusion of the priestes, was now alreadie a great parte of it turned to the mainteinaunce of the sensuall excessiue liuyng of the same priestes onely. So whan many ryche and welthie persones had cast many thynges into the treasourie,

He sawe also a certain poore wedowe, which cast in thither twoo mytes. &c.

sourie, and had muche countenaunce and signes of allowyng theim for castyng in suche money made vnto theim by ỹ priestes and Pharisees, as Goddes creatures for their so dooyng: there came thither a certain selie poore wedowe, who cast in twoo mytes or littell brasse pens of money, as muche as came to a ferthyng. And when no yearthly creature at all would once make any signe of cõmendyng hir, because she gaue but a littel: yet was it Jesus pleasure that the godly deuocion of this woman should bee knowen to the people. For he saied:

This poore wedow hath put in more then thei all.

This wedowe semeth by the iudgemente of men to haue putte a verai small porcion into the treasourie, but thesame woman by the iudgemẽt of God hath cast in more then those other ryche persones, whiche haue verai largely dooen. For they are liberall of ỹ superfluitie whiche thei haue at home: but this poore wedowe vpon an earnest zele and deuocion of dooyng hir duetie vnto God, hath geuen of hir penurie, whereas she had full great nede to haue kept it styll, and all hir substaunce whiche she had at home, she hath now cast into the treasourie. In the sight of God therefore, who hath not an ye to the quantitie of the thyng, but to the herte of the geuer, she gaue a more bounteous offreyng, then the others whiche gaue a great dele more in quantitie. Thus Jesus by euerye occasion withdrewe his disciples from puttyng affiaunce or truste in thynges that maie bee seen (whervnto the Jewes dyd attribute ouermuche) vnto the earnest exercise of euangelicall deuocion and godlynesse, whiche consisteth in the syncere affeccion of the herte.

The texte.

¶ And vnto some that spake of the temple, howe it was garnished with goodly stones and Jewels, he saied: The daies will come, in the whiche (of those thynges whiche ye see) there shall not bee leaft one stone vpon an other, that shall not bee throwen down. And they asked hym, saiyng: Maister, whan shall these thynges bee, and what signe wyll there bee whan suche thynges come to passe? And he saied: take hede that ye bee not deceiued. For many shall come in my name, and saie that thei are Christe, and the tyme draweth nere. Folowe ye not theim therefore. But whan ye heare of warres and sedicions, bee not afraied. For those thynges must first come to passe: but the ende foloweth not byanby. Than saied he vnto theim: Naciõ shall arise against nacion & kyngdome against kyngdome, and great yearthquakes shalbe in all places, and hunger, and pestilẽce & feareful thynges. And great signes shall there bee from heauen.

Now so it was, that the Jewes had an especial glorie in their tẽple of Hierusalem, the whiche because it was excedyng curiously builded, and also enryched with many high and precious Jewels, was visited with great religion, not onely of all the Jewes, but also of aliens & men of other straunge naciõs. And nowe was the tyme come, that the religion of thesame materiall temple with the sacrifices and oblacions to thesame belongyng should ceasse, and the temple of mannes herte beeyng consecrated with the holy ghost should be prepared for God, in whiche there should most acceptable sacrifices be daily offred vnto hym, not of brute beastes, but of godly praiers, and thãkes geuyng. For the pure herte, yea euen of euerie poore bodye, is a more portely and gorgeous temple to God, thẽ was the saied moste sumptuous tẽple of Hierusalẽ whiche had been so many yeres in edifiyng. Chastitie, humilitie, and charitie or perfect loue towardes all men, been ornamentes a great dele more precious in ỹ sight of God, thẽ that other, marble pillours, the garnyshyng of yuorie, the tymbre worke of cedre tree, the golde, the siluer, and the precious stones, whereof the priestes and Pharisees made so muche great pryde and shewe. And so, whan certain persones made a poynctynge and a shewynge to Jesus towardes the woundreful buildyng of the temple, whiche was edified with the moste pure stone that coulde bee, and the same stone bothe poolished and keruen with great woorkmanship of masonrie, and was ferthermore with many Jewels gaie & rychely beeseen, he aunswered: prepaire ye vnto God a ghostely temple, whiche neither oldenesse maie eate vp wt rottyng, neither any tẽpeste maie ouerthrowe, nor fyer maie burne vp, ne any power of man maie destruie or cast down. For

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the tyme shall shortely come whan all these thynges whiche ye dooe now make so muche marualllyng and gazyng at, as thynges worthie and mete for God, shall bee throwen down euen to the foundacion, yea in so muche, that there shal not so muche as one stone bee left standyng vpon an other, but that it shalbee destruied. The disciples this hearyng, & coniecturyng euen of those verai wordes, that the kyngdome of heauen was now not ferre of, whiche kyngdõe they supposed and imagined should come with a great chaũge and turnyng vpsyde down of the worlde: beeyng gredie men to knowe the tyme whan these thynges should come, dooe saie vnto the Lorde: Maister, all thissame that thou speakest of castyng down of the temple, and of the vttre destruiyng of the citie of Hierusalem, what daie or whan shal it comme to passe, or by what signe maie we bee hable to knowe the saied tyme to bee alreadie come. But Jesus whose will is to haue his disciples euermore in a readinesse against all assaultes of ciuill mysauentures, did by his doubtefull and entrieked communicacion sette theyr myndes in suspense & perplexitie, makyng a medley of manye soondrie matiers together, concernyng afflictions whiche they should afterward abyde for preachyng the ghospell, concernyng the beatyng down and the miserable plague of the citie of Hierusalem, and concernyng the ende of the worlde, the houre and tyme whereof it was his pleasure to haue vnknowen to all creatures, to the entente thei should continually euermore bee in readinesse. The disciples myndes ranne altogether vpon a kyngdome: But the Lorde was more willyng to haue theim knowe the thyng that did more nerelye touche theim, and to knowe those other matiers the verai speakyng and mencyonyng whereof, their hertes vttrely abhorred, because thei wer as yet but weake and fraill men. For they had better fansie and will to heare woordes pleasaunt to the eare of worldely coumforte and solace, then to heare thynges concernyng the coumforte of the solle health. The forsaied blissed reigne will one daie surely come, and at his due tyme will it come, but the care and charge thereof it is moste expedient to put in the handes of God, and to leat hym alone withall, our partes it is in ỹ meane tyme so to behaue our selues, that we maie not seme vnworthie of that kyngdome. For there is no cummyng to the glorie of the same reigne, but by meane of soondrie afflictions. Against suche afflictions it behoueth our hertes to bee well armed: Jesus therefore saied: Out of all doubtes come I will, and displeigh the maiestie of the reigne Euangelicall. But see ye that ye bee not seduced: enbracyng an other Christe in stede of me: For before the prefixed tyme at whiche I will come, there will come many whiche will vsurpe my name vnto theim and wil boldely auouche of theimselfes and saie: I am Christ: The tyme is at hande: Be not ye any thyng moued with the woordes of suche: & in case thei shall calle you any whither, goe not ye after theim. Verailly when ye shall heare all the worlde to bee in a garboile of sediciõs & of warres, many persones shall plaie the prophetes, and shall allege the ende of the worlde to approche. But be not ye any thyng feared with suche rumours, as though the last daie bee euen than byanby at hande. For in dede suche thynges as these shall forrune, but the ende of the worlde cometh not euen streight waie in the necke thereof. For these shall bee nothyng els but certain preaũbles of the said extreme distresse whiche shall bee to the ciuil sorte an vttre castyng awaie, and to the good it shalbee an examinacion or tryall & a purifiyng of theim. As whan the bodye is towardes the poynete of dyyng the signes & tokens therof be strõg diseases hauyng come vp & growen in the same bodyes, through an vnnaturall distẽperature of the humours, so shall these terible cõmocions & hurleyburley forshewe the ende of ỹ worlde, whiche hurleyburley mãs self dooeth procure vnto hymselfe by reason that he is infected with inordinate lustes & affecciõs. Through mãnes peruersenesse shall the verai nature of thynges be shakẽ out of all due ordre & course, detestyng

There shall not bee leafte one ſtone vpõ an other. &c.

See that ye bee not deceiued. For many shall come in my name, and saie that thei are christe. &c.

teſtyng (as it wer) the malice of man, & ſtrongly enſourgeyng for the redreſſe & auengemēte of their vngraciouſneſſe. With great vproares and garboile ſhall there bee ariſynges of nacion againſt nacion & royalme againſt royalme. And wheras there is nothyng more diſtreſſefull thē warre, yet dooeth mā purchace and wilfully procure this pernicious confuſion vnto hymſelf through ābicion, through folye, through couetiſe, through hatrede, & through other lyke corrupt affeccions. Yea and verai nature ſelf ſhall ouer and beſydes the premiſſes, cauſe many ſore yearth quakes in many ſoondrie places, in ſorte as though the world tooke high ſkorne & diſdeigne, for that it wer forced to beate men beeyng ſuche vngodly & wicked creatures. There ſhal moreouer come great peſtilēces, which by their infeccion ſhall waſte awaie & cōſume a mightie great noūbre of people, in ſorte as though the aier wer armed & weaponed to dooe vengeaunce vpō the eiuill ſorte, wheras it was for this purpoſe firſt ordeined & ſette for mānes vſe, that with it holſome breath it ſhould bothe geue & nouriſhe life vnto all creatures. Ferthermore through penurie of the fruictes of ỹ yearth there ſhall come famin, in caſe as if the yearth ſhoulde ſaie that ſhe would not geue foode vnto her childzen beyng ſo wicked againſt God, to whom euē the dumme elemētes alſo dooe their bounden ſeruice & dutie. The ſea alſo ſhall bee throughly moued with ſtraunge & vnwoont rages of toumbleyng & toſſyng, wher as the ſame too had afore tymes been accuſtomed to ſerue to ỹ vſe of man. Yea & beſides al the premiſſes, the verai ſkye & heauen ſhall ſhewe woondrefull ſignes teſtifiyng the wrathe of God. For the ſunne ſhalbee turned to derkeneſſe, the moone in to bloud, blaſyng ſterres ſhall in ſtraunge lykeneſſe ſhewe theimſelfes, & other vnnaturall woondres ſhall appere beeyng vncouthe & woorthie to bee maruailled at. But lyke as a mānes bodye dooeth not ſtreight waie paſſe out of the world whā it is ſtricken with extreme great ſickeneſſes, & yet neuertheleſſe the ſame or other lyke diſſeaſes euer now & than cummyng vnto hym & takyng him again, dooe declare that the tyme of his death is not ferre of: right ſo whan ỹ world ſhall wt ſuche manier eiuils, as afore ſaid, bee ratleed an ſhaken together: ỹ ſame eiuils ſhall geue a great ſignification & tokenyng of the worlde droupyng now apace towardes his laſt date, and fāſte growyng towardes decay and ruine.

Nacion ſhall aryſe againſt nacion, and kyngdome againſt kyngdoms.

And great ſignes ſhall there bee frō heauen.

The texte.

¶ But before all theſe thynges: they ſhall laie hādes on you, and perſecute you: deliueryng you vp to the ſynagogues and into priſōs, and ſhall bryng you vnto kynges & rewlers for my names ſake. And this ſhall chaunce you for a teſtimoniall. Bee at a ſure poynete therefore in your hertes, not to ſtudie before what ye ſhall aunſwer: For I will geue you a mouth & wyſedome, where againſt all your aduerſaries ſhall not bee dable to ſpeake or to reſiſte.

But ere thiſſame woefull diſtreſſe ſhall thus ſeaſe vpon all ỹ worlde at once, there ſhall excedyng great peruerſeneſſe of mē come afore whiche ſhall prouoke the goodneſſe of God to wrathe. For whan ye ſhall preache my name through whiche thei maie bee ſaued, thei ſhall laie handes vpon you, and ſhall perſecute you with all kyndes of dooyng ill for myſchief vnto you: thei ſhall hale you and pull you vnto their councell houſes of aſſemblee, as though ye wer culpable & malefactours. Thei ſhall ferthermore caſt you in priſon: thei ſhall araine, and condempne you at the benches of kynges and rewlers, not for any your tranſgreſſion, but for your great and high well dooyng, that is to wete, for the profeſſyng of my name, whiche name of myne thei ſhall labour by all meanes and waies to aboliſhe, where they might by the ſame freely atteigne euerlaſtyng ſaluaciō. And this ſhall chaunce vnto you, that your conſcience maie bee approued, and alſo that their malice mate wel bee perceiued to be iuſtly condempned. But as for you boldly truſtyng on my ſure defenſe, & your own innocēcie, there is no cauſe why ye ſhould feare their iudgemente ſeates, ne yet why ye ſhoulde carefully deuiſe or recorde with your ſelfes, how ye beeyng as ye are, men of no knowelage ſhal pleade your own cauſe i ỹ cōſiſtorie or court of eſtates & prices.

For a teſtimoniall.

Neither

Neither is there any cause why for you to bring in any rhetorician, patrone, or man of lawe, to bee your attourney. I myne owne selfe will as an inuincible patrone and aduocate stande by you through my spirite, who shall minister vnto you, bothe tounge & wysedome, suche as all your aduersaries shall not bee of power to resiste ne to gain saie, bee they neuer so cruell, or eloquent and well spoken in worldely wysedome.

¶ Moreouer ye shalbe betraied of your fathers & mothers, & brethren, & kinsfolke, & frendes, & some of you shall they put to death. And hated shall ye bee of all men for my names sake, & there shall not one heare of your head perishe. Possesse your soules by pacience. The texte.

And all thissame shall ye suffre not only at the handes of men vnknowen and of straungiers, but also at the handes of theim whiche are knitte and ioyned vnto you in nerenesse of blonde, and with the streight bandes of frendeship. The father shall persecute the sonne: the brother shall wrappe ỹ brother in affliccion: the cousyn shall appeache and accuse the cousyn, one frēde shall bring an other into the lawe. Yea and some there shall bee of you whō they shall for hatred of me pursue vnto death, & shall slea you. So eagre and grieuous hatred shall all the whole worlde cōceiue against you for the profession of my name. And therfore whatsoeuer thyng they shall entrepryse to doe against you, the same will I take as dooen in despite of me: wherefore there is nothing for you to thinke or deuise of auengeyng your wronges.

It is I that shall haue displeasure dooen me, it is I ỹ shall bee slain in you. It shalbee my dede bothe to prouide well enough for you, & also to take vengeaunce on their malice. And though that stormes of persecucion at the hādes of men shall neuer somuche fede and satisfie their cruelnesse against you, there is no cause why for you to feare, the case so standyng, that I am your protectour and defendour. For I will not so dooe, that any one heare of your head shall perishe, muche lesse will I leue you in the briers destitute of my succoure. Neither haue ye any iye to worldely assuraunce or defense, armies, weapon, engiens: by your only suffreaunce shall ye defende your lyues. Mysearrye he can not, that is slain for the profession of my name. Ye shall not perishe before your date. For I will not geue vnto the violence of men so muche of their owne will. Yea and suche an one shall in verai true dede haue saued his soule who so shall constauntely take death for my cause. And there shall not one heare of your head perishe. &c.

¶ And whan ye see Hierusalem besieged with an hoste, than bee ye sure that the desolacion of the same is nigh. Than leat theim whiche are in Iewerie fligh to the mountaines. And leat theim whiche are in the middes of it, departe out. And leat not theim that are in other countreyes, entre therin. For these are the daies of vengeaunce, that all thynges whiche are wryten maie bee fulfilled. The texte.

As for this same ryche and welthie citie, of whiche the Iewes at thys present take an high pride, and in whiche they thinke theim selfes to bee kinges felowes: shall bee euen from the foundacion destruied by the Gentiles.

Therefore whan ye shall see Hierusalem to bee round aboute besette with siege, than vnderstande ye the plain destruccion thereof to be at hande, and that there is no more to be doen, but for euerie bodye to saue thē selfes by spedie fleing awaie. For euerie bodye moste cōmonly vseth in warres to flatre him self with the hope of victorie. But beware ye that this hope beguyle none of you: but who so shall at that tyme bee in the marches of Iewery: leat hym priuely steale awaie & conueighe him selfe into the mountaines & deserte places where no waie ne path lyeth. And suche folke as shall then bee enhabited in ỹ verai herte of Iewery, leat theim remoue their dwelling to some other place.

And whom soeuer of theim, this extreme distresse shall soodainly take in any forein countreyes or regions: leat not suche recule into Jewerie, leat theim esteme al thynges as clene forsaken, and no more adooe but euerie man saue his owne life. For these thynges shall not come to passe through casuall commocions of mortal men, but the vengeaunce of god hauyng been now a long tyme prouoked through the obstinate malice of man, shall by the instrumēte of other forein nacions scourge and plague this nacion beeyng now many a long daie a continuall rebeller against God. And that all this shall come to passe, the prophetes haue many hundred yeres sens prophecied, and especially Daniell: And auoided or chosen can it not bee, but that it must come to passe, what soeuer thyng the scripture hath forshewed shal fortune. For Scripture neuer failleth, as beeyng a thyng wryten by the instincte of the spirite of God. And yet shall not wofull extremitee therefore chaunce, because the prophetes haue prophecied ꝑ so it shall bee, but it hath therfore been prophecied, because god foresawe the obstinate wyckednesse of mā, which would afterwarde prouoke the vengeaunce of god to lyght vpon it. And surely it shall bee no lesse than an huge storme of euils because a long and an obstinate maliciousnesse of this nacion hath gon afore, whiche nacion hauyng been so many waies prouoked to emendemente, hath neuertheless continually proceded forward to wurse and wurse.

For these are daies of vengeaunce.

Daniel. vix. 8

The texte. ¶ But woe vnto theim that bee with childe, and to theim that geue sucke in those daies: for there shalbee great trouble in the lande, & wrathe ouer all this people. And they shall falle through the edge of the sworde, and shalbee led awaie captiue into al nacions. And Hierusalem shalbee troden down of the Gentiles, vntill the tyme of the Gentiles bee fulfilled.

Now this tempeste shall enwrap all sortes of people together, aswel the offendours as the innocentes. But somewhat the lesse vnhappie shall they bee whom the said storme of all these mysauentures, when it groweth fast vpon the worlde, shall fynde prest and readie appoynted to flee. But woe vnto women with childe, and geuers of sucke: because the same beeyng charged with a burdē which neither by their good willes thei would, nor though thei would, they shalbee hable to laie down from theim, shall not bee light enough to renne awaye. Neither shall there bee any hope of escaping harmelesse, sauing onely in fleeyng. For it shall not bee an affliccion or plague of the common rate: but the sharpe vengeaunce of God, shall soodainly take this region, & this people, beeyng now by the space of many hundred yeres continually rebellious. For their citees shall bee turned vp side down, and theim selfes shall be either slain or els taken captiue to be disperpled & scattered abrode, and the course of thynges turned a contrarie waie, they shalbee bondeseruauntes and slaues vnto ꝑ nacions of the Gentiles, whom hitherto as people of abominacion thei haue detested, and they shall bee bounde to ough thankes to the same Gentiles for thissame berai poyncte, that there bee any remaines at all leaft vnslain of so wicked a nacion as they the said Jewes are. Yea and this citee here of Hierusalem also beeyng aswel in welthinesse of rychesse, as also in opinion of true perfeict religion gaily beseen, together with the temple & all (the sure building wherof they flatre theim selfes & promisse shall perpetually endure vnto theim neuer to decaie,) shall bee troden vnder fete by the Gentiles, vntill those same tymes shalbee completed, duryng the whiche god will suffre the nacion of the Jewes to bee oppressed and afflicted of the Gentiles beeyng vncircumcised, vntill the said Jewes beeyng chastised with long aduersitees, maie at the last emende, & ioyne together with the Gentiles into the felowschip and brotherhood of profession the ghospell. For the same thyng shall so come to passe before the last daie of the worlde shall come.

For there shal be great trouble in ꝑ lāde, &c.

And Hierusalem shall bee troden down of the Gentiles.

Until ꝑ time of the Gentiles bee fulfilled.

And there shalbe signes in the Sunne, & in the Moone, and in the sterres, and the earth. The people shalbe at their wittes ende through despaire. The sea, & the water shall roare, and mennes hertes shall faill theim for feare, and for lookyng after those thynges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude with power and great glorie. Whan these thinges begynne to come to passe, than looke vp, and lift vp your heades, for your redemption draweth nigh. The texte.

And as for the approching of ỹ same last daie many signes shall woondrefully declare it before it come. For a dredefull daie shal ỹ said daie bee, especially to suche persones as despise my tyme beyng quiete, & with benefites prouoking theim of myne owne offre to a better mynde. And therefore shal the verai elementes of the worlde, as ye would say, trembie & quake against the comyng of ỹ saied daie. That same bright shynyng Sunne beeyng the fountaine of light, hauyng been accustomed to make all thinges looke wt a merie chere and countenaunce, shall with soodain derkenesse couer his face. Noꝛ the Moone neither shal not haue hir entrechaungeable course of geuyng light vnto you. The sterres beeyng redde with bloude shall destẽde downe frõ the skye vpon the earth, also a sore perplexitie of myndes, & an earnest desperaciõ of thynges shall soodainly come vpon all naciõs, by reason ỹ the sea shal boile and swel still more & more, and ỹ sourges therof make a doulfull roaryng noise afterre of. These monstreous tokens & suche others many, whiche shall on euery syde shewe foorth thẽ selfes out of all parties of ỹ worlde, shal declare the terrible stroke of god to growe fast on, & therfore shall the people of the worlde cõsume & pyne awaie, & shalbe, as people in an other world for ỹ feare & cõtinuall expectacion of the thinges whiche shall anon after come vpon the wholé vniuersall worlde. For ỹ whole nature of thynges shalbee shaken together out of all ordre: & not the earth only and the sea shalbee clene altred, but also the said moste sounde & massie bodyes of the worlde aboue shalbee altogether moued, wheras the same haue euermore vntill ỹ tyme been vntouched and free frõ the alteracion of the elementes, and haue vsed only to geue theyr influence, & to bee workers vpon the thynges ỹ lye vnder theim, & not to fele any power of the inferiour elementes entrechaungeably worꝛkyng oꝛ shewing any effectes vpon theim again. Suche persones as haue nowe here in this worlde, despised and bidden awaie with ỹ sonne of man being pacíẽt, mylde, & beneficiall: shall than at that houre see the same cũmyng on high in a cloude with great power and with moste high glorie. Now whan ye shall see ỹ premisses come to passe, lift vp your iyes, and lift vp your heades vnto that same citie of the heauenly Hierusalem: for than shall the kingdome of God bee nigh at hande, in whiche there shall now bee none affliccion of eiuils, but perpetual quietnesse, and endelesse felicitie. And the thynges afore said shalbe moste vndoubted tokens of the laste daie to bee at hande.

And than shall they see ỹ sõne of mã come in a cloude with power. &c.

And he shewed theim a similitude: beholde the figtree, and all the trees, whan they shoote foorth their buddes, ye see and knowe of your owne selues that summer is than nigbe at hande. So lykewyse ye also (whan ye see these thynges come to passe) bee sure ỹ the kyngdome of god is nigh. Verailly I saie vnto you: this generacion shall not passe, til al bee fulfilled. Heauen and earth shall passe: but my woordes shall not passe. The texte.

And the Lorde added a similitude thereto: Take ye an exaumple of the trees whiche doe by assured tokens geue men knowelage afore hande of the fruicte to folowe. For ye see the figtree and others when they shoote forth their buddes & leaues, and by your verai owne reason ye vnderstande that summer is almoste come, & ye begynne to hope to haue fruicte: Right so euen ye at what tyme ye shall see ỹ foresaid signes & pfres towardes ỹ chaũge of ỹ worlde, cõceiue ye an vndoubted hope of ỹ kingdome of god now to bee shewed forth,

and that the ciuill ſhall no longer haue power to doe any care to the good: But the wicked ſorte ſhall ſuffre endeleſſe tormentes: & the godly ſhal haue fruicion of ioyes eternall. If ye haue allreadie ſeen come to paſſe al ỳ euer hath hitherto been foreſhewed vnto you by the prophetes & by me, beleue ye without all doubtes ỳ theſe thinges alſo, which I haue foreſaid vnto you, ſhal ſemblably enſue and come to effecte. This woorde I auouche vnto you on warauntiſe: ỳ the tyme of man here in this worlde ſhall not paſſe awaie before ỳ theſe thynges euery one ſhal fortune. There is nothyng more ſtable or more lykely to endure, then is the ſkye and the yearth, and yet ſhall bothe the ſkye and the yearth ſooner vaniſhe awaie, then my woordes paſſe without takyng due effecte.

The texte. ¶ Take hede to your ſelues, leſte at any tyme your hertes bee ouercomed with ſurfaicting and dronkennelle and cares of this life, and ſo the daie come vpō you vnawares. For as a ſnare ſhal it come on al theim that dwelle on the face of ỳ wholle yearth. Watche ye therefore continually, and praie that ye maie eſcape all theſe thynges that ſhall come, & that ye maie ſtande before the ſoonne of man.

Beeyng therefore aſcertained that this dredefull tyme will come, prepaire your ſelfes againſt the cummyng of the ſame, that it come not vpon you ſodainly as ye lye ſluggyng. And that ſhall ye eaſily dooe, if ye ſhall beware that your hertes bee not ouercharged with exceſſe of meates and with dronkennelle, and with the other penſifecares of this preſent life: but rather ſo lyue ye, as though the ſaid daie would come within an houre, and bee as men not louyng any thyng in this worlde, but beeyng with your wholle hertes and myndes bent vnto thynges heauenly. So ſhall it come to paſſe, that the ſayd daye ſhall not vnawares take you ere it bee loked for. For vnto others, who dooe ſo lyue, as though the tyme that we ſpeake of ſhould neuer come: the daie ſhall ſo come, as a ſnare or a trappe ſette by priuie ſtealth of ſome bodye lyyng in awaite to take an other: and ſhal catche al creatures, as many as haue not their hertes and iyes lifte vp to heauen, but dwel vpō the face of ỳ yearth, where we haue no permanēt abidyng, but are in haſte on our waie towardes the ſame eternall dwellyng place. And ſuche perſones certes whyle they are occupied about other matiers, ſhall fele theim ſelfes taken, before that they ſhall foreſee the ſnare. And to the entēte the lyke caſe maie not chaunce vnto you, flee ye all ſluggiſhenelle, lye ye not ſtill ſlepyng in the ſenſuall pleaſures or cares of this worlde, but kepe your ſelfe ſtil waky ng and watchyng in the earneſte exerciſe of heauenly thynges: praiyng continually that God will vouchſaluo to take you in the noumbre of theim, that maie eſcape theſe ſo great perils, and that ye maye ſtande vpright before the iudge that can not bee auoided, that is to wete, the ſoonne of man, who lyke as he dooeth now with great fauour prouoke all people to repentaunce, ſo ſhal he at that tyme with great ſeueritee iudge bothe the quicke and the dead. Leat no man thynke hym ſure enough by his owne aide. No creature ſhall bee hable to abyde this iudgemente onleſſe he bee kenſed afore hande with the fauour of God. But theſame fauour ſhall bee with none ſauyng ſuche as dooe in the meane tyme with all poſſible zele and exerciſe goe about to ſhewe theim ſelfes woorthie to haue it. For it ſhall at that tyme bee ouer late for ſuche perſones with pieteous mone and lamentacion to calle for his mercie, as dooe now in this worlde abuſe his pacient forbearyng.

For as a ſnare ſhall it come. &c.

Watche ye therefore continually, and praie.

The texte. ¶ In the daie tyme he taught in the temple, and at night he went out, & abode in the mounte that is called Oliuete. And all the people came in the morryng to hym into the temple, for to heare hym.

And now whan the tyme of his death approched, Jeſus did by exaumple of hymſelf geue vs a leſſon, that at ſuche tymes principally mē ought to applie

godly

godly ſtudyes & exerciſes, whan the laſt daie of the life draweth nigh. For what the ſaid laſt daie, of whiche Jeſu had now forſhewed ſo many thynges, ſhall bee vnto the worlde: the ſame thyng is the daie of his owne death vnto euerie bodye particularly. The Lorde therefore did in ỹ daie ſeaſons mynyſtre teachyng to dooe good vnto thoſe, of whō he knewe that he ſhould bee put to death: & as ſoone as night came he wēt thens into the mounte of Olyuete, to the entent he might ỹ more quietely geue hym ſelfe to praier, wherin he made vnceſſaūt interceſſion for ỹ redēpcion of the worlde, geuyng a verai ſmal porcion of tyme to ſlepe. And as ſoone as the daie brake again, the people would cuſtomably reſorte vnto him in the temple, to heare hym teachyng.

The .xxii. Chapter.

The texte.

¶ The feaſte of ſwete breade drewe nigh, whiche is called Eaſter, & the high prieſtes and ſcribes ſought how they might kill him, for they feared the people: Than entred Sathā into Judas, whoſe ſurname was Iſcarioth, whiche was of the nomber of the twelue, & he went his waie and cōmuned with the high prieſtes and officers, how he might betraie him to theim. And they were glad, and promiſed to geue him money. And he conſented, & ſought oportunitie to betraie him vnto theim, whan the people were awaie.

THe more that the people depended of the lordes mouth and ſayinges, ſo muche the more and more incenſed were the prieſtes, the ſcribes and the phariſeis, beeyng confederate with the headmen of the laie fee, to putte Jeſus to death. And now did alſo the tyme drawe nere, in whiche it had been tofore decreed, and was moſte expedient that the ſame hoſte ſhould bee killed in ſacrifice for the redempcion of all mankynde. For vnto the conueighaunce of this determinacion, there was ſpecially choſen out and deputed a daie of the moſte high ſolemnitie of all others, emong the Jewes, whiche they calle the feaſte of ſwete breade, (becauſe that as long as the daies of the ſame feaſte laſted, it was to the Jewes a thing againſt all gods forbod to eate any leauened breade,) & the ſame daie was alſo called Phaſe, (whiche in the Syrians toungue is as muche to ſaie, as a paſſage, or paſſyng ouer, ſo named of a lābe of one yere olde, with whoſe bloude the highe ſt partes of the poſtes were enoynted, becauſe the Aungell of the Lorde ſhoulde paſſe them ouer whan he ſhoulde be a deſtruier of al ſuche as had not this marke on their doores.) And ſuche a daie was nothyng to the paie or to the mynde of the prieſtes and the ſcribes, who woulde muche lieffer haue had his death cloſely handled and halfe ſtollen without any ſuche high buiſyneſſe or open adoe, and as lyke as might bee to the common manier of doyng execucion vpon other common malefactours. But Jeſus pleaſure was to haue his death openly knowen to the worlde, and to bee ſolemnely doen, and in euerie behalfe to agree with the figures of the olde teſtamente, and with the holy ſayinges of the prophetes. For this was ỹ holy lambe not knowyng any ſpotte of ſynne, with whoſe fleaſhe the true Iſraelites are dayly refreaſhed throughout all ỹ wholle worlde vniuerſall: with whoſe moſte holy bloud we beeyng throughly clenſed, haue been conueighed from dampnacion, and haue been delyuered from the tyrannie of ſynne, and goyng daiely ferther and ferther awaie frō Egypte, we dooe make haſte towardes that ſame heauenly lande moſte plēteouſly flowyng with all kynde of blyſſe, abſteinyng in the meane tyme from the leauened breade, and lyuyng in the ſimplicitie and ſinceritie of the ſpirite euangelicall. So than ſuche a daie was ſpecially choſen of God to that

And the high prieſtes and ſcribes, &c.

same true sacrifice, wheras it nothyng pleased the pharisees that it should so bee. For he suffred death, not at the arbitremente or pleasure of the Jewes, but at the pleasure of his father and hymselfe, at suche tyme as he would, in suche place as he would, and in suche manier as he would hymselfe. For nothyng was there in this matier either doen vnaduisedly or els by casualtee. The malice of the Pharisees, almost euerie other daye worcking death vnto the Lord, had no power before this tyme against hym, because ỹ although thei lacked no peruerse wille, yet there was not any power geuen theim from God to accomplishe the thyng whiche they had purposed. And yet neuertheless they doe in suche sorte conferre and miengle their counsailles together, as though they had been hable by their owne supportation and power to bryng their wille to effecte. For the malice of the pharisees and the priestes beeyng incensed many wayes, tickled and itched to laie handes on Jesus, & to bryng hym to his death.

For thei feared the people

But the feare of the people was alette therunto: whom they sawe brought in loue and fauour towardes hym through shewyng many miracles and benefites, and to depende altogether of his mouth. In which behalf great perill there was, leste if they had attempted to laie handes on hym in presence of the multitude, he should by some sedicion soodainly arisyng, bee taken by force and violence out of their handes, and al their labour proue to a matier in vain, forasmuche as Jesus whan he wer once escaped their fyngers, would for the tyme to come see and prouide well enough for hym selfe. They did not all this whyle remembre, that he had so many tymes afore safe & sound without any harme at all escaped out of the handes of the furious rageyng multitude. The daye also beeyng nothyng fitte for the purpose of dooyng suche a thyng, was not all of the moste to their contentacion, aswell for the high solemnitee of the feaste selfe, as also for the great resorte of people to the same feaste. But yet a fitte occasion beeyng by an other meane offreed whan they hoped for nothyng lesse, and the same occasion meting euen iust with their wicked wille, delsperched the scruple of the festiuall daie. For Satan, who had tempted Jesus tofore by his veray owne selfe, persecuting the same Jesus yet still by his ministres & instrumentes, had possessed the herte of Judas Iscarioth, who was one of those twelue specially chosen out of al the rest, whom Jesus had tofore named Apostles. And as for this Judas the onely couetise of money whiche daily came through his handes, persuaded hym to this furie, that of his owne mocion he went to the head priestes and rewlers (for the priestes also aswell as other rewlers, had men of armes about theim, but not for any suche purpose geuen theim) treactyng and commonyng with theim about the betrayyng of Jesus into their handes. For he knewe theim to bee busie in counsaill emong theim selfes about suche a matier. And no seruaunte there was a more mete man to betraie Jesus, then suche an one as in title and profession was moste familiar with hym, & in affeccion of herte an enemie. Judas had no ill opinion of the Lorde, nor had euer receiued any displeasure at his hande wherefore he should haue cause to beare hym any malice or ill will. But the pestilent corruption of auarice had hym fast by the stomake. The priestes, thei wer glad men, that they had suche a plaier come to plaie the first pageaunt of this plaie. The counsaill of Judas lyked theim, agreemente was made for the price which he of a suertie required but euen betrai slendre, because the case should bee aunswerable to the prophecie. They promised hym money: and he promised theim his seruice the best ỹ he could doe. In the meane tyme he sought an occasiõ, whereby to deliuer Jesus vnto theim, whan he should bee in some solitarie place sequestred frõ coumpainie (which was the thyng that thei desired) to ỹ entente no sedicion might arise through the fauourers of hym. And Judas was well acquainted with all places where the lorde vsed to bee solitarie.

Than entred Satan into Judas, &c.

And thei wer glad, &c.

Than

The texte. C Than came the daie of swete breade, whan of necessitee passeouer must bee offreed. And he sent Petre and John, saiyng: Goe and prepaire vs the passouer, that we maie eate. Thei saied vnto hym: Where wilt thou that we prepaire? And he saied vnto theim: Beholde, whan ye entre into the citee, there shall a man mete you, bearyng a pitcher of water, hym folowe into the same house that he entreeth in, and ye shall saie vnto the good man of the house: The maister saieth vnto thee: where is the geaste chaumber, where I shal eate passouer with my disciples? And he shall shewe you a great parlour paued. There make readie. And thei went and founde as he had saied vnto theim, and thei made readie the passouer.

Than came the daie of swete breade.

And now was the daie of swete bread come, the highest holydaie that the Jewes had, in whiche accordyng to the prescripcion of the lawe, the lambe was to bee slain, whiche the Jewes calle Phase, of passyng ouer, (as I haue alreadie saied.) But the true Phase was the lorde Jesus that lãbe most pure, than to bee slain in sacrifice for the redempcion of the worlde, accordyng to the eternall determinacion of his father. Therefore because Jesus would ỹ more diepely enprente in the hertes of his disciples the memorie of his death, and would make it plain and open vnto theim, that he suffreed all these thynges bothe knowyng of it afore, and also willingly: his mynde was so, that in the last supper that euer he had to make with theim, he would by mystical tokens make emong theim a representacion of the thyng, which he should the next daie folowyng execute and accomplishe vpon the crosse, because he was not ignoraunt how greatly they would afterward bee dismaied by his death. He therfore preuenteth ỹ tyme, whyle their myndes wer not yet past takyng of good counsaill and aduertisemente. The dooyng of this matter he committed to twoo of his chiefly beloued Apostles, Petur and John. Goe ye twain (saieth he) and prepaire for all vs the pascall lambe, that we maye eate it altogether.

Where wilt thou that we prepaire?

Thou hearest now in these woordes the beginnyng of the churche and thende of the Synagogue. Now for because Jesus, though he wer the Lorde and creatour of all thynges, yet had no house of his propre owne, nor of any certaintee to poincte vpon, the saied twoo disciples demaunded where his will & pleasure was to haue the pascal supper made readie for him. So great straũgiers forsouth and so vnacquainted wer the disciples within the citee that they scarcely had any perfeict knowelage of any house therin. For euen beray suche ought the true disciples of Christe to bee in this worlde: Than Jesus, to the entente he would shewe, that no parte of all the thynges that wer foorthwith to folowe was to hym vnknowen, saied vnto theim: Beholde as soone as ye shall bee entred into the citee, there shall a man come towardes you carryng a pitcher full of water. Folowe ye the same felowe euen to the house that he shal entre into. And there shal ye saie to the good mã of the house: The maister hath willed vs to saie vnto thee in his behalf, where is the parlour, whetin I maye eate the pascall lambe with my disciples? The partie shall byanby knowe the title of maister, euen as an other did one daye ackowelage the callyng of me, Lorde, at what tyme ye vntied the asses colte. This partie shall without any delaye, shewe you a great wyde parlour with a bourde all readie couered and all thyng prepaired for a repaste there to betaken in it: and there make ye the pascall lambe readie for me. Now consider me this poincte o frende Theophilus, an hoste of none acquaintaunce it is, that fyndeth Christe the parlour too suppe in: and a beater of water is the leder vnto the house where Christe kepeth the solẽnitee of his pasche. For by meane of baptisme, and by the doctrine of goddes woorde is the entreyng into the churche: the liuely water of goddes woorde doeth clense, and the water also of the sacramente doeth clense. The good man of the house hath no name expressed, because the churche of Christe is euerie where, sprỹngyng first vp of derke and lowe beginnynges, but spredyng it self ferther & ferther abrode from daie to daie into the wholle

The maister saieth to thee &c.

And thei wẽt &c.

vniuersall worlde. And because the beginnyng of all healthe & saluacion is feith, the disciples believe the lord, and are obediently rewled by hym. Thei departe into the citee, they fynde hym that was carriyng the pitcher of water, they folowe the same as he goeth before & ledeth the waie. They declared to the good man of the house suche message as they had been commaunded. He sheweth theim a great large dynyng parlour. For wyde and large it must nedes bee whiche is hable to receiue all the nacions of the worlde. For the Jewes synagogue is but a place of narowe roume. And ferre from yearthely thynges must suche people bee sequestred, as are disposed to eate the meate celestiall. Here in this place than dooe the disciples prepaire the supper, verally executyng the office of pastours.

The texte. ¶ And whan the houre was come, he sate down, and the twelue Apostles with hym. And he saied vnto theim: I haue inwardely desired to eate this passeouer with you, before that I suffre. For I saie vnto you: hence forth I will not eate of it any more, vntill it bee fulfilled in the kyngdome of God. And he tooke the cuppe, and gaue thankes, and said: Take this and deuide it emong you. For I saie vnto you: I will not drynke of the fruicte of the wyne, vntill the kyngdome of God bee come. And he tooke bread, and whan he had geuen thankes, he brake it, and gaue vnto theim, saiyng: This is my body, whiche is geuen for you. This dooe in the remembraunce of me. Lykewyse also whan he had supped he tooke the cuppe, saiyng: This cuppe is the newe testamẽte in my bloud, which is shed for you. Yet beholde the hande of hym that betraieth me, is with me on the table, & truely the soonne of man goeth, as it is appointed: But woe vnto that mã by whõ he is betraied. And thei began to enquire emong theim selues, whiche of theim it was, that should dooe it.

And whan it was now supper tyme, Jesus came thither, and sate down to eate with his twelue specially chosen disciples, because the residue wer not yet hable to receiue the diepe hidden mysterie, whiche his pleasure was that it should by meane of his Apostles bee made common vnto suche as wer ons alreadie entred in the mysticall rules and profession of the ghospell. Than as soone as meate and drinke was sette before theim on the table, the Lorde to the entente he might diepely enprente in the myndes of his Apostles, ỹ he would suffre the death of ỹ crosse, not for any necessitee at all to hymselfward, but onely for the loue of redemyng mankynde, saied vnto theim: With great and earnest desire haue I desired to eate this pascal lãbe with you before my death, the tyme whereof I reioyce to bee now come, because I thirste the redempcion of man. For this woorde I assure you of, from this tyme forthward I will not eate this pasche with you accordyng to the litterall ordeinaunce & prescripcion of the lawe: but an other pasche of more perfeccion shall after the spirite bee accomplished in the kyngdome of God. This lambe here whiche is euerie yere once solemnely killed of the Jewes, comprised a figure of my death. Now is the true thyng self come in place, and the shadowe shall ceasse: ye shall from henceforth solemnise vnto me a ghostely and an effectuall passeouer, the eatyng whereof shall make you immortall. So after that thei had euerie one tasted of the lambes fleashe, Jesus tooke the cuppe in his hande, & gaue thankes vnto his father: and than geuyng the first assaie of the cuppe, and holdyng it forth vnto theim, he saied to his disciples: Take ye and diuide ye this emongst you. And take ye this for a true woorde of my mouth: I will not frõ henceforth drinke of the fruicte of the vyne tree for the necessitee of the fleashe: but the kyngdome of God shall immediately bee present. Euerie one of these thynges whiche the lawe hath had outward and carnall, shall bee spiritually shewed & ministred. And thus ferre is an ende of the figures of the lawe. Immediately herupon the lorde Jesus entendyng by a mysticall figure or token to consecrate to his seruauntes a newe testamente, tooke breade, and after thankes geuyng to his father, he brake it with his owne handes, and delyuered it vnto the disciples, saiyng: This is my bodye, whiche is betraied vnto death for you. My

Henceforth I will not eate of it any more, &c.

And he tooke the cuppe and gaue thãkes.

death

deathe shall not bee dooen any moze then this once. Foz this onely one sacrifice of my death is sufficient foz the sinnes of all ages and tymes, aswell past as to come. But ye shall oftentymes renewe vnto your selfes the memozie of my tendze loue towardes you, dooyng the lyke emong your selfes, that ye now see dooen of me. Foz this shall bee an high and holy signe of a bande and league made betwene me and you. Than assoone as supper was doen, he tooke the cuppe also, and reaching it foozth foz theim, he saied: This is the newe testamente cõsecrated not with the bloud of a calf oz a goate, but with myne owne bloud, whiche is poured foozth foz the redemyng and sauyng of you, ye haue now the higheste token & pledge that can bee of myne entier loue towardes you. This doe in þ remẽbzaũce of me.

And in dede there ought to bee a lyke loue in you towardes me again: but yet there is one here at the table emongst you, who will betraie me into the handes of theim whiche seke me vnto death. Neither is all this dooen by casualtie: but it is so pzefixed by the determinacion of God, it is so fozeshewed by the pzophetes that the soonne of man should by suche a pzocesse, redeme mankynde. In dede a good necessarie poyncte of seruice it is, that he doeth herin towardes the vniuersall redempcion of man: but yet because he dooeth it of a wieked mynde, the same thyng shall in conclusion turne to his damnaciõ, the whiche shall bee the instrumente of saluacion to others. The determinaciõ of God dooeth not dzawe hym to this deiuilische acte, but he is led therunto of his owne inozdinate couetise. Woe vnto that man by whom he is betraied.

This saiyng of Jesus soze disinaied all their hertes, and cast theim in a great passion: and thei begoonne to aske and serche emong theimselfes who it should bee of whom Jesus had spoken. Not one of theim knewe hymself culpable in his cõscience besides Judas Iscarioth onely: and yet durst not one of theim truste his owne self in the matier. Notwithstãdyng Jesus bewzaied not his betraier, but oftentymes pzicked his conscięce, to thentente he should emende. And he knewe well enough that Judas would neuertheless continue still in his madnesse, teachyng vs therewhyle, to vse the moste fauour possible towardes synners, foz asmuche as we can not bee sure, whether the same parties maie one daie come to theimselfes again oz not. And thei begã to enquier emong theimselfes, &c.

The texte.

And there was a strife emong theim, whiche of theim should seme to bee the greatest: And he said vnto theim: The kynges of nacions reigne ouer theim: and thei that haue auzitee vpon theim, are called gracious Lozdes. But ye shal not be so. But he that is greatest emong you, shalbee as younger: and he that is chief shalbe as he that dooeth minister. Foz whether is greatter, he that sitteth at meate, oz he that serueth? Is it not he that sitteth at meate? But I am emong you as he that ministreth, ye are thei whiche haue abyden with me in my tẽptacios. And I appoyncte vnto you a kyngdom, as my father hath appointed vnto me: that ye maie eate and dzynke at my table in my kyngdome, and sitte on seates, iudgeyng the twelue tribes of Israell.

Now because the Lozde Jesus had in the supper tyme made mencion of the kyngdome of god, there eftsons befell a contencion emong the disciples beeyng yet weake, and hauyng yet still in some behalf a smatche of the fleashe, whiche of thẽ should after the lozdes death haue the pzimacie and supzemitee in the kyngdome of God. Foz in holdyng foozth the bzeade and the cuppe vnto theim, he semed to make theim all eguall one with an other, saiyng: diuide ye this emong you. But Jesus although he had at soondzie tymes afoze also called theim backe from suche affeccion, yet beeyng now verai nere towardes his death, he repeateth the same, and beateth it into their heades, saiyng: Dooe not ye imagine any suche lyke thyng in the kyngdome of heauen, as ye see in wozldely kyngdomes. It is a ferre other sozte of reignyng: foz it standeth by benefites and not by fozce of armes: it is kept and defẽded by spirituall fence, and not by violence: it is dilated and enlarged in circuite by persuasion of woozdes, and not by fozceable cõpulsion. Foz the pzinces of this wozlde dooe The kynges of nacions reigne ouer theim, &c.

and

exercise a lordely power ouer ſuche people as thei haue the gouernement and rewle of (for thei dooenot vſe perſuaſion of woordes to make theim loue honeſt waies, but they feare thē from eiuil doynges by terrour of punishemět:) and of their ſubiectes they require to haue honour and reuerence dooen vnto theim, though they bee not woorthie therof. Yea and the nerer they drawe to the poyncte of tyrannie, ſo muche the more obedience and ſubieccion dooe they require to haue of their commons: and all the whyle are thei honoured of the ſame people with titles and ſtyles of eſtate and royaltee. They haue names & ſtyles geuen theim to bee called princes, fathers to their countrey, ſauers and defendours, and conſuls, becauſe by their power they kepe their inferiours vnder ſubieccion. Of this ſorte forſouth is the reignyng of the heathē nacions.

But ye ſhall not ſo bee.

But ye ſhall not ſo bee. There ſhall bee a ferre other trade. The greatter that euerie one ſhalbee emong you, ſo muche the leſſe ſhall he take vnto hym of violent power, or of glorie. For he ſhall not haue an iye to oppreſſe or ouertrede his inferiors with ỹ good giftes and qualitees whiche he hath receiued of god, but how to dooe his inferiours good thereby, and how to relieue them: neyther ſhal he take the laude and praiſe vnto hymſelf, but refer the ſame entierly vnto god. And yet I ſpeke not this, as though there ſhall not be any order in this kyngdome, but becauſe that he whiche is choſen to the preeminence of beeyng a guide vnto others towardes godlyneſſe, ſhal ſo greatly ſerue the commoditees of all perſones, that he maie ſeme to bee a miniſtre and a ſeruaunt rather thē an head.

But he that is greatteſt emong you, &c

But he that is greatteſt emong you, &c. He ſhall make no ſekyng ne ſuite for fauour: but his good herte and mynde beeyng moſte quicke and readie to dooe good vnto all perſones, ſhall deſerue iuſtely to haue it. And as for his autoritee, his perfeccion of liuyng ſhall mainteine it, and not his proude diſdeignefull looke, or ſtately porte and countenaunce.

And leat it not grieue you truely to perfourme & ſhewe the ſame humilitee emong your ſelfes, which I haue throughly ſhewed vnto you, wheras of my due right I might haue taken vnto me the ſtate of Lordely power and dominion. For conſidre and pondre ye this in your myndes, whether of the twoo ſemeth the greatter man, he that ſerueth at the table, or els he that ſitteth at ỹ table & is ſerued: dooeth not he that ſitteth ſeme the greatter man? Not for that whoſoeuer ſitteth down, is in dede the greatter man: but he rather whiche entreteineth others with making them a feaſte, is euen for this veray reſpecte ỹ greatter of dignitee, becauſe he dooeth good to many. And yet ſuche an one for courteſie and good maniers ſake whan the others whom he hath called to his feaſte, dooe ſitte at the table, goeth about the houſe from place to place careful and diligent te ſee that no perſone lacke any thyng in the feaſte, and ſo the carefulneſſe of hym alone prouideth for the ſatiſfiyng and well beeyng of all the coumpainie. And haue not I vſed my ſelf like ſuche an one emong you? Haue not I in ſuche ſorte been cōuerſaunt emong you, as though I wer the ſeruaūt of you all, miniſtryng to you of that that was mine owne, and taking care my ſelf alone for you all? How muche more ought ye to bee ferre from all tyrannie and ambicion whiche in condicion and ſtate are all eguall one with an other, whiche miniſter vnto others of my thynges, and not of your owne, and which haue one maiſter egually indifferent vnto you al? Ye haue receiued that ſame high and holy caucion or token and pledge of euangelicall concorde, that with what entier loue I haue embraced you, with the ſame loue ye ſhould embrace one an other, emong your ſelfes. And where reigneth ambicion, there cannot concorde bee at any ſure ſtaigh. In the meane tyme honour muſt bee willyngly deſerued, but not vſurped or taken as a thyng of duetie and right. For the princes of this worlde, although they dooe their office rightly yet be-

For whether is greatter, &c

But I am emong you, &c

cauſe

cause thei require homage and fealtie of their subiectes, therefore, they shal not haue any rewarde at all for it before god. But as for ye, puttyng away all care as touchyng your rewarde, leat your myndes bee onely vpon your office and duetie, it shalbe mine office to prouide for you, as touching your dignitee. If ye shalbe true followers of my humilitee, ye shall also bee partakers of my glorie: if ye shalbee felowes with me in takyng suche parte of afflictions as I do, thē shall ye also haue suche parte of immortalitee in heauen as I haue. And hitherto haue ye persisted & continued with me in myne afflictions, by whiche afflictions it hath pleased my heauēly father to haue myne obediēce throughly tried and approued. Neyther lowenesse of degree, nor pouertee, not the trauailles of this lyfe, not the obloquie of men, not the Pharisees laiyng awaite for you, not the threatenyng of men of power, hath disseuered you frō coumpaignyng & liuing with me, wheras others haue fallē awaie frō me, wheras others haue not had the bolde spirite to professe thēselfes disciples of myne. That if ye shall still persiste in the same mynde that ye haue hitherto had, and shall not irke in the meane tyme to folowe my humilitee, to the ende ye maie the better profit all persones: I again on my parte shall bryng to passe, that ye shall an other daie bee partakers of the glorie of my kyngdome. For it hath so pleased my father, that this shalbee the waie to the kyngdome of heauen. And the same haue I heretofore opened vnto you, and will doe again through my death. By mene of lowenesse my father shall exalte me to the glorie of a kyngdome: & by temporall afflictions, to ioyes euerlastyng. And lyke as there is a kyngdome prepaired for me of my father, because I in the meane whyle accordyng to his will dooe behaue and vse my self as a ministre, and not as a Lorde: euen so will I, after that I am exalted to the dignitee of my kyngdome, prepaire the felowship of the same kyngdome for you that folowe my steppes, in suche wyse that ye, whiche haue not sought for honour here in this world, but haue behaued your selfes as ministres and seruauntes vnto all others, diligentely dispensyng the doctrine of the ghospell: shall sitte with me at my table in my kyngdome, not now as ministers, but as the honourable chyldren of god. And where ye are now for my sake reputed emong the Iewes for persones moste abiect: ye shall at that houre sitte as head men of dignitee vpon twelue thrones, iudgeyng the twelue tribes of Israel. For at that daie shall the baseneſſe of suche people appere, as at this present seme to sitte on high bench in this worlde: and so shal your highnesse, who seme at this daie to bee the outcastes of the worlde. Thus muche did the Lorde Iesus speake vnder a figure, qualifiyng and tēperyng his woordes to the rawenesse of his disciples, whiche rawenesse he suffred for these causes to remain a long season in theim: partely because he would in vs the more effectually plucke out suche worldely affeccions as the disciples wer at that tyme subiect vnto, and partely because we should learne with great pacience and fauour to suffre the weakenesse and frailtee of other folkes, vntill thei maie growe to thynges of more perfeccion.

Ye are they whiche haue abiden with me in temptacions.

That ye maie eate & drynke at my table.

And sitte on seates, &c.

¶ And the Lorde saied: Simon, Simon, beholde Satan hath desired to sifte you as it wer wheate. But I haue praied for thee, that thy feith faill not. And whan thou art conuerted, strength thy brethren. And he saied vnto hym, Lorde, I am readie to goe with thee into prison, and to death. And he saied: I tell thee Petur, the cocke shall not crowe this daie, till thou hast thrise denied that thou knowest me.

The texte.

There was no more remainyng but for him to arme the myndes of his disciples against the tempeste euen than approchyng, and to roote out of their hertes the puttyng of their trust and confidence in themselfes. For the soodain stormes of afflictions dooeth to no persones sooner geue an ouerthrowe then to suche as haue a confidence and boldenesse in their owne strength. But suche

persones

perſones as vttrely miſtruſtyng their owne aſſuredneſſe, that is to ſaie all worldely ayde & maintenaũce of man, dooe wholly depẽde of goddes defence and helpe: ſuche, & none others are hable to ſtande ſure againſt all the vproares and tumultuous buſineſſes of this preſent world: So thã turned he his tale vnto Petur, to the entente he might by exaumple of Petur, traine and correct theim all. For he knewe Petur to bee of a more quicke and preſt ſpirite thẽ the others, and to bee one that put veray muche confidence in hymſelf, of a tender good affectiõ certes, but yet humain and worldely. For he had not yet receiued thatſaune holy ſpirite of God, beeyng the boũteous geuer of al vertue. Hee therfore ſaied: Simon, Simõ, behold, Satan hath earneſtely deſired to haue you all, that he might winow & ſifte you as thei doe wheate, of a purpoſe to blowe you in ſoondre if he might. And he would ſo haue dooen in dede, in caſe ye had been or ſhould bee leaft to your owne frailtee: but I haue hertily praied my father for thee Petur, that although thy feith will bee ſomwhat waueryng, yet it maie not fall clene awaie. The firſt exaumple herof it hath pleaſed hym to ſhewe vpon thee whiche truſteſt verai muche on thy ſelf, to thende ỹ beeyng come to thy ſelf agaĩ after thy falle, thou maieſt by exaumple of thy ſelf confirme thy brethren whã thei ſhall through theſame frailtee bee fallen, to thẽde thei maie euerie one of theim vnderſtand, that no mã maie poſſibly of his owne ſtrength bee an hable matche againſt ỹ malice of Satan, onleſſe he be ſtaighed with my aide and maintenaunce. Petur whan he heard theſe wordes, truſting yet ſtill in his owne ſtrength, aunſwereth. Lorde, what fallyng awaie from thee, or what conuerſion dooeſt thou tell me of? Naye, thou ſhalt perceiue and fynde me a conſtaunt man in feith, and vnpoſſible to bee ouercomed. And lyke as I haue not hitherto at any tyme forſaken thee, ſo will I not forſake thee at any tyme herafter neither: in ſomuche that I am readie to putte my ſelf in extreme daungier of my life with thee, whether it bee to goe into priſon, yea or to death either. This ſaiyng of Petur procedyng truely out of a good and a plain menyng herte, but yet not euen throughly knowen vnto hymſelf: the Lorde immediately repreſſed with this aunſwer: what ſaieſt thou Petur? Art thou he that wilt goe into priſon, and to death with me? Naye I tell thee an other contrarie tale aforehande. For it will ſo come to paſſe, that thou wilt thriſe reneague me, and wilt ſweare thou knoweſt me not, euen this preſent night before the cocke crowe twiſe: ſo great ſhal the ſtorme of afflictiõ bee vpon thee.

Behold, Satan hath deſired to ſifte you.

And whan thou art conuerted, &c.

I am readie to goe with thee into priſon, &c.

I tell thee Petur, &c.

The texte. ¶ And he ſaied vnto theim: whan I ſent you without wallet or ſcrippe, and ſhoes: lacked ye any thyng? And thei ſaied, no. Than ſaied he vnto theim: but now he that hath a wallet, leat hym take it vp, and lykewyſe his ſcrippe: and he that hath no ſweorde, leat hym ſelle his coate, and by one. For I ſaie vnto you, that yet theſame whiche is wrytẽ muſt bee perfourmed in me: euen emong the wicked was he reputed. For thoſe thynges whiche are wryten of me, haue an ende. And thei ſaied: Lord, beholde here are two ſweordes. And he ſaied vnto theim: it is enough.

After that he had plucked out of their hertes, the puttyng of their affiaũce and truſt in theim ſelfes: he eftſons beateth into their heades, the thyng that he had oftentymes tofore taught theim: whiche was, that they ſhould not defende theimſelfes with worldely defenſe, againſt the violence of ciuil perſones, becauſe that a miniſtre of the heauẽly doctrine of the ghoſpel ought to be free from the vile cares of this life: ne ought not with any other armour or weapon to bee appoynted againſt all the aſſaultes of the wieked ſorte, thẽ with the ſweord of the ſpirit, whiche is the woord of God. At what tyme I ſent you (ỹ he) for a prouſe and aſſaie to preache emong the Jewes how the kyngdome of God approched, and ſent you ſo vnfurniſhed of all prouiſion, that ye had not ſo muche as purſes about you to putte any money in, nor ſo muche as

Whã I ſent you without wallet, &c.

Lacked ye any thyng?

as a poore scrippe to kepe any meate in against an other tyme of houngre, no nor yet shooes for sauyng of your fete: yet did ye want any thyng? Thei aunswered, that thei had wanted nothyng. Than Jesus to thentente he would vtterely plucke vp by the roote out of their stomakes al desire of auengeyng, beguileth theim for a whyle with the derkenesse of his woordes: but he suffreth thē for this purpose to renne in a wrong opinion, because he woulde the more surely and the more effectually plucke out of their myndes all affeccion of auēgeyng any querelles. For he knewe that thei should bee enkiendled to an earnest will of defendyng and reskewyng hym, whan thei shoulde see armed souldiers with suche great stiere and ruffelyng to inuade & falle vpon their maister, whō they verai earnestly loued, though neuertheless it was as yet after the affectionate sorte of humain loue and worldely. Whiche humain affeccion and loue if he had not euidentely chastised, we would haue thought it to bee lawfull to defende our selfes with weapon against the violence of wicked persones, and to putte awaie force with force. But nowe seeyng that Petur was shent because that he drewe his sworde against a deuilishe and hainous coūpaignie for his maisters cause, beeyng a man moste innocent: what cause maie there thā bee from hensefoorth, why a Christian bodye should putte awai wrong with wrong? And thus saied the Lorde: At the first preachyng of the gholpell ye went light and vnfurnished of any prouision for your liuyng. But yet through my supportacion and sure defense ye wanted nothyng. And that was enough, whan there was no sore storme nere towardes you. But from hēsforth ye must prepaire your hertes to hardier matiers. For the more extreme & sore the storme of persecucion shall be, so muche the lighter is it mete that ye bee frō all yearthly lettes and encoumbraunces. Nowe is there a great battaill towardes, and ye shall haue nede of a sworde. Wherefore if any man percase hath a pouche or a scrippe, leat hym take it vp, that he maie bye hym a sworde. That in case he haue not these thynges the whiche in dede maie bee cast awaie from you, and whiche ye haue lacked without any incommoditie vnto you: leat hym sell his coate and bye hym a sworde. It is nedefull for a bodye to come to this battail, verai light of carryage, nor armed with any other thyng, thē with a sworde. The matier will sure come to extremes. For they wyll not onely laie violēt hādes on me, but also it must nedes bee performed that Esai long agon prophecied should become of me: And euen emong the wicked was he reputed. If it bee a sore and a grieuous matier to bee kylled, how muche sorer a thyng is it to suffre suche shamefull execucion and peines of death, as all men speake ciuill of, yea and the same to suffre emong hainous malefactours? And yet this chaunce also is the soonne of man sure to haue: For now the tyme is euen at hande, that whatsoeuer hath been foresaied by the prophetes concernyng me, must be accōplished. The Apostles wheras thei vnderstood not the mysterie of these saiynges, and demed that the Lorde had saied it to putte theim in remembraunce to haue a sworde in readinesse to putte of from theim some violence beeyng toward, aunswered plainly without menyng any fraude: Maister, beholde, there bee twoo sworodes here alreadie: supposyng in verai dede, that in any wyse thei shoulde nede sworodes, but fearyng leste that twoo sworodes woulde not bee enough for that fight. Thei shewed their good herte and affeccion to fight for the Lordes sake, whom thei knewe was hable enough of his owne power to supplye, if their defense and strēgth wanted any thyng, like as he had afore that tyme multiplied ỹ fyue loaues & twoo fiches to make theim suffice many thousandes of people. In this so grosse an affeccion did Jesus at that present leaue his disciples, to thentēte (as I haue saied) that their weakenesse might bee an instruccion for vs vnto perfeicte pacience in suffreyng tribulacion. He therefore aunswered: It is enough. This did thei take as a thyng so spoken, as though

But now he that hath a walet, leat hym take it vp.at.

Esai. liii. Euen emong the wicked was he reputed.

Lorde, beholde here are two sworodes.

the first kraie might bee borne of with the two sworodes, whiche thei had thã readie, whereas Christes menyng was of a ghostely fight against the worlde and the deuill: in whiche fighte, the victorie cometh of an herte beeyng lightened and discharged from all yearthely desires, & armed with the onely sworde of heauely doctrine. And the said victorie cõsisteth in the vndefeasable scripture of the olde & newe testamente, so that a man maie vnderstãde two sworodes, but thesame sworodes deliuered foorth by one spirite.

The texte. ¶ And he came out, and went (as he was woont) to mount Oliuete. And the disciples folowed hym. And whan he came to the place, he saied vnto them: praie ye least ye fall into temptacion. And he gatte hymselfe from thẽ, about a stones cast, and kneled down & praied, saiyng: Father if thou wilt, remoue this cuppe from me. Neuertheless, not my will, but thyne bee fulfilled. And there appered an aungel vnto hym from heauen, coumfortyng him. And he was in an agonye, & praied the longer. And his sweate was lyke droppes of blonde, tricleyng down to the grounde.

And because mẽ of armes whan thei shall entre a fighte, are woont against a bickeryng with their enemie approchyng nere thẽ, to refreashe their bodyes, and to plucke vp their hertes: the Lorde beeyng mynded to shewe vnto his seruauntes, what thyng it was that might moste principally strengthẽ theim against suche ioynyng in battaill whan it is toward: wẽte foorth of Hierusalẽ, and accordyng to his accustomed vsage, went to mounte Oliuete his disciples accoumpaignyng hym. And whan thei wer come to the priue place where his woont was to praie, he saied vnto them. To the entente and purpose that ye maie bee hable manfully to stande against the tempest that hangeth ouer you, watche ye, and praie ye, leste if thesame come soodainly vpon you as ye lye sluggyng and idle, it maie take you in the trappe ere ye bee aware, & so maie ouercome you. The Lorde whan he had thus muche spoken, withdrewe hymselfe from their coumpaignie to the mountenaunce in manier of a stones cast, to praie solitarily for all creatures, lyke as he should afterward in his owne sole persone suffre death for all creatures.

Father if þ wille. &c. Neuertheles not my will but thyne bee fulfilled.

But lyke as his death did not profite idle persones, so must not his prayer neither bee auaillable, but vnto suche as haue diligente and earneste mynde to praie for theimselfes too. And to geue vs a lesson that the herte is to bee submitted as often as we addresse to speake and talke with God: He praied his father on his knees bowed downe to the grounde, saiyng: Father if it so bee thy will, remoue thissame cuppe a waie from me. I fele the humain nature whiche I haue taken, to abhorre from death: but in this behalfe leat the redempcion of man ouercome: and leat that bee dooen, whiche thy will beyng vnmutable hath determined, and not the thyng whiche the weakenesse of this bodye doeth geue aduise or mocion vnto. Our Lorde knewe what the wylle of his father was, and on his owne partie he coueted to drinke the cuppe of death for the redempcion of the worlde, and he laied vpon hymselfe the affeccion of his bodye, and studied to prescribe vnto his seruauntes a fourme and trade of praiyng. For this manier of praiyng wer verai fitte for a martyr a littell before þ tyme of his martyrdome: Thy wyll bee dooen, and not myne. Whether thy wyll bee to haue me lyue, or to dye. And this fearefull trembleyng of our nature, Christe tooke vpon hymselfe, because he would take it a waie from his. But to the entente, he would teache vs that at suche tymes we should haue prest helpe readye at the Lordes hande whan we had wholly committed ourselfes to the wylle of God, whether it bee to lyke or death, there appered vnto hym an Aungell downe from heauen strengthenyng hym. As he was cast in great agonye and pangues for our behouse, so was he for our behouse coumforted and strengthened by the Aungell.

And there appered vnto him an angel from heauen coumfortyng hym.

After

After all this there toke him a certain extreme agonie & trouble of mynde, suche as for the moste parte is woont to chaunce vnto men whan they haue death euē before their iyes, & beholde it in their myndes. And this passion is comonly woont to be more grieuous then verai death selfe. Neither did Jesu disdeigne to take this tormente of mynde also for our cause, who refused not for our cause to hang on the crosse, teachyng vs in the meane tyme, to what succours we ought to take our refuge, as often as ỹ same quakyng feare shall take our infirmitie & feale vpō it. For lyng downe prostrate vpō the grounde he praied yet more earnestely. Forsouth hereof dependeth the wholehope of oure victorie. And verailly to ỹ entente we shoulde bee the more stedfast in tyme of suffreyng peine & tormente: so great trouble of mynde toke Christe, ỹ dropes of blounde tricled downe to the earth from all his bodye ouer.

And his sweate was lyke droppes of blounde.

And whan he arose vp from praier and was come to his disciples, he found theim slepyng for heauinesse, and saied vnto theim: why sleape ye? Ryse and praie, leste ye fall into temptacion. The texte.

As soone as he arose again frō praiyng & stood vpright, he returned vnto his disciples, & found thē slepyng for sorowe & heauynesse. That same was not any surfaict ỹ had made thē so heauie, but the weakenesse of nature: it was grieuous dolour of the mynde ỹ had caused their slepe: but who so wil in suche a battail goe awaie a conquerour must fight against this weakenesse, wt the lustie strength of the spirite. Jesus therefore chydeth his disciples, and eftsons calleth thē vp to praie saying: why doue yein so great daungier and ieoperdie geue your selfes to slepe? Arise ye and praie, lest the tempeste growing fast towardes doue oppresse you and ouerwhelme you euen as ye lye slugging: for the houre is euen now verai nere at hande.

Whyle he yet spake, beholde, there came a coumpaignie, and he that was called Judas (one of the twelue) went before theim, and pressed nigh vnto Jesus, to kysse him. But Jesus saied vnto him. Judas betraiest thou the sonne of mā with a kysse? whan they whiche were about him, sawe what would folowe, they saied vnto him: Lorde, shall we smyte with the sworde. And one of theim smote a seruaunte of the high preist, and stroke of his rychte eare. Jesus answered and saied: suffre ye thus ferre forth. And whan he had touched his eare, he healed him. The texte.

The Lorde Jesus had not yet ended these wordes, and euen now alreadie appered in sight a rable of vngracious souldiers, whom the priestes & Pharisees beeyng more vngracious then they, had purposely sent for to attache Jesus. And that honest mā Judas, who had but euen a litell before been a folower of Christe, and a coumpaignion with him at his table, & now become the guyde of a deuilishe bende of souldiers, came afore theim a good pretie waie betwene, but he had geuen theim a token before (for so to doe is a thyng cōmonly vsed in warres) that to whōsoeuer he should geue a kisse, him should they well wete to bee Jesus. And whā he had come somwhat nere vnto Jesu, euē readie now to kisse him as he had been woont to do, ỹ lorde accordyng to his accustomed mildenesse, refused not ỹ traitours kisse neither, but yet eftsōs pricked his cōscience, to the entēt ỹ beyng moued at leste wyse with so great pacience & fauour of the Lorde, he might haue emended. Judas (saieth he) arte thou a betraier of ỹ soōne of man with a kisse? Judas by ỹ worde wel vnderstood that his herte was not hidden from God: he knewe the innocencie of the Lorde: he was so many tymes with suche myldenesse of the Lorde, as neuer the lyke was heard of, prouoked to chaunge from his wicked entente and purpose: euen a verale flint stone might haue been suppleed therewith, had not Satan altogether possessed his wholle herte with the disease and corrupcion of couetise. And truely the deuilishenesse of Judas was cause of dānacion to himselfe alone and no mo. But suche persones, as doue nowe in

Judas betraiest thou ỹ sonne of mā with a kisse.

these tymes with sedable guyle betraie ꝑ veritie euangelicall vnto ꝑ princes of this world, are causers of a more grieuous cõfusion & are worthie of greatter punishement, then vnhappie Judas ouerlate takyng repentaunce of hys facte, did execute vpon himselfe. Immediately vpon the kisse geuen, the coũpaignie of the harnelled men came rennyng vnto Jesus to laie handes vpon him, and they wer suche as for none other purpose had a mynde and will to knowe Jesus, but that they might take him. But happye are those folkes, who labour to knowe the euangelicall worde of God, of a purpose to bee fo-

Lord shal we smyte with ꝑ swordes. &c.

lowers of Jesus. Than the other disciples seyng suche violẽce to bee attẽpted and entended towardes their maister, loue ministred suche boldnesse of herte vnto theim, that they saied to the Lorde: Lorde wilte thou that we stricke with the sworde? They had fresche in remembraunce, what the lorde had tofore saied vnto theim of bying of a sworde: but because they had seen in hym perpetuall mylde nesse neuer faillyng, they doubted whether he woulde suffre theim to occupie any swordes.

But Peter, who loued the lorde more feruentely then the others, and who had aboue all the rest made a voluntarie promise of hardie and stoute actes,

And stroke of his right eare

neuer taried for the lordes answere, but stroke with the sworde at one of the chiefe priestes seruauntes, whiche first enterprised to laie hande on Jesus as one that expressed or resembled the crueltie of his maister. But the myldenesse of ꝑ lorde moderatyng the stroke, Peter no more but cutte of the felowes ryght eare. Happye are those persones ꝑ euer they were borne, whose eare ꝑ hath hitherto herkened to ꝑ wicked priestes and to the carnall lawe, is cutte of: and beeyng restored and sette on again of Christe, dooeth now herken to suche thynges as are materiall to euerlasting saluacion. The eare cutte of was a wounde more subiect to the obliquie and ill speakyng of the people, than it was daungierous for the life or bodye: but yet neuertheless a wounde vncurable, because the gristle of the earepiece beeyng once cutte in twoo, can not close ne growe together again. But Jesus to whom no woundeis vncurable,

Suffre ye thus ferre. forth. &c

after he had chidden Peter, for that contrarie to the euangelicall myldenesse, but remembryng still the olde law, he had begonne to fight with the sworde, restored vnto Malchus his eare, & sette it on again so that there appered no signe of any wounde that euer had ben there. For the souldiers and seruaũtes did leste offense of all, whose mere folye serued the turne of the priestes, the Pharisies and the Scribes malice. Peter shoulde rather haue bestowed his fierce angre vpon theim, had it not so pleased God, that euangelicall victorie shoulde consiste in pacient suffreyng.

The texte. Than saied Jesus to the high priestes and rewlers of the temple and the elders whiche were come to him: Ye bee come out as vnto a thief, with swordes, and staues. Whan I was daily with you in the temple, you stretched forth no hãdes against me. But this is cũe your verai houre, and the power of derkenesse. Than tooke they him, and led him, and brought him to the high priestes house.

Than Jesus to declare that he willyngly suffreed all thynges, turnyng himselfe to the coumpaignie, whom the priestes and Scribes had sent, saied vnto theim: what chaunce is befallẽ, that ye now armed and weapened with swordes and clubbes, haue issued forth of the citie by night, & do thus come rennyng hither as it were in fourme of open warre, to vanquishe a common robber defendyng himselfe with the sworde and makyng resistence? Whereas I haue been daily with you in the temple, readie to come to for euerie bodye that woulde, and a naked man, without any weapon, no creature laied any handes vpon me. Truely ye had than euen thesame wille that ye nowe haue: but his wille was than a lette vnto you, whome no creature is hable to resiste.

to reſiſte. For ỳ tyme, in whiche J was determined to ſuffre was not yet come: But this is your tyme, the night tyme: and this is the power of darkeneſſe permitted of God. The Lord Jeſus immediately whā he had thus ſaid without makyng any strougelyng or reſiſtence willyngly offreed hymſelfe to bee bound with cordes. The coumpaignie as ſoone as thei had hym faſt, brought hym into ỳ houſe of Caiphas, who at that tyme was the chief head of ỳ prieſtes, that is to ſaie, of the moſte naughtieſt porcion of all the whoſle people of the Jewes. Into the inner courte of this Caiphas palaice had gathered theimſelfes together the conuocacion of the prieſtes, the Scribes, the Phariſeis, and the head rewlers of the people, and alſo there had gathered into theſame place, the other multitude, whiche, either of a feare or of affection, or of beeyng deceiued with a wrong opinion wer as inſtrumentes of the foreſaied coumpaignies malice.

But this is euen your veray houre the power of darkeneſſe.

¶ But Petur folowed afterre of. And whā thei had kyendled a fyer in the myddes of the palaice, and wer ſette down together, Petur alſo ſate down emong theim. But whan one of the wenches beheld hym, as he ſate by the fyer, (and looked vpon hym) ſhe ſaied: this ſame felowe alſo was with hym. And he denyed hym, ſaiyng: womā, J knowe hym not. And after a litteil whyle, an other ſawe hym, and ſaied: thou art alſo of theim. And Petur ſaied: man J am not. And about the ſpace of an houre after, an other affirmed, ſaiyng: Verily this felowe was with hym alſo, for he is of Galilee. And Petur ſaid: Man J wote not what thou ſaieſt. And immediately whyle he yet ſpake, the cocke crewe. And the Lorde turned backe, & looked vpon Petur. And Petur remembred the woorde of the Lorde, how he had ſaied vnto hym, before the cocke crowe, thou ſhalt denye me thryſe. And Petur went out and wept bitterly.

The texte.

In the meane tyme the diſciples beeyng ſtricken with feare, had rēne awaie, one to one place and an other to an other place. But Petur, (who had nothyng proſperouſly plaied the man: in his maiſters behalfe in makyng a fraie with Malchus, but yet neuertheleſſe had not vttrely putte awaie all hope that the matier ſhould recouer and do well enough) folowed after Jeſus a good waie behynde. He alſo tooke a good herte to hym, & aduentured in the derke to entre into the halle of the biſchops palaice, and to make one emonge the preſſe of the other ſeruauntes, as a man vnknowen to any bodye there. And beeyng a fyer made of coles in the myddes of the palaice courte, becauſe the night tyme was colde, emōgſt the other ſeruauntes ſittyng by the fyer to warme theim, Petur alſo ſate emongſt the mo, and warmed hymſelfe by the coles, whom whan a certain wenche of the houſe had eſpied ſitting in ſuche facion, that his face was euen full in the light of the fyer, beholdyng hym somewhat ſteadily, ſhe knewe hym by ſight of olde, and becauſe ſhe woulde declare hirſelfe to bee of hir maiſters ſorte, ſhe cryed out byanby in the hearyng of al the other coūpaignie: yea, and this felowe too was with hym that is taken. This was not a thyng dooē by caſual chaunce: but ſo it pleaſed the diſpenſacion of God, to the entente the confidence whiche Petur had in hymſelfe, might the better bee cauſmed and dāped, who whereas he had tofore made ſuche a royall promiſe vnto the Lorde, that he would not ſhrynke to gooe with hym euen to veraī death too, did nowe at the woorde of a peuiſhe woman reneague his maiſter.

Petur alſo ſate down emōg thei, &c.

For Petur beeyng feared with this ſaiyng of a woman, aunſwered deſperately, as if his herte had been in his hele clene gon. Thou woman J haue none acquayntaunce with hym. And by that meanes did Petur for the firſt plounge eſcape. But within a whyle cometh the lyke daungier again. For one of the ſeruauntes eftſons begoonne to knowe hym metely perfeictely, and ſaied vnto hym: yea and thou too arte one of the noumbre of theim whoſe maiſter and Capitain we haue taken. Petur beeyng eftſons by reaſon of

And he denied hym ſaiyng: woman J knowe hym not. &c.

theſe

these wordes as one halfe out of the world for feare, said: Thou man, I am none of theim: & swore that he knewe not Jesus. Thus escaped he once more by forswearyng himselfe. And yet did it not all this whyle come in his minde, what the Lorde had tolde him before, and what promise himselfe had made to the Lorde. All this while was Jesus in examinacion afore the wicked cou-saill, and was stricken with buffettes contrarie to the manier and order of iudgementes, or courtes of iustice: Peter beholdyng it a good waie of, and looking stille what ende the matier was like to haue. But muche about ỳ space of an houre after, a certain other felowe of the seruauntes, beeyng cousin to him, whose eare Peter had stricken of, beholdyng Peter well, knewe him, and said: I promyse you, this felowe also was with Jesus in the herbare. And whan he said it was not so, the other said moreouer: The thing to be true that I saie euen his verai owne toungue doeth declare. For he is one of Galile borne. There Peter beyng altogether cast in an extreme feare, begoonne to sweare naie to the matier, and to bidde ỳ deiuill take him, if he did so muche as vnderstande of what Jesus, of what herbare, or of what felowes of Galile it was, that the seruaunte spake. So ferre had he vttrel y forgotten himselfe, who shoulde afterwarde beeone of the chiefe of the cõgregacion. In ỳ meane season whyle Peter reneagueth, while he sweareth naie, while he curseth him selfe, while he geueth himselfe body & soule to ỳ deiuil, ỳ cocke crewe the seconde tyme, whiche was the token that the Lorde had geuen him: and yet did he not there by neither come to himselfe again.

And Peter said: men, I wote not what thou saiest, &c.

Neither was he lyke to haue made any ende of straighyng out of the right waie, had not the Lorde through the middes of the wicked coũpaignie there, turned his iyes vpõ Peter, and had earnestly beheld him. Peter beeyng touched with the lookyng of his maister vpon him, remembred the woordes whiche the lorde had a litell before said vnto him: Before the cocke crowe twisse this night, thou shalt thrise reneague and deny me: and beyng soodainly touched with earnest sorowe, he conueighed himselfe foorth of the doores, & wept bitturly. What thyng Peter did, the same would the other disciples also haue dooen, if lyke necessitie had come in vre: But in the only persone of Peter it pleased Jesus to teache all others, that no man truste in himselfe, ne ỳ no mã miengle or associate himselfe in the coumpaignie of eiuill persones. It was night. Loue was weared stone cold in him: He was warmyng hymselfe by the fyer of wicked folkes, he was sittyng in coumpaignie emongst a deiuilishe sorte, in the house of Caiphas the bishop, wheras hymselfe should afterwarde bee a bishop, but muche vnlyke to Caiphas. But there in bishoppe Caiphas house what vngracious dedes of mischief is ther that are not doen? There was a cõspiracie made for the death of Jesus, by the priestes, the pharisies, the Scribes, and the elders of the people: From thence wer sent foorth harnessed men against him: there is he bounde: there is he scourged: there hath he his face couered: there is he skorned: there is he accused. There dooeth Peter cõmitte periurie: there dooeth he accurse himselfe: a great and grieuous cryme, vnlesse frailtie excused it. For Peter offended not of a prepensed malice as Judas had dooen, but through heauynesse of herte wherwith he was astouned. For he had not come thither of a purpose to reneague Jesus, but only ỳ he myght behold ỳ ende of ỳ iudgemẽt, wheras he was not yet sufficiẽtly confirmed to dye w Christe. For the tyme was not yet come. Therfore how many soeuer haue fallen into any grieuous cryme, leat theim praie the lorde Jesus, that he will vouchesake to turne his iyes vpon theim: and than shall they straight waies acknowelage in thẽselfes frõ what state, into what case they are fallẽ. Leat thẽ wdraawe thẽselfes frõ vngracio cõpaignie, leat thẽ washe awai their fault w teres, testifiyng their hert to be cõuerted & chaũged.

And the lorde turned backe and looked vpon Peter.

The

The. xxiii. Chapter.

¶ And the wholle multitude of theim arose, and led hym vnto Pylate. And thei begaune to accuse hym, saiyng: We found this felowe peruertyng the people, and forbiddyng to paie tribute to Cesar: and saiyng, that he is Christe and a kyng. And Pilate opposed hym, saiyng: art thou the kyng of the Jewes? He aunswered hym and saied: thou saiest it. Than saied Pilate to the high prestes and the people: I fynde no faulte in this man. And thei wer the more fierce, saiyng: He moueth the people, teachyng throughout all Jewrie and begoonne at Galile euen to this place. The xxxte.

When thei had found out a cause (as to theimselfes appered) fitte enough to putte hym to death: it remained that thei might remoue also the enuie and displeasure of his death from theimselfes, and laie it on others. Wherupon thei thought it beste to shifte hym ouer from theimselfes into Pylate the lieutenauntes handes, to bee arained before hym, to the entente he might seme to had been putte to death not by the Jewes, but by the Gentiles. Wherefore all the counsail with the multitude also whom thei had drawen to the partakyng of their wicked deede, aryse vp altogether and bryng Jesus to Pilate the Lorde presidente and lieutenaunte of Jewrie. For he, though he wer no Jewe hymselfe, yet was an head officer there vnder the Emperour. And here first of al the Jewes dooe deliuer to the Gentiles and alienate from theimselfes theyr Messias beeyng sent of God to theim. The Gentiles receiue hym and worship hym whan he was commended and betake to theim. The Lorde was alreadie condempned by a foreiudgemente in the counsail of the Jewes, with whome, any pretense or coulour wer it neuer so slender did suffise, as with menne that with rageyng madnesse thirsted the death of the innocent. But because at the benche of a pagane and heathen iudge, there was more equitie in ministryng of iustice, thē in ỹ courte of ỹ Jewes, it was necessarie to haue forged witnesses, which should laie many and great crymes to his charge: who alone of al creatures was clere frō all cryme. The beginnyng of their accusacion was of this sorte. We found and tooke this felowe with the manier, as he was subuertyng our nacion. For he forbad that any tribute should bee paied to the Emperour: and in all his talke he hath auouched hymself to bee Messias the kyng. These twoo crymes thei thought thei had gaily wel deuised, & that the crymes should excedyng greatly moue the mynde of the Lorde deputie, for that aswell the one as the other of theim comprised a spice of high treason against Cesar. So naughtily dooe these moste shameless craftie forgers of lyes assaulte ỹ veritie euangelical. For what can bee deuised more shameless then suche lyes as these Jesus afore that tyme, whā a piece of coyne was shewed vnto hym, had made aunswer in this manier. Geue and paie ye vnto Cesar suche thynges as belong vnto Cesar, and to God suche thynges as belong vnto God. And to bee made a kyng, wheras it had afore been willyngly offred hym by the Jewes of their owne motion, he woulde none of it, but fledde and ranne a waie from theim to auoide it. And as for beeyng the Messias he had also in verai factes and dedes afore that tyme declared hymself to bee the same. Wherefore, if he had affirmed and auouched hymself to bee the Messias, yet ought not thei to haue laid that matier to his charge as a cryme, except thei had first openly proued that suche thynges as the Prophetes had foresaied concernyng Messias did not agree ne serue to bee spoken of hym. The hope that thei had to putte him to a foille and an ouerthrowe, was in the great noumbre of suche a multitude beeyng conspired together against him, and in that Jesus whom they had accused, was altogether destitute and frendeless, and finally the iudge beeyng (as thei supposed,) a mā of no godlynesse at all. Pilate, although he was a worshipper of idolles,

We found this felowe peruertyng ỹ people. 18.

And Pilate opposed hym saiyng. Art thou ꝑ kyng. of the Iewes.

yet beeyng a man of muche more equitie and conscience then the prieſtes of the Iewes, wynked at the firſte article of the accuſacion, whiche concerned, that tribute ought not to bee paied vnto Ceaſar, and made as though he heard it not: partely becauſe he ſmelled and well apperceiued that it was but a forged matier, and partely becauſe it was no newe thyng for that poyncte to bee reaſoned and diſputed of emong the Iewes, for ſo muche as al the wholle ſecte of the Phariſees thought that a people peculiarly and ſpecially choſen, and dedicated vnto God, ought not to paie any tribute to heathen nacions. But of the article concernyng to bee a kyng, he queſtioned with Jeſus, in whom he ſawe no ſpiece ne lykelyhood of any worldely reignyng or of beeyng a kyng, he was but one ſole perſone: his apparell, his countenaunce, all the behaueour of his bodye, ſhewed all tokens of humilitie and ſimpleneſſe. Wherefore the preſidēte, whan he had heard the accuſers, tooke hym aparte and aſked hym whether he wer the kyng of Iewes. Than Jeſus aunſwered, ſo thou ſaieſt. For ꝑ Lorde did euermore ſo moderate his aunſwers, that bothe he might approue his innocencie, and yet not labour to eſcape from condempnacion and iudgemente, foraſmuche as he was determined to die. He was the kyng of Iewes, and that poyncte it was not congruente for hym to ſaie nay vnto: but an other kynde of reigne and kyngdome it was that he went about to recouer to hymſelf and his father. After the diuine nature of his godhed he was the kyng of al thynges, of which diuine nature Pilate ſuſpected ne thought no ſuche thing at all in hym: and as touchyng the reigne and kyngdome euangelicall, the ſaied Pilate had no vnderſtandyng, foraſmuche as he was a man ignorant of the lawe and of the Prophetes, ſauyng that he had heard, that there was looked for of the Iewes one Meſſias their kyng whatſoeuer he was he could not tell whom: the whiche rumour he beeyng a man nothyng at all ſuperſticious, paſſed not muche vpō. Therefore although he vnderſtood not the aunſwer of Jeſus, yet beeyng not ignorāt of the Iewes malice, and gatheryng ꝑ ſobrenelle and humilitie of Jeſus euen by his verai countenaunce: he came foorth to the biſchops of the Iewes and the multitude beeyng there gathered in a clouſtre together. I haue (ſaied he) examined this partie of ſuche faultes as haue been laied to his charge, and I fynde none offenſe in him. But thei as men knoweyng in their own cōſciences what and how thei had dooē: where thei wer not hable with euident proufes to conuince hym, and to geat the ouerhande of hym, they ſette out the throte, and made an open out crye againſt hym, lynkyng together crymes vpon crymes, & lyes vpon lyes as thicke as could bee. Nai ferthermore (ſaie thei) a ſedicious felowe he is, he throughly moueth and perſuadeth the people all Jewerie ouer with his doctrine, beginnyng at Galilee and ſo all the waie euen till he was come to this verai citie. Thiſſame forſouth is the ſpeciall cryme and fault that is alleged and laied againſt euangelicall veritie, ꝑ it maketh cōmocions & ſedicions in the people, whā it is ꝑ deiuliſhe ſorte of mē that inſourgeth & reiſeth garboile againſt the veritie, whiche they deadly hate & cannot abyde. Suche tumultuous garboile is not of right to bee imputed to the true preachers of the ghoſpell, but to ꝑ vncurable malice of ſuche perſones, as haue more deſire to haue ꝑ holſome trueth vttrely oppreſſed and ouerwhelmed, then to laie aparte ꝑ diſeaſe of their malicious hertes. For none otherwiſe dooeth the doctrine of the ghoſpell trouble the people, but as a medicine of Phyſike dooeth grutche or ſtiere the bodye. For except there bee firſt a ſtieryng and a roumbleyng in the bodye, it muſt nedes wholly periſhe altogether.

Than ſaied Pilate. ye. I fynde no faulte in him.

The texte.

¶ Whan Pylate heard mencion of Galilee, he aſked whether the man wer of Galilee. And as ſoonne as he knewe that he belonged vnto Herodes iuriſdiction, he ſent hym to Herode, which was alſo at Hieruſalem at that tyme. And whan Herode ſawe Jeſus, he was exceedyng glad. For he was deſirous to ſee hym of a long ſeaſon, becauſe he had heard many thynges of hym, and he truſted to haue ſeen ſome miracles dooen by hym. Than he queſtioned

ned with hym many woordes. But he aunswered hym nothyng. The high priestes & Scribes stood foorth, and accused hym streightely. And Herode with his men of warre, despised hym. And whan he had mocked hym, he araied hym in whyte clothyng, and sent hym again to Pylate. And the same daie Pylate and Herode wer made frendes together. For before thei wer at variaunce.

This accusacion forasmuche as it moued Pylate but a lyttell or nothyng, for he sawe that the wholle matier was dooen by a cõspiracie of the chief rewlers and certain others of the people, whiche wer consenters and helpers forewarde to the malice of the same head men to saie as thei saied, he was verai desirous and earnest to remoue bothe the prisoner and also his accusers, to the examinacion and tryall of an other iudge, to the ende that in case he might not bee hable to deliuer Jesus, yet at leste wyse hymself, for his parte, might bee ridde and despeched of the cause. He quickely tooke an occasion of this one litel woorde, Galilee, of the whiche countrey Herode was Tetrarche or prince. He therefore demaunded whether Jesus was one of Galilee, it was aunswered that he was a Galilean, because emongst the common people he was believed to bee a Nazarite, for he had been brought vp there in his childehood, and had afterward led moste parte of his yeres there. Therefore as soone as Pylate perceiued, that to sitte in iudgemente vpon the prisoner dyd belong vnto Herode, he shifted hym ouer to Herode, who at that tyme (as it chaunced) was at Hierusalem, howbeeit all this wholle matier too was wrought & dooen by ỹ dispensacion of the wysedome and ordeinaunce of God, to the ende ỹ the Lord Jesus might bryng with hym a testimonie of his innocencie from all the benches, and courtes of iustice there: and that the malice of the bishops, Scribes, and chief head men might bee the better manifested vnto the worlde. Herode, whan he sawe that Jesus was brought vnto hym, was glad of that sighte. For the man had of long tyme been with chylde to haue a sighte of Jesus of whõ he had heard so many thynges. And he verily trusted that it would now come to passe, that Jesus would before his face shewe some miracle, suche as he had heard verai many to had been wrought in other places by him. Wherefore he questioned with Jesus of many thynges as one desirous to geat out many thynges out of Jesus: not to the ende hymself might bee made the better man thereby, but to satisfie his owne curious fansie that he had to knowe thynges. For none other thynges it wer that he enquired of Jesus, but suche as he would haue asked of some Magian, (that is to saie some cunnyng man that had a sight in the priueties of Philosophie, & in the mystycall conclusions of nature) but Jesus, who was not come to serue the fansie and lust of a wicked prince, but to procure health vnto all creatures, made hym none aunswer at al, teachyng vs in the meane season, that sometyme the worde of God is not to bee vttred whan it is euident that the persones are vnworthie and vnmete to heareit. But the bishops all this whyle, and the Scribes folowe their matier earnestly and calle vpon it, and doe eagrely laie to his charge afore Herode, as men verai sore fearyng that Jesus, who was than arained, might by no meanes escape. But yet Herode although he wer a wicked kyng, yet was he nothyng at all moued with these accusations, as one that weil apperceiued all ỹ euer was dooen or entended to had arisen and proceded of enuie. But thinkyng it sufficient to despise hym of whom he was despised, he clothed Jesus in the waie of mockage in a whyte garmente (for that was than the guise and manier of gooyng of kynges and Emperours) and so sent hym backe again to Pilate. This reproche had the Lorde taken at Herodes hãdes beeyng a prince of a grosse wytte and braine, and of his armed garde, beeyng lyke mẽ like maister, accordyng to the prouerbe. For emong men of suche a sorte, a felowe that can goe or daunce on a rope, orels one that hath the feacte to plaie a iugleyng cast,

He sent hym to Herode, &c.

Whã Herode sawe Jesus, he was exceedyng glad.

Thã he questioned with hym many woordes.

But he aunswered hym nothyng.

And Herode with his men of warre despised hym, &c.

cast, shall sooner haue praise and thanke, thē a syncere preacher of the ghospell. For suche persones haue no mynde ne wille, but either to haue pleasure & delectacion shewed theim, ozels to learne suche thynges as maie serue to ꝑ maintenaunce of their tyrannie. yet notwithstandyng in ꝑ meane time Herodes ciuilitie did cōdemne the wickednesse of the bishops and ꝑ Scribes, & did quitte Jesus also, seeyng he condemned hym not to death beeyng accused afore hym, and makyng no aunswer to the offenses whiche wer laied to his charge. It was in the meane tyme a thyng highly to the contentacion of Herode, that Pylate shewed hym so muche honour as to sende Jesus vnto hym to haue a sighte of. Wherupō frō that time forewardes amitie & frēdeship grewe betwene Herode & Pilate, wheras before there had been variaūce betwene theim. But a wicked & vngodly frendeship it is that is made by the iniurie of the trueth euāgelicall.

The texte. ¶ And Pylate called together the high priestes and the rewlers, and the people, and said vnto theim: ye haue brought this man vnto me, as one that peruerteth the people. And beholde, I examine hym before you and fynde no faulte in this man of those thynges wherof ye accuse hym: no nor yet Herode. For I sent you vnto hym, & loe, nothyng woorthie of death is dooen vnto hym. I will therefore chasten hym, and leat hym looce: For of necessitie, he must haue leat one loose vnto theim at the feast. And al the people cried at once, saiyng: away with him, and deliuer vs Barrabas (whiche for a certain insurrection made in the citie, and for a murther, was cast in prisō.) Pilate spake again to theim willyng to leat Jesus looce. But thei cried, saiyng: Crucifie hym, Crucifie hym: he said vnto theim the third tyme: what euill hath he dooen: I fynde no cause of death in hym. I will therefore chasten hym & leat hym goe. And thei cried with loude voices: requiryng that he might bee crucified. And the voices of theim & of ꝑ high priestes preuailled. And Pilate gaue sentēce, ꝑ it should be as thei required. And he leat looce vnto theim hym ꝑ for an insurrectiō & murdre was cast into prisō, whom thei had desired, and he deliuered to theim Jesus, to dooe with him what thei would.

Whan Pylate sawe that the prisoner was sent backe again from Herode, and that his purpose had not come to suche effecte as he had assaied to bryng it, he begoonne of a iudge to become a spokesman for Jesus: and callyng together the bishops, the Scribes, the chief men, and the commons that came at their tailles: he spake after this sorte to theim. ye haue here of your own myndes brought this man before me, as one that withdraweth your people from the obedience of the Emperour and of your lawes, and I here in your presence haue dooen what I can to boulte out the trueth of hym with examinyng and askyng diuerse questions of hym: neither dooe I fynde hym culpable in any of these crymes whiche ye accuse hym of. The selfe same thyng hath come to passe with Herode the whiche can iudge better in these matiers then I, forasmuche as he is a man skilled in your lawes. In consideracion wherof also I did putte ouer this matier to bee iudged and tryed in his courte, who, if he had founde hym guiltie, would not haue leat hym escape. Now, because he hath not found in hym any offense woorthie of death, he beyng contented with a light punishemente, hath no more but geuen the man a mocke, as one, verily quittyng hym from all daungier of death. Wherefore it is best, that we also folowe ꝑ equitie of Herode. I will chastise the man with some lesser punishemente thē death, and so leat hym goe. This did the Lorde presidente, trustyng that the furious rage of the Jewes would asswage whan thei had seen Jesus putte to so many reproches, and so scourged. Whan Pylate could dooe no good this waie neither, but sawe the madnesse of the Jewes to bee the more sette on fier thereby: he deuised also an other cast how to deliuer Jesus. It was a custome euery yere once emongst the Jewes, that the Lord President (because of their high solemnitee of that feastfull daie, which was than at hāde) should leat goe by his pardone and releasse vnto the Jewes one of their offendours, whom thei would aske. Therefore the Presidente preuentyng their askyng, putte it to their choice whether of the twoo thei would haue pardoned and releassed vnto theim, Jesus, ozels Barrabbas. This Barrabbas was a great robber, and a notable felow by reason of his myschieuous dedes, in that he had stiered vp a sedicion in the citie, and had slain one of the tounesmen, and had for that offense been cast into prison. And because the lieutenaūte right wel knewe hym to bee a felowe, whō

Twaie with hym, and deliuer vs Barrabas, ii.

all

all the wholle citie hated, he trusted that it would haue come to passe, that they would sooner haue suffred Jesus to bee leat goe, who had dooen muche good to many people: then this man whiche was a disturber of the publike peace & trãquillitie. But the bishops & their adherẽtes wer in suche a rage ỹ thei desired to haue Barrabas releassed vnto theim, & Jesus to be hãged vpõ the crosse, the whiche kynde of death, like as it was moste grieuous because of the lõg peine, so was it accoũpted also moste shamefull at ỹ tyme. So ferfoorth did the Jewes leaue no kinde of cruelnesse vnministred to Jesus. But it pleased ỹ wyledõe of God that Jesus the foũtaine & autour of al glorie, should be had in so great contẽpte, that a seditious murdrer should be preferred before hym, because we should not despaire if we at any tyme for the name and doctrine of Christe bee despised of suche as loue this worlde. Whã Pylate perceiued that he could doe no good this waie neither: he moued theim yet once again prouyng if he could by any meanes mitigate theyr stomakes & deliuer Jesus beeyng innocent. But they beyng eftsons ỹ more stiered to wrathe, syng this furious song, Crucifie hym, Crucifie hym. Yet did not Pylate so geue place to their clamour & cryng neither: but attẽpted the third tyme to pacifie theim, saiyng: I am a iudge, I haue no title at all against innocẽtes: neither cã I putte a man to death in whõ I can fynde no cryme death worthie. And what hath this mã cõmitted or offẽded why he should dye? I haue streightly examined him, & no cause cã I finde in him to be punished vnto death. If there bee any smal offense, I will thus muche doe for your myndes sakes: I wil punishe hym, & geue hym a sharp rebuke, & so leat hym goe. But thei frowardly still made a striuyng against this equitie of ỹ iudge, not vnto prouffes, but vnto furious & mad outecryes, requiring that Jesus might be crucified & Barrabbas leat goe. And whã ỹ presidente had assaied al possible waies & meanes & perceiued ỹ they cryed out stil more & more, he called for water to washe his hãdes, & testifiyng ỹ innocẽcie of Jesus, & cõdẽnyng the frowarde maliciousnesse of ỹ Jewes, he gaue sẽtẽce of death against Jesus, not after his own mynde, but after ỹ willful arbitremẽt of ỹ Jewes, who would nedes haue Jesus putte to death beyng ỹ autour of life & health, & releassed vnto thei Barrabbas a seditious mourdrer, whõ thei preferred before Jesus. And as for Jesus he deliuered vnto thei to doe suche execuciõ vpõ hĩ, as theiselfes would.

But thei cryed, saiyng, Crucifie him Crucifie him.

I fynde no cause of death in hym.

And thei cried with loud voices, &c. that he might bee crucified.

The texte.

¶ And as thei led hym awaie thei caught one Simon of Cyrene cumming out of the fielde and on hym laied thei the crosse that he might beare it after Jesus. And there folowed hym a great coumpaignie of people, and of weomen whiche bewailled and lamented hym. But Jesus turned backe vnto them, and said: Ye daughters of Hierusalem, wepe not for me but wepe for your selfes and for your children. For beholde, the daies will come, in the whiche thei shall saie: happie are the barain and the wombes that neuer bare, & the pappes whiche neuer gaue sucke. Than shall they begynne to saie to the mountaines: fall on vs, and to the hilles, couer vs. For if thei dooe this in a greene tree, what shalbee dooen in the drie?

After ỹ thei had vsed all kynde of opprobriousnesse & vilainie against him to satisfie their hatered, thei clothed hym again with his own garmentes, to thẽte he should ỹ better be knowẽ of the people, & brought hym foorth towardes ỹ place of execuciõ bearyng his own crosse hymselfe as ỹ manier there was. And as thei wer goyng thitherward thei mette by chaũce with one Simõ a mã of Cyrene as he was cũmyng frõ his ferme. And vpõ hĩ, whether he would or would not, thei laid ỹ lordes crosse, to ỹ entẽt ỹ Jesus might goe before, & he beare his crosse after hym: not to ỹ entẽte to spare Jesus or to shewe hym any fauour: but that thei might with ỹ more spedie despeche accõplishe ỹ thyng ỹ thei wẽt about. But in the meane tyme by Goddes prouidẽce there was a figure procured of ỹ church to bee afterwardes gathered of ỹ Gẽtiles, which did willyngly embrace the crosse of Jesus & folowed ỹ steppes of his fete. There folowed Jesus also a great multitude of ỹ people bothe mẽ & weomẽ, whiche whyle the priestes & Scribes reioyced, did on their partes make muche waillyng & lamẽtacion for the death of the innocent. For nothyng els it was that thei beyng poore folkes and men of peace could dooe against the wicked conspiracie of the great men.

But

But Jesus, who would not haue his death to bee a thyng of lamentacio, but of glorie: neither would haue it to be bewailled, but worshipped, (as ꝑ which he tooke vpon him willyngly for the redempcion of al the wholle worlde,) willed theim to refreine their vncomely lamentyng, although it proceded and came of a godly affeccion. ye daughters of Hierusalem (saieth he) bewaile not me, but bewaill your owne cause and your childrens, for the death of an innocent is not to bee lamented, but the confusion of theim is to bee lamented, who for their hainous wicked actes shal bothe here bee punished with pietrous plagues and afflictions: and afterward also bee adiudged to peines euerlastyng. For so miserable distresse and extremitie dooeth there hang ouer this region: that men shall calle those weomen happie, whiche neuer bare any children, and the wombes happie whiche neuer brought foorth fruicte, and the pappes happie which neuer gaue sucke. For the naturall kyndenesse of the mothers is more grieued with their childrens troubles, then ꝓ their owne. Nowe thei reioyce as though thei had dooen some noble great acte: but than, whan the tyme of goddes vengeaunce shall come, there shall so great feare of myschiefes whiche bee at hande, come in their myndes, that thei shall saie to the mountaines, ouerwhelme vs: & to the hilles, couer vs: for if thei dooe this in a greene tree, what shall bee dooen in a drye and withered tree. By this derke sentence the Lorde did testifie his incōparable innocencie, that he alone of all mē was not corrupt with any rottennesse of vice or of inordinate desires: but altogether flourishyng & continually buddyng with all kynde of vertues. That if their malice did shewe suche exaūple of cruelnesse against a man altogether faultlesse: what punishemēte ought they to haue whiche beeyng wholly corrupted with naughtie affeccions, could by no meanes bee brought to any honestie.

Ye daughters of hierusalē, wepe not for me, but wepe for your selfes, &c.

The texte. ¶ And there wer twoo euill doers led with hym to bee slain. And after that they wer come to the place (whiche is called Caluarie) there thei crucified him and the euill doers, one on the righte hande, and the other on the lefte. Than saied Jesus: father forgeue theim, for thei wote not what thei dooe. And thei parted his raimente, and cast lottes. And the people stood and beheld. And the rewlers mocked hym with theim, saiyng: he saued other men, leat hym saue hymselfe, if he bee verai Christe the chosen of God.

And there wer twoo euill dooers led with hym to bee slain.

With this pompe did our prince and kyng goe foorth towardes his triumphe. There wer also led to execucion with hym twoo other offendours which wer condemned with hym, but not for the same matter. And this thyng was also a matier procured by the Jewes to the entente they might bryng hym in the more slaundre and infamie emong the common people, in that he was matched with suche coumpaignions. There was also picked out therunto a place, whiche by reason of continual execucion of offendours, was a place of a slaūdreous name, and of mortall bloud spillyng, named of ꝑ thyng selfe, Golgotha, because it was whyte with the skulles and bones of folkes that had been there putte to death. In suche a place than was Jesus crucified in ꝑ middes betwixt twoo theues as though he had been as diepe in, as thei, and partaker of theyr offense, forasmuche as he was partaker of their punishement. But whatsoeuer thyng the malice of the Jewes could deuise to the shame and repproche of the Lorde Jesus, all that did he turne to his owne glorie and to our health. For he that beeyng innocent dooeth of his owne wille submitte hymselfe to saue men: vnto the more worldely shame he humbleth hymselfe, so muche the more glorie dooeth he deserue bothe afore God and afore man also. Thus did it please the wysedome of God, to thende he might by this so notable an exaumple, plucke down our pryde whiche desire to haue laude and commendacion of men yea for our euill dedes too. Nowe Jesus beeyng on heighth, and lifted vp into that watch tower or beakon place out of the whiche he would calle all thynges home vnto hymselfe, willyng to shewe a moste perfecte exaumple of pacience incom-

incomparable, where as beyng innocent, and one ỹ had so many waies doen good, he had so many harmes & peines, so many kindes of opē worldly shame, so many mockes & skornes ministred vnto him, wher also hangyng on ỹ crosse (whiche thyng doeth make euen verai mourdrers to bee peitied) they gaue him suche bittur wordes of reuilyng, as it were more greiuous for a man to abyde, then to suffre death: yet is he so ferre frō auengeyng hymself, & so ferre frō raillyng on theim again: that he praied his father for thesame persones at whose handes he was vngoodly & shamefully handled: Father (saith he) forgeue thē, for they knowe not what they doe. Thissame verily was that holy praier of our bishop on the aultare of the crosse, offreyng vp once for euer in sacrifice the paschall lambe for the redēpcion and health of the whole worlde. Neither was his praier without cōdigne effecte. For many of the same persones, whiche through ignorannce were doers in nailyng the lorde on the crosse, whā they afterward knew ỹ truth by meane of the Apostles preaching, professed the name of hym that had been crucified. Howbeit the malice of the Phariseis also was not altogether without ignorannce: but that was suche grosse ignorannce, as doeth not deliuer ne discharge thē frō offence. For they myght haue lacked that ignorannce and errour, if inordinate affections & desires, whiche they were led by as bondeseruauntes, had not letted theim. But euen emong these some there were, whiche did of a lyke mynde ozzele persecute the lorde, as Paule did persecute the churche of God. Here if thou cōsider (most ientill Theophilus) the moste perfeicte innocencie of Jesus, the moste great goodnesse of thesame Jesus, towardes al creatures, the most high vertues of his mynde, in whiche beyond comparison he excelled all others: And again on the contrarie parte, if thou sette before thyne yes & beholde the hatered, the raillyng, the reproches, the guyles, the traines, the accusacions and the kynde of death that the wiekednesse of the Jewes putte him vnto: & shouldest heare hym vpon the verai crosse in the middes of their reuilyng wordes praying his father not to take vengeaunce, but to forgeue the workers and doers of so hainous a dede: shall not suche an one seme vnto thee to be a verai shameless persone, whiche profesſyng himselfe a disciple of Christe, will goe aboute to bee reuenged of a synner, seeyng he is a synner hymselfe, yea although he haue with a right great iniurie and displeasure been occasioned and prouoked thereunto? Than how ferre doe suche persones vnnaturally swerue from this exaumple of Christe, as for a lyght worde of reproche wil drawe their swordes, readie to thruste it in their neighbours herte? how ferre also from this exaumple of Christe are suche persones, as not digestyng a tauntyng worde any thyng stubbernely or proudely spoken against theim, doe shake whole cities, whole kyngdomes with pestilent blouddie warres, and enforce whole nacions to the wilfull effusion and spillyng of one an others blonde? But leat not vs once moue our yes from this exaumple: leat vs beholde and folowe our kyng Christe, subduyng vpon the crosse all the power of the tyrranne Satan, & vāquishyng all the puissaunce of this worlde, & triumphyng of all powers as many as auaunce thēselfes against the truth of the ghospel, whiche trueth it behoueth not any otherwyse to geat ỹ victorie, ne any otherwyse to trioūphe, thē vnder ỹ standarde of hir owne prince whiche is Christe. Leat vs beholde our bishop Christe with an effectuall sacrifice pourgeyng & putting awaie the sinnes of all the world, of all nacios, & of all tymes both the past and to come, and suffreyng punishemente in his owne bodye for all men, so that the thyng whiche he freely offreeth vnto vs, we will with syncere faith receiue and accepte, as men acknowelageyng our vnrighteousnesse and enbraceyng his vnspeakable goodnesse towardes vs. Whither dooest thou turne

thy face awaie thou vnhappie and miserable synner? Our lorde cryeth, father forgeue theim, and thou beyng fallen in despair of thyself, dooest thou eyther addresse to hang thy self as Judas dyd, or els art thou an heaper of sinnes vpon synnes? There is no cause why thou shouldest from henceforth feare the power of Satan: Christe hath gotten the victorie of hym: and to thy behouf hath he gotten the victorie. From on high vpon the tree of the crosse, where he maie bee seen of all nacions he louingly biddeth vs come vnto hym. The three angles or armes of the crosse doo aferre of calle louingly aswell vnto Asia, & Europe, as also to Afrike: and biddeth theim come to the partakyng of euerlastyng health. Jesus ferthermore hãged naked vpõ the crosse, because he would not haue any thyng of this worldes, forasmuche as he was in executyng an heauenly sacrifice: teachyng vs by a veray right exaumple of a true matier in dede how pure affeccions, and how clere from the desire of al worldely thinges, euãgelicall bishops ought to haue. In the meane tyme the souldiers that crucified hym (as though he should not haue arisen again) castyng lottes, did parte and diuide the lordes clothes emongst theimselfes. For this was in manier of a rewarde for their wicked seruice. It was Jesus wille and pleasure, that this beeyng as a spoile taken frõ hym, should remaine with the souldiers: but with vs, beyng professours of his name, he would no poyncte of any carnalitee of his to remaine, to thentente we should now loue him in spirite. So euen at this present daye also his clothes bee with vs, lyke as he dooeth daily hang vpon the crosse to vs & for our behouf. For all thynges of his, are ours: but thesame must bee accordyng to the spirite. In this wyse therefore the priestes, the Scribes, the Pharisees, and the chief of the people together with the souldiers whiche had dooen the execucion of crucifiyng Jesus, dooe skorne hym hangyng on the crosse as one beeyng brought to confusion, and as a man destitute of all hope, castyng hym in the teeth ỹ wheras the reporte had gon ỹ he had holpẽ many an one with his miracles, he was now not hable to saue hymself. He hath saued others (saie they) now leat hym bee a saueour to hymself, at leste wyse incase he bee that same Christe, ỹ he hath bosted hymself to be, & in case he bee that same derely beloued & chosen soonne of God, whom he hath in his talke auouched that he is. Suche wordes as these, did the chief rewlers cast out against him in hearing of ỹ people, ỹ was woont to woõdre at the miracles of Christe, to the entente they might turne the myndes of ỹ said people away from him. Yea & ferthermore they doe by their wordes drowne and vttrely wype away from hym all his autoritee euerie whit of it, prouyng and (as it wer) conuincyng by the matier self and case as it stood, that he was neither the Messias, neyther the soonne of God, whom he had openly taken vpon hymself to bee, excepte he would come down from the crosse. But the health and safegarde of the worlde did not consiste in cummyng down: but in his continuyng and throughly enduryng to the ende. And thesame enduryng to the ende was of more weight and force with Jesus, then the oppробrious and reuilyng woordes of the chief headmen.

And they parted his raimẽt, &c.

He saued others men, leat hym saue him self, &c.

The texte. ¶ The souldiers also mocked him, and came and offreed hym vineagre, and saied, if thou bee the kyng of Jewes, saue thy self. And a superscripcion was wrytẽ ouer him with letters of Greke, and Latin, & Hebrue, this is the kyng of the Jewes. And one of the euill doers which wer hãged railled on him, saiyng: If thou bee Christe, saue thy self & vs. But the other answered & rebuked him, saiyng: Fearest thou not god, seyng thou art in thesame damnacion? We are rightes ously punished, for we receiue accordyng to our dedes, but this man hath dooen nothyng amysse. And he saied vnto Jesus: Lorde remembre me, whã thou comest into thy kyngdom. And Jesus said vnto him: Verily I saie vnto thee, to daie shalt thou bee with me in paradise.

But the souldiers a grosse kynde of men, & partely ignoraunt of ỹ Jewische religion, and partely despisers of it, skorned Jesus because it was reported that

that he had chalenged to bee kyng ouer the Jewes: moued therto doubteleſſe by the exaũple of the chiefe of ỹ Jewes naciõ. And theſame ſouldiers reachyng vp vineagre vnto hym in ỹ waie of mockage, ſaied: Jf thou be thatſame kyng of ỹ Jewes, ſhewe thy power quickely & deliuer thy ſelfe frõ this daungier. But Jeſus in all the premiſſes ſhewed a moſte perfeict exaũple of myldeneſſe and pacience, holdyng his peace at all their oppꝛobꝛious wꝛordes. There was alſo a ſuperſcripcion oꝛ poſſee wꝛyten on the toppe of the croſſe directely ouer his head, in Greke, in Latin and Hebꝛue letters, ỹ it might ỹ better bee read of all nacions. This is ỹ kyng of ỹ Jewes. And this alſo was verily thought and believed to haue been dooen foꝛ a mocke. And yet was not all this enough neither. The one of the malefactours that hanged hard by Jeſus ſyde raiſled againſt him frõ the croſſe that he hanged on, ſaying: Jf thou bee that ſame Chꝛiſte the ſaiueour of ỹ wꝛolde, now ſaue thyſelfe & vs alſo. But the other theef hãgyng likewyſe on his croſſe cõſideryng the meruaillous great meke-neſſe of Jeſu, blamed and rebuked his felowe whiche ſuffred theſame peines of hãgyng ỹ himſelfe did (becauſe they had bothe cõmitted one offenſe,) ſaiyng: Thou ifthou haue in thee no reuerẽce towardes men ne no ſhame of ỹ wꝛold, at leſte wyſe thou oughteſt to feare God, foꝛ ſpeakyng ſuche oppꝛobꝛious wꝛordes vpõ one ỹ muſt here dye, eſpecially ſeeyng ỹ thyſelfe doeſt ſuffre the ſame puniſhemente. Euẽ that ſame one thyng alone ought to haue ſtaighed & bꝛidled thee frõ raillyng, although he wer an egnall offender with vs. Now a great diuerſitie there is betwene his caſe & ours. We ſuffre puniſhement foꝛ our offenſes, he dyeth an innocent, and double inhumanitie it is, to raill bothe vpon one that muſt dye, and alſo vpon an innocent. This teſtimonie did the theef on the croſſe geue vnto Jeſus, that his innocencie might on euerie ſyde bee teſtified. And theſame theef immediately turnyng hymſelfe to Jeſus, ſaid: Lꝛde remembꝛe me whan thou comeſt to thy kingdome. A meruaillous faith of this theef, whiche whan he ſawe Jeſus hangyng on the croſſe, and at the poincte of dying, himſelfe alſo aſſured to dye on theſame place: yet aſked health of Jeſus as of a kyng. Now Jeſus who was bothe dumme and deaf at all reuilyng wꝛordes, is not deaf noꝛ dumme to a man aſkyng healp with aſſured faith and truſte in hym. I make thee ſure of this (ſaieth Chꝛiſte) this pꝛeſente daye ſhalt thou be with me in paradiſe: doubteleſſe pꝛomiſyng hym to haue reſt and refreaſhyng immediately as ſoone as this puniſhement that he was than ſuffreyng, wer ouer paſt. How happie a thing it is to be euermoꝛe ioyned with Chꝛiſt, who in all places and tymes ſaueth men, if euangelicall faith bee pꝛeſent.

And a tapes-ſcripcõ was wꝛyten ouer hym, &c.

But the other anſwered, & rebuked hym ſaying, &c.

And Jeſus ſaied, ue to daie ſhalt ỹ be with me in paradiſe.

And it was about the ſixth houre. And there was darkeneſſe ouer all the earth, vntill the nynth houre, and the ſunne was darkened. And the vaile of ỹ tẽple did rent, euẽ through the middes. And whan Jeſus had cryed with a loud voice, he ſaied: Father into thy handes I commende my ſpirite. And whan he thus had ſaied: he gaue vp the ghoſte. Whã the Cen-turion ſawe what had happened, he glorified god, ſaying: Werely, this was a righteous mã. And al ỹ people ỹ came together to that ſight, & ſawe ỹ thinges whiche had happened, ſmote their bꝛeſtes & returned. And all his acquayntaunce, and the women that folowed hym from Galilee, ſtood a ferre of beholdyng theſe thynges.

The texte.

And now it was well nigh the ſixte houre of the daie, that is to ſaie, euen muche about noone tyde (foꝛ ſo doo the Jewes reken) from this houre of noonetyde, at whiche tyme of the daie ỹ ſunne is wont to bee moſte hotte & to ſhyne moſte bꝛighteſt of all: there came ſoodainly a great derkeneſſe ouer all thatſame countrey about Hieruſalem, and ſo cõtinued till the nynth houre, ỹ is to ſaie, till thꝛee of the clocke after noone. Foꝛ the ſunne deteſtyng and ab-

horyng ſuche great iniquitee of men, did hyde his face at ſuche tyme as he ſhould bee putte to death, who was the lighte of the worlde. The yearth alſo did quake, ſtones brake a ſoondre and euerie parte of nature trembled at ſo horrible a dede of cruelltee. Ferthermore the vaile of the temple, whiche parted the inner holy place (whiche they called Sanctum ſanctorum) from the other parte of the temple, rented quite aſoondre in twoo partes, no man ſtieryng it, ſhewyng openly that the ſhadowes and ceremonies of the Iewes ſhould now ceaſſe, after that this ſacrifice was once accompliſhed, which alone was ſufficient to pourge and cleanſe the ſynnes of all tymes bothe paſt and to come. But Ieſus, whan he had with a loude crye ſaied: Father, I commende my ſpirite into thy handes: yelded vp the ghoſte. So that it might bee euident to all men, that he did not faincte as others are woont to dooe, the ſtrength of their bodyes by litell & litell conſumyng away, but that byanby after a ſtrong ſhreche or crye, and after woordes diſtinctely pronounced, he willyngly, (as ye would ſaie,) and of his owne accorde gaue vp the ghoſte. This thyng dyd the Centurion well apperceiue and marke, who purpoſely ſtood hard by the croſſe, that no man ſhould take theim down aliue frō the tree. And of this man alſo had Ieſus a teſtimonie of his innocencie, for he glorified God that he had ſhewed ſo great power in hym, and ſaied: Uerily this man was righteous: openly condemnyng the vnrighteouſneſſe of the Iewes. For whoſoeuer pronounceth hym an innocent that is condemned, maketh hym an offendour that hath condemned theſame. All the other coumpainie of theim, who (as the common guiſe is) had come to ſee the execucion (& in dede a great maignie mo then would els haue come partely the fauour, and partely the hatered of Ieſus had drawen thither) whā they had ſeen the thynges whiche had fortuned, returned home knockyng their breſtes, partely for ſorowe that a man ſo innocent and a dooer of ſuche good dedes had been ſo vngoodly entreacted: and partely for feare of the ſtroke and vengeaunce of God, whiche they knowyng theimſelfes culpable in their owne conſcience, did of the ſtraunge tokens that thei had ſeen, myſtruſte and deme to hang ouer theim. For theſame man whom in his life tyme they had ſeen of lowe and poore degree, and a man none other lyke but to bee contemned: the ſame dooe thei ſee euen at his diyng houre a man of great power, in ſo muche that all the elementes of this worlde wer ſhaken and diſordred out of their courſe. Here eftſons, o Theophilus, marke thou one other poyncte: that there was at all tymes more grace found in the Gentiles, then in the Iewes who tooke vnto theim the laude of deuocion towardes God, and of holy conuerſacion aboue all others. The Centurion glorifieth God: the Iewes dooe no more but feare his ſtroke, beeyng made afeard with thynges of woondre, wheras with ſo many benefites they could not poſſibly bee woonne. Ferthermore they that wer of Ieſus kynred, or familiare with hym in his life tyme, ſtood a ferre of beholdyng what was dooen, and durſt not for feare come nerer. Emongſt theſe wer alſo the weomen, whiche, for deſire and good wille to miniſtre thynges neceſſarie to hym and to his diſciples: had folowed hym from Galilee, as witneſſes and beholders of thoſe thinges whiche wer dooen. And theſame beeyng now deſtitute of al hope, did nothing els but mourne and make lamentacion for hym.

Whā ỳ Centurion ſawe. &c. he glorified God, &c.

And all his acquaintāce and the women that folowed hym from Galilee &c.

The texte. ¶ And beholde, there was a man named Joſeph, a counſaillour. And he was a good man and a iuſt, the ſame had not conſented to the counſaill and dede of theim, whiche was of Aramathia a citee of the Iewes, whiche ſame alſo waited for the kyngdom of God. He went vnto Pilate, and begged the bodye of Ieſus, and tooke it down, and wrapped it in a linnen cloth, and laied it in a ſepulchre that was hewen in ſtone, wherin neuer man before had been laied.

It beeyng

It beeyng therefore by many euident tokens assuredly well to bee seen & knowen, ỳ the lorde was vndoubtedly dead, leste any man might fynde some poincte of cauillacion, either that he was not a verai naturall man in dede, or els that he was not verally dead: beholde, there cometh in a man of his owne free offre, by whō the lordes buiryall myght bee executed and accōplished, whiche buiryall Jesus pleasure was shoulde bee clenly and honourable. His life had been mylde and lowe without bearyng any porte, his death had been a thyng of muche effecte, his buiryall was magnificente, and hys resurreccion glorious. So than euen at the verai houre, euen as God woulde, cometh in willingly of his owne free offre, a certain man named Joseph borne in Aramathia a citie of Jewerie, a good man and a iust, and one of the noūbre of thē ỳ looked for the kyngdome of God. This man, although he were one of the chiefmen of that nacion (for he was a noble senatour and a rewler) yet had he neuer consented to the counsaill and dedes of the Priestes, ỳ scribes, and the head men of ỳ people, although for feare of their power whiche hated Jesus, he durst not openly profesſe or acknowelage the good will and zele of his herte towardes Jesus. For as yet they had not geuen vnto theim boldenesse by the holy ghoste, that all thynges despised, they might haue the power openly to profesſe the name of Jesus. The other disciples therefore beeyng driuen awaie for feare, onely Joseph together with Nicodemus dareth take in hande the office of buiryng the lorde: whether it were because the fauour of men towardes theim that bee good, doeth after the death of the same encreace more & more: or els because the said Joseph iudged the enule of the Jewes against Jesus to bee nowe saciate with his death. Wherefore he cometh vnto Pilate to whom he was a man well knowen by reason of his nobilitie, and asked of him the bodye of Jesus. But Pilate woulde not geue it hym before he had perfect knowelage by the Centurion ỳ he was throughly dead. Than Joseph tooke the bodye, and after it was taken downe from the crosse, and enbaumed all ouer with swete odoriferous sauours: he wound it vp in a fyne shete, hauyng in the meane tyme no hope at all of his resurreccion, of ỳ whiche Jesus had briefly in fewe wordes geuen knowelage but a litell afore vnto his disciples: but in suche wyse had he doen it, that they thesame disciples better remembred it, then believed it. And because they had an opinion ỳ Jesus was a good man, and put to death without a cause: they thought to honour the remembraunce of hym with a magnificent buiryall. Wherupon they laied the corpse in a toumbe whiche stood in a gardine platte there by, hewen out of a wholle piece of rockestone euen as it grewe, in the whiche there had been neuer any bodye buiryed before. These thynges, wheras at that present they semed to bee dooen by mere chaunce: were yet altogether dooen by the prouidence and ordeinaunce of God, that the Jewes might not querell or make any cauillacions, that the toumbe hauyng an hole made in it, ỳ bodye had been taken awaie or chaunged.

¶ And that daie was the prepairyng of the Sabboth, and the Sabboth drewe on. The weomen that folowed after, whiche had come with hym from Galilee, beheldе the sepulchre, and how his body was laied. And they returned and prepaired swete odours & oynctementes: but rested on the Sabboth daie, accordyng to the cōmaundemente. The texte.

Whan these thynges were in doyng, it was the daie of preparacion, that is to saie, the eaue of that high Sabboth: and it was called with theim, paraseeue, because that vpon that daie they prepaired all thynges whiche were necessarie to the solemne kepyng of the Sabboth daie, that shoulde bee on the morowe, to thentente they myght not bee cōpelled by dooyng of any bodyly labour, to breake the reste of the Sabboth daie. Now the women whiche had

afterre ofloked vpon Jesus on the crosse, folowed hym to his buiryal, because thei would not be ignorannt where the bodye of Jesus was laied: & in what place, or with what maner of ordreyng it was laied: to the ende ỳ they might knowe it whan they should come to it again. These thynges beyng diligētely vieued & marked, they returne home again & prepaired spieces, odours, and oynctementes, wherewith they might afterward dresse the bodye of ỳ Lord, although it had been now alreadie soso, as it might bee, enoyncted ouer with myrrhe by Nicodemus. But the godly deuocion of the weomen mynded to putte some other more precious thyng to the Lordes corpse. But the Lorde therfore had before suffreed an alabastre of precious oynctemēte to be poured vpon hym, because he would not tarye for these weomens swete oynctemētes now at this tyme, whose deuout diligence neuertheless auailled to confirme ỳ belief of his resurrection. For whan they seke hym as dead to bee enoynced & spieced, they haue due knowelage that he is aliue. Now after the sunne sette of thesame daie vntill the eauenyng of the next daie folowyng, thei had rested accordyng to the prescripcion of the lawe, because it was not standyng with Goddes precepte that they should dooe any bodily labour on the Sabboth daie. Thā after the sunne was sette, thei finished that thei had begoonne before in prepairyng of the oynctementes & spieces. At the selfsame tyme also ỳ lorde kept his Sabboth, restyng in his graue, after that he had before on ỳ said daie of preparacion executed & accomplished the worke of our redēpcion: because we should vnderstāde that mākynde was restored by thesame man, by whō it had been created. He finished the makyng of the worlde on the sixt daie, & on the seuenth daie he rested frō his worke: thesame lorde finished the redēpcion of the worlde on the sixt daie, (which is the parasceue daie:) & rested in the graue. He rested frō worckyng, (as touchyng his humain bodye,) vntil the eight daie dyd shyne, the whiche eight daie the Jewes knowe not, but the Christians dooe wurship. The eight daie is the daye of imnortalitee: in the whiche, rest and werynesse, worke and idlenesse shall not by course entrechaungeably the one succede the other, but they shall bee in euerlastyng gladnesse: neyther shall the daie folowe the nighte and the night the daie again by course, but cōtinuall and euerlastyng light shall shyne to the iyes of the godly.

The. xxiii. chapter.

The texte. ¶ But vpon the first daie of the Sabbothes verai erely in the mornyng, thei came vnto the sepulchre, and brought the swete odours whiche thei had prepaired, and other weomen with theim. And thei found the stone rolled awaie from the sepulchre: and thei went in, but they found not the bodye of the Lorde Jesus. And it happened, as thei wer amased therat, beholde, two mē stood by them in shynyng garmentes. And as they wer afraied, & bougbed down their faces to the yearth, thei saied vnto theim, Why seke ye the liuyng emong the dead? He is not here, but is arisen. Remembre, how he spake vnto you, whan he was yet in Galilee: saiyng, that the soonne of man muste be deliuered into the handes of synneful mē, and bee crucified, and the third daie arise again.

THat the selie weomen rested frō doyng any worke, was a thyng geuen to the solemnitee of the Sabboth. But assoone as it was lawfull to returne again to worckyng, the diligence of the weomen bestowed the tyme in watchyng after sunnesette about a deuout piece of worke, but yet a worke that as than neded not. For on the daie, that was first & next of al folowyng after the Sabboth, that is to saie, on the eight daie, whan all the Sabboth daie was fully ended, euen verai erely in the first breake of daie,

of daie, thei make haste vnto the graue, carryng with theim the spieces and swete sauours which thei had purposely prepaired, certes, to beslowe this same as the last poyncte of honour that euer they should shewe vnto hym beeyng now dead, whom they had tendrely loued whyle he was aliue, whereas yet neuertheless, they had no truste nor hope that euer he should arise agáin to life. Now was the mouth of ỳ sepulchre stopped & shutte fast vp with a mightie big stone, suche an one as might vneath be remoued awaie of a good maignie of men. There was also a seale set thereon, and that was a thyng prouided & dooen by the Pharisees & the Scribes, leste some felowe might priuely haue stolen awaie the dead bodye, and so spred abrode an vntrue rumour that he was arisen to life again, in that he could no where bee found. There were kepers morouer sette there, of the Lorde lieutenauntes men. Then the weomen whyle they carefully looke round about how the stone might bee rolled aside, thei seeit soodainly remoued awaie, and a waie to come to the sepulchre liyng wyde open for theim. Thei tooke hertes to theim to entre in, deuocion and loue towardes GOD had geuen theim boldenesse euen weomen as thei wer. Whan they wer entreed in, thei fynde not the bodye of the Lorde Jesus there. Whan this matier had sooze dismaied theim, and in manier kylled their veray hertes, because that whan the stone was remoued thei had conceiued a veray good hope: and yet on the other syde again thei wer in a great meruaill, how it was possible that the graue should bee emptie, whiche thei had but euen byanby afore seen shutte and sealed vp: soodainly there stande hard by theim twoo Aungels in fourme and lykenesse of twoo young men, with gladsome and frendely countenaunce, and their garmentes glittreyng in manier of clere brightenesse or lightenyng. Thissame verai lykenesse and sighte of the aungels had been an open semblaunte of the trioumphe of an arisyng again to lyfe.

And thei foũd the stone rolled away frõ the sepulchre.

And thei wẽt in.

Twoo men stood by thẽ in shynyng garmentes. &c.

And whan the weomen beeyng throughly afraied with this straunge sight, cast their countenaunce and iyes down vpon the grounde, and durst not loke streight vpon the maiestee of the vision, beeyng a thyng aboue the reache of mannes nature: the said Aungels with mylde & amiable speakyng vnto theim doe ease and recoumforte the hertes of theim beyng astouned with that sodain feare. O ye weomen (saie the Aungels) why dooe ye seke hym in the graues of the dead, which is a liuesman? In dede here was he laied whan he was dead: but now forasmuche as he is reuiued again, he is not in graue, where ỳ dead dooe reste, but he is arisen again from death to life, and walketh a liuesman emong ỳ liuyng. He had by his owne woordes foreshewed that die he should: he had foreshewed the tyme & also the kynde of his death: but thesame had also foreshewed, that he would on the third daie returne to lyfe again. Ye belieue hym to be dead, because ye saweit: belieue ye also that he is arisen again to life. For he will not in this poyncte deceiue you, whiche on the other parte tolde you trueth. Hath sorowe and trouble of mynde made you to forgeat all thynges that he tolde you of aforehãde? Leat it come to your remẽbraunce again how that of all these thynges whiche haue now been dooen, he leaft not any one poyncte vnspoken of or vntold aforehande whan he was yet in Galilee. For he told you afore, that it was soo decreed by the wysedome and ordeinaunce of his father, that for the redemption of mankynde the soonne of man should bee deliuered into the handes of sinners, and that he should bee accused, should bee beaten, and should bee settforth to receiue al kyndes of mockyng & scorning, and finally that beyng hoighed vp vpõ the crosse, he should be putte to death: but yet that he thesame mã should on ỳ thirde daie, returne to life again. Calle ye the tyme well vnto your knowelage. He was taken down from the crosse well towardes the euentyde of the preparacion daie, and laied here in thissame graue: that daie is rekoned for the first daie from his death. All the whole

Remembre how he spake vnto you. &c.

sabboth daie he rested in his sepulchre: Now is this the daie spring of the third daie, whiche third daie, himselfe arisyng together with the same, hath willed to bee gladsome and prosperous to all the wholle worlde. After these woordes spoken, the Aungels vanished awaie from their sighte.

The texte. ¶ And thei remembred his woordes, and returned from the sepulchre, & told all these thinges vnto those eleuen, and to all the remnaunt. It was Marie Magdalen, & Joanna, and Marie Jacobi, and other that wer with them, which told these thinges vnto the Apostles. And their woordes semed vnto theim feigned thynges, neither beleued thei them. Than arose Petur & ranne vnto the sepulchre, and loked in, and sawe the linē clothes laied by themselfes, and departed woondrying in hymself at that whiche had happened.

Than the weomen throughe the Aungels bringyng thē in remembraunce, dooe calle to memorie the Lorde Jesus woordes, by the whiche he had tolde aforehand vnto his disciples, aswell his death as also his resurreccion. Wherevpon leauyng the monumente, thei make haste to the eleuen Apostles, and the other disciples, who for feare of the Jewes laie in secrete places here some and ther some gathered together, & had euen theimselfes too, forgotten in maner all thynges that Jesus had told theim, and wer now ein manier in despaire: & to theim doe the weomen bring newes what they had seen and what thei had heard of the Aungels. The first woman Eue, beeyng deceiued by the serpente, allured hir housebande Adam to dooe amysse: these deuout weomen beeyng taught by the aungels, dooe moue & exhort men to promptenesse of belieuing. Therefore because the weomen kynde should not euermore without any ende continue in slaundre and obloquie for death that had issued out of theim into men: the moste gladsome tidynges of life restored again, dooeth therehence procede, fromwhence the occasion of death hath first issued. Now the weomen whiche brought the first newes of the premisses vnto the Apostles, wer Marie Magdalene the sistur of Lazarus, Joanna the wyfe of Chusa Herodes agent and factour, Marie the mother of James the younger, which was also called the sistur of Marie the Lordes mother, & many other weomen whiche in coumpainie of these wer woont to goe with Jesus whereuer he went. But for the vncredible matier that they brought newes of, the weomen beyng estemed to bee vessels somewhat frail, found no suche regarde as to be credited emong the Apostles, whom the Lorde for suche consideracion suffred to bee the slacker to belieue, that the assured trueth of his resurrection might by the mo euident prouffes & tokens bee confirmed. Therefore what the saied weomen reported of soodain seeyng of the aungels, of the stone in a momente remoued frō the mouthe of the sepulchre, semed to ỹ apostles and disciples to be some poyncte of dotage suche as reigneth in weomen, because that this sexe of woman kynde (hauyng the conceipte of their imaginacion somewhat infected and corrupte throughe the weakenesse of reason and of good iudgemente in them,) do many tymes belieue themselfes to see that thei see not, and heare that thei heare not. And although thei did not belieue it to be a matier of truth, that the women reported, yet did their earnest affirmyng of it, and stādyng therin, thus muche auaill, that Petur arisyng from the place where he sate, rāne forth to the monument: and puttyng his head in, and lookyng afore hym, he fyndeth not the bodye, but the pieces of linē in whiche the bodye of Jesus had been woūd vp, he seeth lyng ther aside in a place by thēselfes. And yet not so neither did he belieue that the lorde was arisen again from death, to life: (so diepe forgeatfulnesse had there taken hym, of the thynges whiche Jesus had saied) but awaie he wēt from the sepulchre meruaillyng with himself what had befallen, and doubtyng whether any bodye had taken awaie the bodie out of the monumente, and castyng many sundrie thynges in his mynde, by whom, or of what entente and purpose that same poyncte had been dooen, that the bodye taken

And their woordes semed vnto the feigned thinges, &c.

Than arose Petur, &c.

And departed woondrying in himself, &c.

taken awaie, he sawe the linen pieces leaft behynde, as thinges laisurely taken of frō the bodye, whiche could not without some buisinesse haue been plucked of: and for that he sawe the same linen pieces not cast about at auenture here one and there one: but handesomly laied vp in their place and ordre, the kerchef wherewith the head and face of Jesus had been couered, beeyng laied by it self aparte from the rest.

The texte.

¶ And beholde, twoo of theim went that same daie to a toune called Emaus, whiche was from Hierusalem about three score furlonges, and thei talked together of all these thinges that had happened. And it chaunced, that whyle thei communed together, and reasoned, Jesus himself drewe nere and went with them. But their yes wer holden, that thei should not knowe him. And he saied vnto theim: what manier of communications are these that ye haue one to an other, as ye walke, and are sad? And the one of theim (whose name was Cleophas) aunswered and said vnto hym: Art thou onely a straungier in Hierusalem, and hast not knowen the thynges which haue chaunced there in these daies? He saied vnto theim: what thynges? And thei saied vnto hym: of Jesus of Nazareth whiche was a Prophete: mightie in dede and woorde before GOD, and all the people: and how the high prestes, and our rewelers deliuered hym to bee condempned to death: and haue crucified him. But we trusted that it had been he whiche should haue redemed Israel. And as touchyng all these thinges, to daie is euen the third daie, that thei wer dooen. Yea, and certain weomen also of our compainie made vs astouned, whiche came erely vnto the sepulchre, and found not his bodye: and came: saiyng, that thei had seen a vision of Aungels, whiche saied that he was aliue. And certain of theim whiche wer with vs, went to the sepulchre, and found it euen so as the weomen had saied, but hym thei sawe not.

And so it befell, that euen the veray same daie, twoo of the disciples, vnto whom the newes had tofore been reported of the sepulchre of Jesus, how it was found void without the bodie in it, (although there had no credence been geuen to their woordes) the saied twoo disciples leauyng the citee of Hierusalem wente vnto a toune called Emaus. This Emaus is distaunt from Hierusalem the mountenaunce of three score furlonges (of whiche eight goe to a myle, so that it was from Hierusalem to Emaus, seuen myles & one half myle after that rekonyng.) And in their goyng on the waie they talked together of many soondrie matiers, as mē commōly vse to doe, namely whan any sorowe or pensifenesse is in their hertes. For they wer men greatly dismaied and cast in heauynesse with the Lordes death, and wer euen now in a manier at the veray poynete of desperacion, and had cast awaie all hope. But as for their talkyng was altogether about Jesus, and about al the thynges whiche thei had seen, and whiche they had heard in these later daies afore goyng. For thei had borne a great loue towardes hym, as one that was a notable man and full of beneficiall goodnesse. And albeeit that same gay royal hope of restorying the kyngdome of Israell was out of their myndes almost clene forgotten: yet had they a delite with mutuall talkyng the one with the other, to renewe the memorie of hym euen dead as he was. For their myndes beeyng altogether vnquiete & troubled, a certain kynde of sloumbre (as ye would saie) had creped vpon thē, so that (as it wer in a slepe) they bear a loue towardes hym, whom they could not forgeat. At last as they wer deuisyng and tellyng betwene thēselfes many thynges of Jesus, and talkyng many matiers of hym to and fro, the one to the other: beholde he was euen personally present there with theim that they talked of. For Jesus who tofore had promised that he would bee in ỹ myddes betwene thē, wheresoeuer he should fynde any two persones talkyng together of hym, did at that tyme euē after the corporal presence of his bodie also, shewe the thyng whiche in spirite he neuer ceasseth to doe. So that he ioyned hymself in coumpainie with theim as a waikaryng man, and offred hymself to kepe theim coūpainie on the waie, but it was in a lykenesse to theim vnknowen: not that he had any other bodye then the verai same which he had before his death, but for that (because it pleased Jesus so to haue it,) their ye sight had suche an impedimēt,

Twoo of the went ỹ same daie to a toūe called Emaus

Whyle they communed together. &c.

But their yes wer holde. &c.

impediment, ỹ they could not knowe hym, though they ſawe hym corporally. Happie is that coumpaignie and bleſſed of Goddes hande, as often as twoo perſones haue none other talke, ne make none other ſerching out but of Jeſus. Happie are they that euer they wer borne, to whom Jeſus vouchesalueth to ioyne hymſelf as a mate or a coumpaignion. And as the Lorde Jeſus hath a good fanſie to bee preſent with ſuche as talke of hym: ſo dooeth Satan reioyce to bee preſent emong them whiche vſe ſuche communications together emong theim, as maie corrupte honeſt behaueour, as for exaũple, of leacherie, of falſehood, of auengeyng, of pryde, of gaynes, and lucre, of the ſlaundre of the neighbour. But forbecauſe theſe twoo men did ſo burne in the loue of Jeſus, that by reaſon of humain frailtee they doubted of his promiſſes, ỹ Lorde for a litell ſeaſon deceiuyng their iyeſighte ſercheth out what opinion thei had of hym: not for that any thyng was to hym vnknowen, but becauſe he would remedie their vnbeliefe, for the better cõfirmyng of our feith. Hetherfore ſaieth: what talke is all thiſſame that ye twoo haue betwene you, on the waie as ye goe, your countenaunce and moode ſhewyng al the whyle a ſorowe and heauyneſſe of herte. For euen this thyng alſo dooeth commonly aſſwage ſorowe, if we maye fortune to haue any bodye into whoſe lappe we maye poure out ỹ thyng that grieueth vs. Yea and this one proprietee ferthermore hath mannes affection, that if a thyng bee to ones veray high contentacion & delite, he thynketh theſame to be vnknowen to no man, & that euerie bodye hath a ſpecial care and regarde therof. Muche after the rate of this affection doeth the one of the diſciples aunſwer, whoſe name was Cleophas: It is (ſaieth he) a thyng veray well knowen to all men as many as enhabite or liue at Hieruſalem: and ſeeyng that thou come ſt out of that citee aſwell as we, how can it bee poſſible, that thou alone (as it wer ſome newecome ſtraungier,) ſhouldeſt be ignoraunt of theſe thynges whiche haue been dooen there now in theſe laſt daies, & whiche no man aliue but he knoweth theim. Than Jeſus, as one couetyng to learne, wherein veray dede he was come to teache, aunſwered: What thynges are theſe ye ſpeake of. They plainly menyng good feith, vp & declare at large vnto Jeſus the ſumme of all the wholle matier, as to a ſtraungier, and one ỹ was ignoraunt of all that had been dooen: frankely makyng open confeſſion, how ferre thei wer from hauyng as yet any opinion of Jeſus, wooꝛthie for his wooꝛthyneſſe: & how they had clene caſt awaie al hope in a manier of his ariſyng again from death to life. We wer talkyng (ſaie thei) and tellyng the ſtorie of one Jeſus of Nazareth which was an excellẽt man, & a Prophete, mightie bothe in wooꝛde and dede, not onely afore God to whom he was veray dere beloued, but alſo emong all the people vniuerſal, with whom he had by his miracles and doctrine, and benefites, purchaced and gotten moſte high autoꝛitee. The high prieſtes and the rewelers of our people purſued hym to death, before the lieutenaunte, and in concluſion nailled hym on the croſſe. Now we had conceiued a certain maruailous hope of hym, that he ſhould haue redemed the people of Iſraell, as men beyng vttrely in beliefe, that he had been the Meſſias which was long agon promiſed by the prophetes. But his death which was bothe vndoubtedly true, & alſo ful of open woꝛldely ſhame, hath taken awaye this hope from vs. Yea and there had no ſmall hope been putte in our heades, that it would ſo come to paſſe, that he would after three daies haue returned again to life: but wheras he was condemned, crucified, and buried: this verai preſent daye, is the third daye ſence all theſe thynges foꝛtuned to bee dooen, and yet dooe not we ſee any whit the moꝛe of aſſured hope, ſauyng that certain weomen of the fraternitee of his diſciples, haue by the repoꝛtyng of certain ſtraunge newes, ſuche as neuer was heard of, made vs yea moꝛe aſtouned then we wer afoꝛe.

What maniꝛer of communications are theſe that ye haue one to an other, &c.

Art thou one ly a ſtraũgier in Hieruſalẽ, &c.

But we truſted that it had been he which ſhould haue redemed Iſrael.

For where theselfame weomē wente forth before sunrisyng to the Sepulchre, they saye plainly thei found not the bodye there, and affirme moreouer that certain Aungels appered vnto them, and saied that he is aliue. And whan no man gaue credite to their reporte, certain of our coumpaignie went also to ỹ graue to proue whether the fond weomens tale had any trueth in it. And as concernyng the graue selfe they found the matier to gooe euen so as the weomen had made relacion. For they found it open and emptie: the pieces of linen also, and the other thynges whiche the corpse had cast of, they found within the graue laied vp together in one of the corners. But as for hymselfe they found hym not any where at all.

Yea and certain weomen also of our coumpainie made vs astouned, &c.

¶ And he saied vnto theim: o fooles & slowe of herte to beleue al that the prophetes haue spoken: Ought not Christe to haue suffred these thynges, and to entre into his glorie? And he began at Moses, and all the prophetes, and interpreted vnto theim in al scriptures whiche wer written of him. And thei drewe nigh vnto the toune, whiche thei went vnto. And he made as though he would haue gon further. And thei cõstreigned hym saiyng: abyde with vs, for it draweth towardes nighte, and the daie is ferre passed. And he went in to tarye with theim.

The texte.

Whan these twoo disciples had by this taletellyng, simply declared how greatly thei wauered in their myndes, and how litell hope thei wer in of the Lordes promisses: than Jesus, in dede dooeth not yet suffre hymselfe to bee knowē, but lyke some one of Jesus disciples better enfourmed and enstructed in the matier, chydeth their dulnesse of capacitee, & rebuketh their vnbelief. O ye hard witted felowes (saieth he) vnapte to be taught to the vnderstandyng of scriptures, & of an hard herte and slowe to belieue so many holy saiynges of the Prophetes, whiche they haue wryten of Christe. Why dooe these thynges now appere straunge vnto you, when they bee wrought and dooen alreadie, seeyng that the prophecies of the Prophetes did so many hundred yeres past tell afore hande, that they should afterward bee dooen? why dooe ye not conferre and compare their foretellynges with the thynges that haue now been wrought and executed? dooe not the scriptures, which haue by the inspiracion of God been wryten, teache, how that it so pleased the prouidence of god, that Christe should suffre these thynges whiche he hath suffred, and should after suche sorte by an vncouthe conueighaunce restore life by meane of death, and should by meane of the crosse recouer his kyngdome, & through open shame of the worlde should entre into his glorie? This worlde hath it glorie, but it is neyther true glorie in dede, nor yet perpetuall to endure for euer. And suche persones as acquire and geat thesame, they geat it by vain petigrewes, titles, rychesse, bounteous geuyng, stately porte, ruffleyng in the worlde, yea & many tymes they geat it from men whether they will or no by extorte power. But Christe shall by ferre vnlyke waies and meanes recouer and wynne vnto hym emong men, his owne glorie that he had before the creacion of the worlde: because he will shewe vnto all mortall men, by what pathewaie thei oughte stoutely to breake a passage vnto true glorie that shall neuer dye.

O fooles and slowe of hert to beleue al ỹ the prophetes haue spoken.

Ought not Christ to haue suffred these thinges &c.

Where Moses hath of this matier taught so many lessons, where the prophetes haue foretolde so many thinges: are ye yet stil of so grosse a mynde & vnderstandyng, that ye looke for your Messias to bee some captaine whiche shal vsurpe vnto hymselfe the kyngdome of the worlde, and entre ỹ possession therof, with charyottes, horses, elephauntes, wilde asses, armed hostes of men, with gunnes, crossebowes, ingiens, fyer, swoorde, and bloud? Dooe ye not yet fele the scripture to be spirituall, and the power of Messias not to consiste in garrisons or fortresses, by meanes of whiche the princes of this world dooe either geat into their handes, orels enlarge their temporal kyngdomes, but contrariewyse to consiste in vertue and power celestiall?

And he begun at Moses. &c.

Why

Why dooe ye not rather serche & trye out the scriptures, whiche haue already foreshewed many thynges of Christe, and conferre the same with those thynges whiche Christe foreshewed of hymself vnto his disciples, and the whiche haue come to effecte accordyng as he had foreshewed theim. By that meanes it shall come to passe, that neither any thyng of all these matiers whiche haue of late befallen, shall seme vncouthe or straunge: and of the thynges, which he promised should afterwarde come, there shall bee no matier that ye will conceiue mystruste of. After that the Lorde had with this litell fitte of chidyng made theim more earnest to geue better hede and eare to the matier, he declared vnto theim al the scriptures, whiche openly foreshewed that the thyng should so come to passe in Christe, whiche had now of late fortuned: shewyng that there did so many prophecies, figures, and effectes of thynges in facte cũming to passe, so iustely accorde in tune together, that it must nedes bee on the one side a token of a certain excedyng great dulnesse, not to espie and marke the same, and on the other syde of notable mystrustefulnesse not to beleue it.

And enterpreted in all the scriptures whiche were writẽ of him.

And all his processe he begoonne out of Moses and out of the Prophetes: & after that, gatherynge out of euerie booke of holy scripture some one poynct or other, whiche might bothe enforce the credite of the thinges that had tofore alreadie happened, and also purchace credite aforehand to the thynges whiche wer afterward to come. And all these places of scripture did he in suche sorte conferre one with an other, that the matier appered clere and euident. Happie wer they that euer they wer borne, who wer thought worthie to heare that heauely teacher with liuely voice expounyng the same thinges at large, which he had afore caused to bee wryten by the prophetes hauyng the instincte of his owne holy spirite. I (because I am not sufficient to recite all) will make relaciõ but of a certain numbre of places gathered out of that same blissed talkyng of Christe with the said twoo disciples.

Whiche places would God that the Iewes would at lestewyse euen now at last geue eare vnto, and would leaue lookyng for any other Messias, and would with earnest zele and affeccion embrace this man Iesus who is geuen to the worlde an onely saluedur and redemer: whereby thei might bee saued, and might bee made free, if not from the empier of Cesar, yet at lestewyse (whiche is a more blissefull thyng) from the tyrannie of the deuill: & that they might with their captaine Christe atteigne the kyngdome, not of this worlde whiche is fraill and transitorie, but of heauen, whiche knoweth none ende. As for Moses (saied he) the Iewes dooe in manier no lesse then wurship as a certain God, because he conducted and brought the people of Israell out of Egypte, and deliuered vnto theim in deserte a lawe through the obseruyng and kepyng wherof they should atteigne deliueraunce & safegarde, and should come to alãde flowyng w̃ honey & mylke. But thilsame Moses, what other thyng was he, but a certain shadowe of Christe to come. For he was not the soonne of God, but the seruaunt: nor he did not in veray true dede deliuer the people, seyng that they wer afterward in bondage vnder the kyng of Babylon: nor he was not vttrely without synne: no nor neuer entreed in his owne persone into the lande, vnto the whiche he was a guide and captaine to the people. And in case he had entred, it had been no great matier, seeyng that there bee idolatres enhabityng in the selfsame lande euen at this present daie. All these thynges beeyng vnderstanded after the flealhe, dooe conteine no great matier in theim.

But Christe is thatsame true and right Moses, who by his owne propre power dooeth deliuer, not the Hebrewes onely, but also all the vniuersall nacions of the worlde, as many as do put their affiaunce in him: all suche dooeth he

he deliuer from the vengeaunce and stroke of God: he deliuereth theim from the tyrānie of ỳ deiuil: he deliuereth theim frō ỳ derkenesse of errours: he deliuereth theim frō ỳ abominable bōdage of synnes: & whan he hath first clensed theim wt his owne bloud, he bryngeth theim forth into ỳ fredome of the spirite, beyng to theim a perpetual guyde and coumpainion also, vntill he bryng theim through and past all the daungiers of this present lyfe, vnto thatsame heauenly lande aboue, plenteously flowyng and rennyng ouer with all kyndes of blisse and felicitie. He is the true Moses, who made a lawe ghostely and euangelical: which lawe shoulde not teache a corporall righteousnesse through ceremonies and sacrifices of beastes, but shoulde geue true and perfecte righteousnesse through feith and charitie. And that suche an one should spryng vp, Moses himself forespaied. For thus speaketh he in the Deuteronomie. Deu. xviii. c

* The Lorde thy God shall reise vp vnto thee a Prophete of thyne owne nacion, and of thyne owne brethren, as he hath dooē to me: hym shalt thou heare. Deu. xviii. a

And forthwith euen in thesame Deuteronomie, the Lorde confirmeth ỳ promisse of Moses, saiyng:

* I shall reise vp vnto theim a prophete out of the myddes of their brethren, lyke vnto thee, and I shall put my woordes in his mouth, and he shall speake vnto theim all the woordes ỳ I shall cōmaunde and enioyne hym to speake. Ye haue here the prophecie of Moses: nowe compare the thyng with the prophecie. There sprang vp none after Moses, whiche hath by any meanes eagually matched hym in authoritie, sauyng onely Iesus Christ, who hath in suche wise resembled Moses, that he euerye waie ferre passed Moses.

He was the maker of a newe testamente, but thesame testamente for euer to endure. And this testamente hath he consecrated, not with the bloud of a calfe, but with his own bloud. He was the maker of a newe lawe, but it was suche a lawe, as should bryng present helth. Moses was but the ministre and seruaunt of God: but this Christe was his sonne, and came down from heauen, and taught those thynges whiche he sawe aboue with his father, as one hauyng within hymselfe a perpetuall vnceassaunt power to dooe whatsoeuer his wylle is. Moses vpon the mountaine talked with God in a cloude: Christe hath proceded and come forth from the brightenesse of his father. Moses taught and deliuered the shadowes of thynges: Christe taught and gaue the trueth. Moses did in suche sorte make intercession for the synnes of the people, that hymselfe had nede of an other mediatour for his owne offenses: Christe beeyng clere from all synne, purged and clensed the synnes of all ages & tymes aswell past as to come. Moses fasted fowertie daies: Christe dyd thesame, so that one might at leste wyse by that token knowe hym to bee the secounde Moses. Moses brought the lawe first down from the mountaine: Christe on the mountaine taught the perfectionyng of the lawe, whan he pronounced those straunge beatitudes neuer afore heard of. He taught often tymes also in the temple, whiche is sette in the mounte Sion, whiche thyng was dooen accordyng to the prophecie of Esai that saieth: Mat. v. and Luke. vi. Esai. ii. a

* The lawe shall come out of Sion, and the worde of the Lorde from Hierusalem. But at what tyme the lawe of Moses was made and geuen: all thynges wer wholly replete with terrours, for to snibbe and hamper the hardenesse of herte that reigned in the people: Christe came mylde and amiable rather then terrible, conuincyng theim with reason, pronokyng theim with benefites, alluryng theim with meekenesse, offreeyng hymselfe to all men, and readie for euerye man to geue theim health, and ouercummyng theim with patient sufferaunce. And suche manier an one, had the holy sayinges of the Prophetes afore promised that he should bee. For ye haue read what Esai hath wryten. Esai. xlii.

* I haue geuen hym my spirite, that he maie shewe forth iudgemente

and equitie emong the Gentiles. He shall not bee an out cryer, nor lift vp his voice, his voice shall not bee heard in the stretes. And a bruised rede shall he not breake, & the smokyng flaxe shal he not quenche: but faithfully and truely shal he geue iudgement, not bee pensif nor carefull, that he maye restore righteousnesse vnto the earth, and the Gentiles also shall kepe his lawes. Again, the same Esaias in a certain other place maketh Messias, speakyng in this manier:

Esai.lxi. * The spirite of the Lorde God is vpon me, for the Lorde hath enoynted me, and hath sent me to preache good tydynges vnto the poore, that I myght bynde vp the wounded hertes, that I might preache deliueraunce vnto the captiue, and open the prison to theym that are bounde: that I myght declare the acceptable yere of the Lorde, and the daie of vengeaunce of our God, that I myght coumforte all theim that are in heauynesse, that I might geue strength of herte vnto theim that mourne in Sion, that I myght geue, I saie, beautie in the stede of ashes, ioyfull oynctemente for syghyng, pleasaunt raymente for an heauie mynde: ye haue heard what manier one the prophecie promised that he shoulde bee, now reckon in your myndes whether he came not euen suche an one as he was promised. What sexe, what age, what state high or lowe, did he remoue or putte of from his beneficiall goodnesse: not children, not women, not Publicanes, not synners, not harlottes. What kynde of disease did he crie fye vpon or turne his face from: not lepres, not men possessed with deuils, not persones possessed with bloudie fluxes, not folkes diseased with the palsie. What could bee more meke or ientell

Math.xi.d then this saiyng whiche ye haue heard spoken of his owne mouth: * Come vnto me all ye that labour and are loden, and I shall refreashe you: for my yoke is swete and my burden is light: lerne ye of me, that I am meke and lowe in herte, and ye shall fynde reaste vnto your soules. What mother hath euer so loued, so suffred, and so cherished hir children as he did his disciples: Bysydes all this, the lawe of Moses neither was geuen to all peoples, nor to al ages: Christes lawe lyke as it is geuē vnto al nacions, so shal it in no age ne tyme be chaūged vntill the ende of the worlde. And considre ye in this behalf also how all poinctes dooe iustely agree one with an other. First and formoste how clerely and plainly Hieremie did prophecie vnto you afore, that the circumcision of the bodye shall ceasse together with the sleaghyng of beastes in sacrifice, the solemnisyng of Sabbothes, the obseruacion of daies, the difference of meates, the fastes, the vowes, and the reliqye of ceremonies, whiche wer for a season for this purpose geuen, that they myght bee vnto the

Hiere.iiii.a Iewes as figures of thynges spirituall. ‡ Plough your lande (saieth he) and sowe not emong the thornes. Be ye circumcised in the Lorde, and take ye awaie the foreskynne of your hertes, all ye of Juda, and all the enhabitauntes

Hier.xxxi.f of Hierusalem. Again in a certain other place the same prophete saieth: ‡ Beholde the daies shall come (saieth the Lorde) and I shall make a newe league and couenaunte to the house of Israel, & to the house of Juda: not after the tenour of the couenaunte whiche I couenaunted with your fathers: and forthwith he addeth a manifest difference betwene that same lawe beeyng roughe and vnpossible for any man to beare: (whiche was not without good cause wryten in stones, whiche stones did by their hardnesse represente the hardnesse of the Iewes hertes:) and betwene the lawe euangelicall, by meane

Hier.xxxi.f wherof innocencie is freely offreed through faith. ‡ This shal bee the couenaunte (saieth he) whiche I wyll make with the house of Israell after those daies (saieth the lorde.) I shall plante my lawe in the inward partes of thē, and in their hertes will I wryte the same. And forthwith teacheth he that the shadowes also of the lawe shall ceasse as soone as the lyghte of the trueth is shewed forth:

And

* And from thenſfoorth ſhall no man teache his neighbour, noꝛ his bꝛother, ſaiyng: Knowe thou the Loꝛde. Foꝛ all people ſhall knowe me from the leſte of theim to the moſte (ſaieth ỹ Loꝛde) foꝛ I ſhall haue mercie on their iniquitie, and I ſhall neuer remembꝛe their ſynnes any moꝛe. And dooe not ye remembꝛe howe Chꝛiſte ſpake and did all thynges agreable herunto, whan he was yet liuyng: Did he not manifeſtely denounce and geue warnyng of an ende of the lawe, whan he ſaied: * The lawe and the pꝛophetes reigned vntil Johñ: The Jewes wurſhipped God and pꝛaied vnto hym in the citie of Hieruſalem. But what ſaied Jeſus to the Samaritane woman: * The houre ſhall come, and it is nowe alreadie pꝛeſent whan ye ſhall neither in this mountaine, noꝛ yet at Hieruſalem wurſhip the father, but in ſpirite ſhall thei wurſhip hym. Math. xi. b Luke. xvi. d Jo. iiii. c.

Did he not ſecretely without makyng any wooꝛdes, begynne to abꝛogate the lawe, whan he healed on the Sabbothes, the Phariſees in vain roaryng againſt hym: whan he ſpake in the defenſe and maintenaunce of his diſciples againſt the ſlaundꝛeous querelyng of the ſaied Phariſees at what tyme his diſciples plucked the eares of wheate in the coꝛne fielde on the ſabboth daie: whan he plaied the aduocate foꝛ theſame his diſciples in a ſembleable querele picked againſt theim by theſame Phariſees foꝛ that they did not kepe their ſolemne faſte: But a great dele moꝛe, at what tyme he healed the lepꝛe without any ceremonies, and (whiche thyng the lawe foꝛbiddeth) touched one with his handes after he was cõdemned of the lepꝛie by the pꝛieſtes: and at what tyme he did without any remedie of the lawe foꝛgeue ſynnes vnto the man poſſeſſed with the paulſey: to the woman ſynner that ruſhed into the Phariſees houſe vnbidden, whyle thei wer at dyner, and to many mo beſydes theſe. Foꝛ the lawe had commaunded burnt offreynges to bee ſacrificed foꝛ their ſynnes, and that any offenſe committed, ſhould bee pourged and cleanſed with certain ſacrifices and oblacions appoynted by name. But Chꝛiſte beeyng a newe reſoꝛger of the olde lawe, in ſtede of burnt offreyng, did ſubſtitute charitie. There be (ſaith he) many ſynnes foꝛgeuẽ hir, becauſe ſhe hath loued muche. He ſubſtituted feith in ſtede of ſacrifice at an other tyme alſo, whan he ſaied: O ſoonne haue thou a ſure feith and truſte, thy ſynnes are foꝛgeuen thee. Yea, and yet moꝛe manifeſtely alſo at a certain other ſeaſon did he ſhewe vnto you a diuerſitie of bothe lawes, the newe, and the olde: foꝛbiddyng diuoꝛce, whiche the lawe of Moſes had by permiſſion graunted: alſo whã he foꝛbidde ſwearyng, whiche the foꝛmer lawe of Moſes had not foꝛbidden: alſo whan he cõmaunded to loue the enemyes, whereas the olde lawe did permitte bothe to hate the enemye, and alſo to bee auenged on hym foꝛ any treſpace. Did he not once foꝛ altogether abꝛogate and take awaie all autoꝛitie from the pꝛieſtes, the Scribes, and the Phariſees, in that thei did yet ſtill holde the groſſe lettre of the lawe faſt in their teeth: * Leat theim alone (ſaied he) thei are blynd and guydes of the blynd. And had not the pꝛophetes foꝛeſhewed this thyng alſo, that thynges carnall ſhould in tyme cũmyng geue place to thynges ſpiritual: Dooe ye not remembꝛe what Daniel the pꝛophete dooeth wꝛyte: Math. xiii. a Mar. iiii. a Luke. vii. f Math. xiii. a Mar. v. a Luke. xvi. d Math. v. f Math. v. g Math. xv. b Daniel. ix. f

* That pꝛeuaricacion (ſaieth he) maie bee at the vttremoſte, and that ſynne maie haue an ende, and iniquitie maie bee wyped clene awaie, and euerlaſtyng righteouſneſſe maie bee bꝛought in, and that the viſion and the pꝛophecie maie bee fulfilled, and the holy of holyes maie bee enoynted. Whan ye heare that the pꝛophecies are conſummate and bꝛought to their perfeicte effecte: verily ye dooe nowe vnderſtande, that ſuche thynges as are alreadie paſt and dooen, ought not any longer to bee looked foꝛ, as if they wer ſtill to come: and whan ye heare eternall righteouſneſſe, ye vnderſtande that the righteouſneſſe of the lawe, whiche was to endure but foꝛ a whyle, is nowe abolished.

Whan

When ye heare that Messias is to bee enoynted, who is the holy of all holyes, and he alone that maketh all thynges holy, forsouth ye vnderstande, that corporall enoynctyng must ceasse, and ỹ priesthood of the lawe together with the oblacions and sacrifices of thesame to bee abrogated. For Jesus was neuer enoynted with thatsame holy oynctemente, whiche the lawe did verai scrupulously teache for to make, threatening death vnto those persones, whosoeuer had countrefaicted or praictysed the lyke confeccion, or had applied thesame vnto any secular vses. For the enoynctyng of the bodye maketh nothyng at all to the effecte or purpose of the priestes, but that it was a signe of the spirituall enoynctyng wherwith Christ was enoyncted: accordyng as I recited erewhyle out of the prophecie:

Esai. lxi. a. * The spirite of God is vpon me, for the Lorde hath enoynted me. Wherunto the psalmiste Dauid accordeth speakyng of Messias:

Psal. xliiii. b. * Therefore the God thy God hath enoynted the with the oyle of gladnesse aboue all thy compiers. What ỹ prophete promised, ye sawe perfourmed, whã Jesus was baptised in fluime Jordane. For the holy ghoste came in a visible

Math. iii. d
Marke. i. b.
Luke. iii. d
John. i. b

lykenesse, and lighted on the toppe of his head, and the voice of the father was heard, who had enoynted his soonne with the oyle of gladnesse, aboue ỹ Prophetes and Patriarkes, yea and aboue all mortall creatures, whiche either in tyme past haue been, or nowe at this present bee, or herafter shalbee. This heauenly and spirituall enoynctyng hath sette an ende to the priesthood of Moses

Daniel. ix. f

institutyng, whiche thyng Daniel dooeth foorth with clerely bryng in, saiyng: ‡ And in the middes of the weke, hostes and sacrifice shall faill. Neither any other thyng it was that God ment, speakyng by Esai, as one whose stomake arose and stood against their corporall sacrifices of beastes.

‡ What care I for ỹ multitude of your killyng of sacrifices (saieth ỹ Lord:) I am full. The burnt sacrifices of wethers, and the greace of fatte beastes, & the blond of calfes, and lambes, and goates I wil none of. Now ferthermore Daniel, did he not manifestely foreshewe the destruccion and throwyng down

Luke. xix. f.

of the citie of Hierusalem together with the Temple thereof: And dyd not Christe prophecie thesame vnto his disciples, with wepyng yes lamentyng and bewailyng the wofull case and extremitie of the same citie and people: For it grieued God alreadie beeyng as he is spirituall, and made hym werye to enhabite a temple made and built vp with the handes of man: He was nothyng delited with the offreynges of beastes slain in sacrifice: He found a mysse and a lacke of an other citie, on whiche thatsame name Hierusalem might truely light, he missed and wanted an other temple mete for hym to dwelle in, builded of hymselfe, consecrated and hallowed with his owne spirite: other sacrifices and oblacions, an other nacion circumcised in herte, on whom the name of Israell might truely agre. Nowe is there nothyng of perpetual continuaunce, that maie bee seen with bodyly yes: thynges that are not seen are euerlastyng, and therefore mete and semely for God, who is eternitie selfe neuer to haue end. But yet these shadowes of thynges visible wer geuen for a tyme to the grosse and vntrained people, to the ende they might one daye in procesſe of tyme by these fyrst introduccions, growe and procede forewarde to thynges of the mynde. But Jesus whose stomake stood muche against aswel the citie, as also the temple, and the nacion, and the sacrifices of the olde lawe, dooeth by the Prophetes declare euidentely enough what manier thynges he wished from thenskoorth to haue in stede of these others nowe rehersed. Haue ye not read what Esai wrote of the heauenly Hierusalem:

Esai. i. g. ✣ Thou shalt (saieth he) fromhenskoorth bee called the citie of the righteous man, the feithfull citie. Sion shalbee redemed in iudgemente, and they shall bryng hir home again, in righteousnesse. Ye heare a newe buildyng of the citie

whiche

whiche is the churche or congregacion built vp of liuyng stones, the corner stone wherof, and the foundacion whereof is verale Christe himselfe.
And this is the stone whom the prophecie of the mystical Psalme did signifie, where it saeith: * The stone whiche the builders refused & cast aside, the same is made to bee the headstone of the corner. psal.cxvii.g mat.xxi.a.& mar.xii.a.& Luke.xx.c.
And ye haue heard Christe hymselfe obiectyng the testimonie of this scripture vnto the Pharisees, who attempted and did the best they coulde to cast aside the stone whiche God had chosē. yea and of thissame stone an other prophete also maketh mencion: * I shall laie in the foundacion of Sion a stone, approued and tryed, a corner stone, a stone of price, founded in the foundacion. And did not the tune of Christes wordes whan he liued agree with the wordes of this prophecie, at what tyme he propouned a parable of an house builded vpon a soūde rocke of stone, whiche house no violēte blaste or rage of wyndes or waters coulde bee hable to plucke out of his place: wherin verally he signified hymselfe to bee the foundacion of the churche, against whō no not ỹ gates of helle are hable to preuaill, as he did one daie freely pmise vnto his disciple Peter: Salomō builded a temple at Hierusalem, accordyng to the appointemente and ordeinaunce of Moses. But lyke as he beeyng a peacefull kyng did beare the image and figure of Messias, who restored a perpetuall peace and atonemente for euer betwene God and man: so the saied Tēple beeyng builte vp with mannes labour, cōteined the figure of the Temple, wherof Christe hymselfe was the builder and cheif workeman, as the lord many yeres agon spake by his Prophete Nathan vnto Dauid, as ye reade in the secounde boke of the kynges: * Thou shalt not bee he, that shalt builde me an house to dwell in, but I shall reise thy sede after thee, whiche shall come forth of thy wombe, he shall builde vp an house to my name, and I shall establishe his throne euen for euer and euer. And verally that the wordes whiche were spoken by ỹ saied Prophete, doe not agree to be spoken of Salomō: euen this poincte (though there were nothyng els) doeth plainly proue and conuince, because in Salomons throne euen now at this present daie there sitte straunge borne aliens, & all the whole people of the Iewes shall shortely bee dispersed and scattred abrode into all nacions of the worlde. Math. viii. d. and. Luke. vi. g. & Math. xvi. ii. kynges. viii. b
The said house whiche Salomon built in Hierusalem, was a busie thing, with slaughter of beastes, with fumigaciōs, with washynges, and verale troubleous with perfumes. But this house whiche Christe hath builded, is made acceptable through faith inuisible, & this house knoweth no ende. For the prophete in the same place afore alleged speaketh in this manier: * And faithfull shall thy house bee, and thy kyngdome euen for euer, before my face, and thy throne or seate shalbee firmely established for euer. ii. king viii.
These promisses are the vainest of the worlde, and the moste full of lyes, if they bee taken (according as the lettre renneth) to cōcerne Salomō, or Dauid either. For Dauid, he deadly foiled his kyngdome with aduoutrie coupled with murdre: and Salomon was through the carnal loue of women plucked awaie from God, and drawen euen vnto idolatrie.
Consider ye now, in what sorte the wordes of Nathan doe agree with the wordes of Esai: * Thou shalt (saieth Esai) be called the citie of the righteous man, and the faithfull citie. And of all men that euer were, there hath been none besides only Christe alone, who myght bee called purely righteous, not only free from all corrupcion or infection of synne, but also suche an one, that by and through him, all men are iustified and made righteous. And what doeth Christe require of his seruauntes, but faith? Esai.i.g.
And for the same consideracion did he call his churche, whiche can no skill of the workes of the lawe, the faithfull citie, wholly altogether straighynge and

trustyng on hym alone. Whā ye heare that this citie shalbe redemed in iudgemente, ye see the confidence and trustyng on the ceremonies of the lawe to bee taken awaie. For God iudgeth not man of his wordes, but of his faith, not of meate or drynke, not of the garmente, or of solitarie quiete lyuyng, but of godlynesse of mynde. And the iudgemente is this: that suche persones as shall beleue in Christe, shall through the death of the same Christe, who suffred peines and tormentes for all creatures, bee redemed from their synnes, and shall bee iustified through his righteousnesse, if they folowe & goe the steppes of their head and captaine. Ye heare now and knowe the spirituall citie & tẽple, whiche can not bee shewed ne pointed vnto with mennes fyngers, as neither the kyng and workemanselfe can bee pointed vnto, accordyng to ỹ lesson here folowyng whiche hymselfe taught, whan he was here liuyng: whā they shal saie: Beholde here is Christe, beholde yonder he is: beleue ye theim not. The Iewes glorie in the mounte of Sion, whiche beareth the temple: But after this there shall be a ghostly Sion bearyng vp the myndes and soules of thē that beleue from ỹ couetous desier of thynges earthly, to the studie of thinges celestiall, of whiche the Prophete Esaie prophecied vnto you, saying: * And there shal be in the last daies an hill prepaired, ỹ house of the lord, in ỹ toppe of mountaines, & it shall bee lifted vp aboue all hilles. And al nacions shal flowe vnto him, there shall many peoples goe, and shall saie: Come ye, leat vs clyme vp to the mountaine of the lorde, and to the house of the God of Iacob and he shall teache vs his waies, and we shall walke in his pathes: for foorth of Sion shall the lawe come, and the woorde of the lorde foorth of Hierusalem. Dauid also doeth oft tymes make mencion of this spirituall mounte: They that truste in the lorde as the mounte of Sion, shall not bee moued for euer, whiche dwelleth in Hierusalem. And of this materiall temple, of whiche the Iewes are now proude, howe it shall shortely bee cast downe, euen Christe also prophecied. Your house (saieth he) shall bee leaft deserte & waste vnto you. And that the selfesame thyng should euē so come to passe, God had before ỹ tyme threatened vnto Salomon, as ye reade in the third booke of the kinges: * And ỹ tẽple whiche I haue pointed & marked out to my name, I shal cast out from my sighte, and Israell shall bee into a prouerbe and into a commentalkyng stocke to all peoples, and this house shall bee into an exaumple. Euerie bodye that passeth by it shall bee astouned for woondres, and shall hisse at it, and shall saie: wherefore hath the lorde thus doen to thissame lande and to thissame house? And they shall aunswere: Because they haue forsaken the lorde their God. For this is that same house, the prouoker, with whom God dooeth by his Prophetes so often tymes chyde and bralle, and whiche so ferre foorth fell frō their god, that his only sonne they hoigheed vp & nailled on the crosse. yea and moreouer in stede of a people carnall and stifnecked, the Prophete doeth promise a people peaceable, & obedient euen vnto death. For in manier folowyng dooeth Esai speake: * and they shall forge their swordes into plugh shares, & their speares into sithes and sicles. One nacion shall not lifte vp the sweorde against an other nacion, neither shall they any ferther forth bee exercised to fightyng in battaill. Ye house of Iacob, come ye, and leat vs walke in the light of our God. Are not these woordes consonaunt and agreable to the woordes of Christe in whiche he promised, that he would of the beraie stones reise vp children vnto Abraham? and whan he called himselfe the lyght of the worlde, whom who so folowed shoulde not walke in derkenesse? whan he cast at theim this saiyng of the Prophete Esaie?

* This people honoureth me with their lippes, but their herte is ferre from me? And as for a newe people he promiseth vnto hymselfe by the prophete Oseas, a people not making bauntes and braggues of their weorkes, but

acknowelage

Mat. xxiiii b.

Mar. xiii. b Luk. xvii. c.

Esai. ii. a.

psal. cxxiiii.

Luk. xix. e xxi.

iii. kyng. ix. b.

Esai. ii. a

John. viii. d

Esai. xxix. a

acknowelageyng the mercie of God. * And it shall bee in a place, where it shal bee saied vnto thē. Ye are none of my people: it shalbee saied vnto theim ỳ children of the liuyng God. And again: And I shall haue mercie on ỳ same people, whiche was destitute of mercie: signifiyng the people of the Gentiles, who wheras it hath hitherto serued idolles shall thorely receiue the doctrine of the ghospell, whiche the Iewes hath refused and forsakē, of whom the Psalmiste Dauid also hath prophecied tofore: * A people, whom I knewe not, hath serued me, in heatyng of ỳ eare hath it obeied me. Did not the woordes of Christe agree with this prophecie, whan he saied: I haue other shepe too, whiche are not of this folde, euē theim also must I nedes bryng home. Forsouth ỳ priesthood and the kyngdome restored and made newe again, dooeth make al thynges newe. And as for a newe priest the holy write of the Prophetes had promised aforehande. For the mystical psalme renneth in manier and fourme folowyng: * The Lorde hath swore and it shall not forthynke hym: thou art a priest for euermore after the ordre of Melchisedec. Melchisedec beeyng bothe a priest and a kyng, the priest of the highest God (for he was not instituted by the lawe,) and the kyng of Salem, (that is to saie, the kyng of peace) signified Christ, who neither hath had begynnyng ne neuer shall haue endyng. Thissame Christe, not through the bloud of calfes or of goates, but through his owne bloud entreeth into the high holy place, to make intercession for the synnes of all the wholle worlde. And this sacrifice he executed in the altare of the crosse offreyng hymselfe a moste pure sacrifice vnto God the father. Suche a priest certes had God long agon promised vnto Helias whan he was readie to dye: * I shall (saieth he) reise vp vnto myself a feithfull priest, who shall dooe after myne owne herte, and after myne owen mynde, and I shall builde vp vnto hym, a feithfull house, and he shall walke before myne enoynted people all daies for euer. And verily this is euen the verai same thyng whiche Christe hymself hath promised vnto you: I am with you euen vntill the consummacion of ỳ world. * Now in stede of the bloudie slaughter of beastes which the priestes of Moses lawe did vse, what kynde of sacrifice shall succede, the prophete hath not leaft vnspoken. For the psalmiste by inspiracion saieth thus: * Sacrifice thou vnto God, the sacrifice of laude, and paie thy vowes vnto the highest: calle on me in the daie of tribulaciō, and I will deliuer thee, and thou shalt glorifie me. And again in the same place * Who so offreeth me thankes and praise, honoureth me, and to hym that ordreeth his conuersacion right, will I shewe the saluacion of God. And in an other place: * Sacrifice ye the sacrifice of righteousnesse, and truste ye in the Lord. ye haue here now heard a threfold manier of sacrifice, that is to wete, the sacrifice of praiers or vowes, (whereof Christe hath thus taught you: * Whatsoeuer ye shall aske my father in my name, he will geue it vnto you:) the sacrifice of laude and praise, (whiche it is euidente enough that he solemnely executed and accomplished, many tymes rendreyng thankes vnto his father:) and the sacrifice of righteousnesse, which geueth and perfourmeth the strength and power of lyfe to the innocent, and the seruiceable attendaunce of charitie to wardes the nedie. And of this righteousnesse dyd he in propre persone shewe vnto you a perfecte exaumple, spendyng his own solle and lyfe for his shepe, beeyng founde onely and alone emong men, in whom no fraude ne guyle was. He taught this thyng also out of the prophetes woordes, saiyng thus: * Goe ye, and learne what these woordes of the Prophete dooe mene. Mercie will I haue, and not sacrifice: In the spirituall temple than, vnder the moste highest priest Christe, there shall not now bee geuen distribucion of rawe meate out of the fleasche of calfes, of goates, or of shepe: but of ỳ precious bodye and bloud of Iesus Christe, whiche he hath once for all offred, to thende that it maie at tymes, bee spiritually taken of his enoynted, renewyng

Psal. xvii. John. x. c. Psal. cix. c. 1. Kyng. xi. g Mat. xxiii. a. John. xxiiii b. Psal. xlix. c Psal. xlix. Psal. iii. a. John. xiiii. b. Osee. vi. c.

vnto theimselfes after a certain manier, the death of their head & kyng by that thankefull commemoracion. Forsouth this is the hoste, whiche shall shortely be offred all the worlde ouer by the priestes, whom God hath enoynted: of which
Malach.i.c sacrifice Malachias spoke afore in the spirite of prophecie: * I haue no wylle in you (saieth the Lorde of hostes,) and gyfte will I none take of your hande. For from the arisyng of the sunne, vnto the gooyng downe, my name is great in all nacions, and in euerye place there is sacrificed and offreed vnto me a clene oblacion. And this was it, whiche was foretold by Hely the priest also, that it should so come to passe, that whosoeuer should come into the newe temple, should saie: Leat me goe, I beseche ther, to one syde of the priesthood, that I maie eate a morsel. This is thesame sacrifice which Christe in estur supper gaue
Mat.xxvi.c and Marke xxiiii.c. and Luke.xxii. b. and i. Corinth. xi.c. vnto his disciples, puttyng foorth breade vnto theim, whiche he saied to be his bodye, & geuyng theim the cuppe, whiche he saied to be the cuppe of his bloud, by whiche his bloud he consecrated vnto theim a newe testamente, that is to saie, a bande and league of frendeship neuer to dye ne decay. All these thynges if ye twoo haue not seen on your owne parties, yet at leste wyse ye might haue heard it of his twelfe speciall Apostles, by meane of whom he hath willed all that hath been wrought and dooen to come to the knowelage of al creatures. Lyke as Christe cummyng from heauen, hath turned all carnall thynges into ghostly, the citie, the temple, the priesthood, the sacrifices: so would he also his kyngdome to bee newe. And for thesame cause did he muche vse to calle it the kyngdome of heauen, because ye should not looke for any suche manier thyng as ye see many in the kyngdome of the worlde. For although he wer the Lord of all, yea euen before he came downe into the yearth: yet was there a ghostely kyngdome, whiche because he woulde recouer vnto his father, he became obedict to thesame, vnto the death of the crosse. For by that meanes hath he ouercomed and banquished his aduersarie: that waie hath he deliuered his people and made theim free: by that meanes hath he recouered, enlarged, & established his kyngdome vnto his father. And in dede the prophete promised Messias by the title of a kyng and a captaine: but he assigneth a double cummyng of hym: the former (whiche your selfes haue seen) humble and peaceable. For he came to heale, and not to stricke in the waie of vengeaunce. But he shall come in the ende of the worlde with maiestie, garded and encoumpaced round about with many thousandes of Aungels, to iudge the quicke and dead.

And now in this tyme, because he hath come lowe and mylde, many haue take slaundre of conscience, in so muche that euen those same twelue also, (whom he had out of all the coumpaignie specially chosed out as moste feithfull & trustie vnto hym,) beeyng stricken in a drede, haue fled euerie man his waie for feare, yea and one hath reneagued hym too, saiyng: that he neuer knewe hym. But if ye would diligentely compare the wrytyng of the prophetes with the thynges whiche ye haue seen wrought & dooen, there should bee no cause why ye should bee offended or slaundred: but there is cause why ye should ackno welage him,
Zacha.ix.b. who came suche an one as he was promised to come. Consider ye what Zacharie saieth: * Beholde, thy kyng shall come vnto the righteous, and a saueour, beeyng hymselfe in fourme of a poore man, mountyng vpon an asse, and vpon a colte the foale of a she asse. He that so came, came not to make battaille, but to destruie the battailles of the worlde whiche are made and kept vnder Satans banners. For the prophete bryngeth in by and by after: * And I shall scattre soondrie waies abrode, the carte from Ephraim, and the horse from Hierusalem, and the bowe of battaill shall bee destruied, and he shall speake peace to the nacions, and his power shall bee from sea to sea.

ye saw we hym entre the citie of Hierusalem with this pompe, partely to mocke the kyngdomes of this worlde, and partely because he woulde putte you in

good

good remembraunce of the prophecie: And now marke ye well this poynct, whether Esai did promise hym of any other sorte. ✝ For euerye violēte takyng of booties with forceable ruffleyng, and garmēte embrewed with bloud, shal bee for burnyng, and ỹ meate of fyer. For a litel one is borne to vs, & a soonne is geuen to vs, and princely power is sette vpon his shoulder, and his name shal bee called the meruaillous, a Counsaillour, the God of strength, the father of the worlde to come, the Prince of peace: his empier shalbee multiplied, & there shalbee no ende of peace: He shall sitte vpon the seate of Dauid, and vpon his kyngdome that he maie conserue thesame, and make it strong in iudgement and righteousnesse. Whan ye heare a kyngdome and princely power sette vpon his shoulder: dooe ye not manifestely heare the kyngdome of the crosse, which crosse Christe did beare to banquishe the powers of the aier: whan ye heare, the prince of peace, forsouth ye vnderstande a kyng alluryng with benefites and not compellyng with violence ne with feare: whan ye heare the father of the worlde to come, ye see one muche vnlyke to the princes of this worlde. Neither dooeth he describe hym a man of any other sorte, where he speaketh of hym in a certain other place. And he shall strieke with the rodde of his mouth, and with the spirite of his lippes shall he sleagh the wicked: and righteousnesse shalbee ỹ girdle of his loignes, and feith the belt of his reines. The woulfe shall dwell with the lambe, the leoparde shall lye down hard by with the goate, and all the reste that foloweth muche dissonaunt and contrarious from the armour and battailles of worldely princes. Nowe herken ye, what hymselfe saieth of hymselfe in the mystical psalme of Dauid. As for I, am constituted of him a kyng vpon Siō his holy hille, preachyng the precepte of hym: did he not in these wordes manifestely expresse the kyngdome of the woorde euangelicall? Certes this is the sweorde, whereof an other psalme maketh mencion. Beethou girt with thy sweorde vpon thy thighe o thou most mightiest: with thy beautie and fairnesse entende thou, prosperously procede and reigne thou, for thy veritie, & mekenesse, and righteousnesse. And who hath heard that a kyng hath in the beautie of his bodye prosperously gon forward, orels to haue gotten hymselfe a kyngdome with mekenesse. But this was the grace of the woorde of God, by whiche ye haue seen Jesus allure and drawe vnto hym great multitudes of people: this was the trueth against whiche ỹ Pharisees did somany tymes in vaine attēpte to wrastle and striue. This manier a sweorde it was, whiche he at the tyme whan he should dye, aduertised his Apostles to geat theim, of whiche he had afore also spoken, allegeyng that he was not come into the yearth to send peace, but the sweorde. Suche lyke ones also are the arowes of the mightie beeyng sharp, with whiche he goreth the inordinate lustes and desires of men, with the whiche he killeth the couetous man, and reiseth the Beneficiall bounteous mā, with the whiche he sleagheth the idolatre, and reiseth vp the profession of euāgelicall godlynesse, with whiche he killeth the fierce man and the man of vengeaunce, and reiseth vp the meke and mercifull: with whiche he ouerthroweth the proude man, and setteth vp the humble. Wylle ye vnderstāde the kyngdome, what sorte and nature it is of? See ye what manier ministres and enlargers of his dominion and iurisdiccion he chose out for the nons: Poore felowes, men of lowe degree, men of no learnyng ne knowelage, but euen of the bare mother witte, and toungue, ne with any treasour, ne weapon, nor victailles, ne with any strength or maintenaunce of this worlde, furnished or armed against the capcious malice of the Pharisees, against the power of princes, against the pryde of the Philosophiers, that is so saie of the great schoole mē. And by these captaines shall he outwarre & subdue all ỹ vniuersall kyngdomes of ỹ world, with none other complete harnesse, then with the helmet of saluacion, whiche is the right vnderstandyng of holy scripture: with the bucler of feith, by vertue

Esai. ix. b,

Esai. xi. a,

psalme. xl. a

psal. xliii. a

Mark. v. b

wherof

where of (God beeyng their protectour) thei shalbe in perfeicte safegarde against all assaultes of the wicked people: with the Jacke or haberiō made of ỹ righteousnesse of all the vertues euangelicall: with the belte of chastitie, and with shooes of the ghospels makyng, which is an herte pure from all yearthly affeccions: but moste specially aboue all thynges, with the swoorde of the spirite, whiche is the woorde of God. So was it thought good vnto God, that by meane of his soonnes weakenesse he woulde shewe his power, by preachyng whiche should bee accoumpted worldly folischenesse, he would declare his wysedome, and through the worldely shame of the crosse, he would renoume his glorie. In these thynges consisteth the kyngdome euangelicall, in the meane whyle vntill the maiestie of Christe shall in the ende of the worlde shewe forth it selfe, his lowe degree lated awaie: and the bliskull state of the godly sorte shal also shewe it selfe not stained or defoiled with any afflictions. And yet this outward basseneſse conteineth a ghostely strength of the spirite bothe effectual and apte to cast down all buildynges, that lifte vp theimselfes to stande against the glorie of God. Haue ye euer seen any thyng more ientill or patient then Christe was: haue ye seen any thyng more lowe or basse in worldely acceptacion, any thyng more poorer, more meke, more felowelyke with the people, and more ferther remoued from all lykeneſse of a kyngdome: And yet what thyng coulde there bee more regall or kynglyke, then with a woorde to cast out wicked spirites, with a woorde speakyng to caulme the wyndes and the sourges of ỹ seas, with touchyng to heale folkes that wer infecte with lepzie, and with mere biddyng to putte awai al kindes of diseases. How many tymes escaped he harmelesse through the thickest of ỹ Jewes weorkyng death vnto hym: He suffred hymselfe to bee takē: but at the voice of hym the armed soldyers fell down flatte on the grounde. He dyed on the crosse, but what thyng could be of more power then this death, whiche made all the elementes of the worlde to shake, whiche caused the sunne to lese his light, and to bee full of derkeneſse, whiche cutte stones in soondre, whiche opened graues, whiche reised the dead bodyes out of thesame. There could bee nothyng more lowe or basse to the worldeward thē was his natiuitie: but yet euen in his natiuitie also there did streight waie at ỹ first houre appere tokens mo then one of his high maiestie, whiche he thā hidde and would not bee acknowen of. He is borne of a tendre young virgin, but it is by the operacion of Goddes holy spirite. He was laid down in an ore maūgier: but the Aungels syng glorie to God in the highest. He lyeth criyng beeyng an infaunte in the cradle place, but Herode beeyng a kyng trembleth for feare, and the Magians wurship hym on their knees. These thynges beeyng as yet knowen not to verai many, shall in tyme to come bee preached throughout all the vniuersall worlde. And with suche lyke sure fenses shall he appoyncte and furnishe his Apostles also. That if ye shall hereafter reade the scriptures and marke theim wel, and shal conferre theim with the thynges whiche ye haue seen and heard: ye cannot doubte but that he is thesame Christ, whiche was promised, the priest, the kyng, and the saluedur of all the worlde, after whom there is none other to bee looked for. Rekon, I praie you, and consider in your myndes all his wholle age, whiche ye haue partely with your owne iyes seen, and partely ye might haue knowen of his kynsfolkes and familiares: and ye shall not fynde any one poyncte, that hath not been bothe signified and marked out by figures, and also foretold by the prophetes. He was promised out of the stocke of Dauid, and out of the tribe of Juda, and out of the toune of Bethleē. As touchyng the place where he should bee borne: see ye, whether Micheas did derkely prophecie, or els plainly. * And thou Bethleem Effrata, a litel one thou art in the thousandes of Juda. Out of the shall one come foorth whiche shall bee vnto me a rewler in Israel: and his cummyng foorth is without beginnyng

Micheæ. v. a

gimnyng from the daies of eternitie. And that this should so come to passe the Scribes and the Pharisees vnderstood before thei wer dooen, who, whan Herode demaunded the question of theim, made aunswer at once, that Messias should bee borne in the citie of Bethleem. And euident it is, that Jesus was borne in this citie through the occasion of the surueigh and taxe whiche Cesar caused to bee made. The cause and matier selfe was through Herodes crueltie made knowen to the worlde. And once ye knowe, that he was commonly reputed not for a Bethleemite, but for a Nazarean and a man of Galilee, because he was brought vp in Nazareth vntill the tyme of full mannes state, and lyued there a good noumbre of yeres with his fosterfather Joseph, and his mother Marie: in so muche that the poiee of his crosse had the intitulacion of Jesus the Nazarean. Neither was this poyncte vnspoken of by the prophetes neither, who nowe and than note hym and calle hym by the name of holy, and of the holy of holyes, because he was singularly consecrated to the Lorde, not onely after the lawe, whiche indifferently apperteined to the first borne of mā sexe (according wherunto Jesus also was brought by his parentes vnto the temple, and there consecrated vnto the Lorde:) but also aboue all mortal creatures by a certain speciall prerogatiue, whiche no man had but he. This Nazarean did Jacob see, beeyng a mā in manier altogether blynd in the iyes of the bodie, but verai sharp and quicke of sight in the iyes of his feith, at what tyme he blessed Joseph, who bare the figure of Chriſte.

Matth.ii.c
Luke.ii.a
Mat.xxvii.d.
Luk.xxiii.b
Johñ.xix.b

* And they shall bee (saieth he) in the head of Joseph, and in the toppe of the croune of the Nazarean that was separate from his brethrē. For whatsoeuer thyng the lawe of Moses dooeth after the fleashe appoyncte or enioyne for cōsecratyng of the Nazareans, the same is after a spirituall vnderstandyng fulfilled in Chriſte. And God to Dauid thus speaketh in the psalmes:

Gen. xlix.b

* Of the fruicte of thy wombe will I sette vpon thy seate. And again elswhere the prophete Esai before Dauids tyme. * There shall a rodde issue fooryth of ỹ roote of Jesse, and a floure shall ascēde out of his roote, and the Lordes spirite shall rest vpon hym. And well knowē it is ỹ Marie was of the tribe of Juda, and of the house of Dauid, neither was that thyng hidden or vnknowen to ỹ Pharisees, who, whan Jesus hymselfe before he suffred death asked of theim, whose soonne Messias should bee, made aunswer without any studye or tariyng: the soonne of Dauid. The prophete had foresaied that he shoulde bee borne of a virgin. For thus did Esai prophecie. ‡ For this cause shall ỹ Lorde hymselfe geue vnto you a signe. Beholde a virgin shall conceiue and shall bryng fooryth a soonne: and his name shall bee called Emanuel. Daniel foretolde the selfsame thyng more couertely, whan he expouned what was ment by the stone that was cutte of from the hille without handes, whiche brake all to pieces & into powdre, that same prodigious image made of golde, siluer, brasse, iron and claie: and within a short whyle it grewe into a great mountaine, whiche with his largenesse fylled and possessed all the kyngdomes of the worlde. For Chriſte beeyng without mannes helpe borne of the virgin Marie, shall grynde, and crushe to powdre all the kyngdomes of the worlde, and shall with his doctrine possesse all the worlde. Merily Ezechiel beeyng enspired did perceiue the same tofore, at what tyme he described the Este gate of the temple, through whiche the Maiestie of the Lorde entreed in. Of whiche gate he speaketh in this manier: ‡ This gate shall bee still shutte, and shall not bee opened, and there shall not a man passe through it: because the Lorde God of Israell hath come in therat, els shall it bee shutte still. The prince hymselfe shall come through it, &c. Whan ye heare the Temple of the Lorde, ye knowe well enough to bee ment thereby the wombe of Marie consecrated by the holy ghoste. Whan ye heare the Este gate, dooe ye not knowe the meryng of it to bee the enclosure and ta-

psal. xxxi.b
Esai. xi.a
mat. xxii.b
mar. xii.b
Luke. xx.g
Esai. vii.
Daniel. ii.a

bernacle of the virginly chastitie, whiche neither any mortal man entreyng vn-
to it, ne the soonne of God either entreeyng in, or cummyng foorth of it hath
violated or defoiled. Certes thissame is the Este gate, out of whiche proceded
and issued the lighte that should lighten all the worlde vniuersall. And this my-
sterie although it bee not yet published abrode emong the Jewes, yet is it not
vnknowen vnto those, that haue had familiar cõuersacion of liuyng with Ma-
rie the mother of Jesus, and with Joseph hir spouse. For ỹ saied Joseph was
taken and vsed as a moste true and vndoubted witnesse of this priuie mysterie,
whiche at his due tyme shall bee famously spred and spoken of throughout the
worlde vniuersall: how that a virgin without any lyke exaumple afore goyng
sence the worlde first begoonne, by the breathyng of the holy ghoste vpon hir,
brought foorth a babe, whiche was partaker of the diuine nature of the god-
head, and of the humain nature of man bothe at once. That if it appere to you
or seme a thyng vncredible that God shoulde bee borne of a creature mortall:
consider ye what the Prophete Baruch did prophecie of the soonne, whõ, God
takyng pitie and compassion on mankynde, did euen for the verai purpose send
into the yearth, that vnto the straighyng wandreers, & to the blynded he should
shewe the waie of health and saluacion.

Baruch. iii. * Thissame is our God (saieth he) and there shall bee none other estemed besy-
des hym. This is he that hath found all the waie of discipline, & hath taught
it vnto Jacob his babe, and to Israell his beloued. After this, he hath been seen
Danie. xiix in yearth, and hath liued emong men. And as for Daniel dooeth also shewe the
tyme of his birth, accoumptyng it by seuens or seuenfoldes of wekes & yeres,
if a man will any thyng curiously serche and trye it out. But long and many a
daie before hym, the patriarke Jacob, beeyng nowe nere the tyme of his depar-
tyng out of this worlde, and endewed with the spirite of prophecie to shewe
thynges to come, prophecied in this maner:

Gene. xlix. * The sceptre shall not bee taken awaie from Juda, and a guide frõ the thighe
of hym, vntill he come whiche must bee send, and he shall bee the expectacion of
the heathen. Now all the region of the Jewes, wer in subiection to the Empe-
rours of Rome. Jewerie had Herode to their kyng beeyng an aliene, or out-
landishe man borne. That thyng did euidentely conuince and proue that Mes-
sias should nowe come, if a bodye had serched the prophecies. And where he
Matth. ii. a added: * And he shall bee the expectacion of the heathen: albeeit this poynete
shall in tyme to come bee moze clere and manifest, yet did it euen than at ỹ verai
tyme of his natiuitie appere. For immediately vpon the deliueraunce of ỹ vir-
gin, there come rẽnyng thither by the guydyng and ledyng of a sterre, three Ma-
gians, or saige philosophiers with presentes to worshipp the newe kyng, and to
dooe homage vnto him. And euen thissame verai poynete, that it should so bee,
had not ỹ voice of the Prophetes leaft vnspoken neither. For thus saieth Esai:

Esai. vii. * Before he haue the knowelage to refuse that is euill, and to choose that is
good, he shall take the spoilles of Samaria and Damascus against the kyng
of the Assyrians. For whyle he beeyng yet a young babe and an infaunte dra-
weth three Magians vnto hym by the ledyng and guidyng of a sterre: and of
idolatres maketh theim worshippers of the kyng of kynges: did he not take ỹ
spoilles of Samaria, whiche countrey had an euill name for worshyppyng
an seruyng of idolles?

For Damascus was in olde tyme reputed for a parte of Arabia before that
by the diuidyng and particion of the countreyes of Syria, it was assigned
to be a parte of Syrophenicia. And in dede the Este parties haue muche abõ-
daunce of swete odouriferous sauours and spiceres: wherof the Magians of
Esai. lx. their rychesse brought foorth frankinsence, and myrrhe, and golde: wherrof the
prophecie failled not to make mẽciõ neither. For thus speaketh Esai. * All thei of

Saba

Saba ſhall come bryngyng golde and frankynſence, and ſhewyng fooꝛth laude vnto the Looꝛde. The pꝛophecie alſo of the Pſalme maketh mẽcion of theſame, where it ſaieth: * There ſhall bee geuen vnto hym of the golde of Arabie. And again in an other place: * The kynges of the Arabians and of Saba ſhall bryng preſentes. Foꝛ in thoſe regions and parties, the chiefe rewle and gouernaunce is commonly in the handes of the Magians, that is to ſaie, the ſaiges, oꝛ the wyſe men of knowelage. And foꝛſooth by the name of the kyng of the Aſſyrians was ſignified the wieked kyng Herode, who at the ſpꝛingyng vp of Meſſias, whan it was told hym, was ſoꝛe out of quiete in his mynde and defeacted of his purpoſe by the Magians. Therupon folowed the murdꝛeyng of the infauntes within all the limites and boundes of Bethleem, whiche thyng the pꝛophecies did not leaue vnſpokẽ neither. Foꝛ thus did Hieremie ſyng. * The voice of heauineſſe, wepyng, and lamentacion was heard on high: euen of Rachel mournyng foꝛ hir childꝛen, and ſhe would not bee coumfoꝛted, becauſe thei wer awaie. Foꝛ ſo did he expꝛeſſe the lamẽtyng of the mothers bewaillyng the boucherly murdꝛemẽte of their young ſuckyng babes. And the place he did halfe derkely and myſtically expꝛeſſe by the name of Rachel, whoſe ſepulchꝛe is not ferre of from Bethleem. Than was he ſecretely conueighed into Egypte by the warnyng of an Aungell: and was bꝛought home again from thence by the warnyng of theſame Aungel. And had not ẏ pꝛophecie of Oſeas ſhewed that ſame afoꝛe: * Out of Egypte haue I called my ſoonne. Nowe befoꝛe he begoonne to take in hande the office of pꝛeachyng appoyncted vnto hym by his father, did not his foꝛegoer John opẽly teſtifie that he ſhould come immediatly fooꝛthwithall, & whan he came in dede, ſhewed hym to the people of ẏ Iewes with his finger. And had not Eſai clerely pꝛophecied afoꝛe that ſo it ſhould be. * The voice of a cryer in wilderneſſe, pꝛepaire ye the waie of the Looꝛde: make ye the pathes of our God ſtreight in wilderneſſe. I wyſſe ye ſawe John pꝛeachyng in wilderneſſe, ye heard hym acknowelageyng this pꝛophecie beyng foꝛeſpoken of hymſelfe. No noꝛ the pꝛophecie leakt not his baptiſme vnſpoken of neither. Now where he begoone his pꝛeaching not in Hieruſalẽ, but in Galilee, did not Eſai pꝛophecie clerely enough therof afoꝛe-ſaiyng: * The lande of zabulon and the lande of Neptalim, (where thꝛough ẏ ſea waie goeth ouer Joꝛdane into the land of Galilee:) the people whiche ſate in derkeneſſe haue ſeen a great light. And theim that dwell in the lande of the ſhadowe of death, vpon theim hath the light ſhyned: and it is well knowen that Capernaũ, (where Ieſus firſt dwelt whan he entreed the office of pꝛeachyng) ſtandeth in the marcheſſe of zabulon and Neptalim, and that it is a citie ſituate on the ſhoꝛes ſyde of the ſea. Neither was there any ſtraungeneſſe oꝛ clokyng made of the kynde of doctrine, which he often tymes vſed emõg ẏ people, enwꝛappyng his minde and ſentẽce in the myſtical derkeneſſe of parables. Foꝛ thus renneth ẏ diſcourſe of the Pſalme Azaph: * In parables ſhall I open my mouth, I ſhall ſpeake pꝛopoſicions from the beginnyng. And ferthermoꝛe that people there ſhoulde bee whiche ſhoulde crye out againſt his doctrine and withſtande theſame, as men ſiniſtrely interpꝛetyng and ſlaundꝛeyng aſwell all his ſaiynges as dooynges, Eſai pꝛophecied ſaiyng: * ye ſhall heare in dede, but ye ſhall not vnderſtande, ye ſhall plainly ſee, & not perceiue. Harden thou the herte of this people, ſtoppe their eares, and ſhut their iyes, that they ſee not with their iyes, heare not with their eares, and vnderſtande not with their hertes and conuerte and bee healed. And ſuche people dooeth he fynde faulte withall in an other place alſo: ‡ Looꝛde, who hath geuen credẽce vnto the thyng whiche we haue heard. And ferthermoꝛe as touchyng the miracles whiche ye haue ſeen hym ſhewyng, had not the holy ſaiynges of the Pꝛophetes plainly told therof afoꝛe, dooeth not Eſaie thus ſpeake:

Pſal. lxxi. a

Matth. ii. c

Hiere. xxxi.

Mat. ii. b

Oſee. xi. a

Mat. iii. b
Marke. i. b
Luke. iii. d
John. i. c
Eſai. xl. a

Eſai. ix.

Pſal. lxxviii. a.

Eſai. vi.

Eſai. liii. a

Esai.liii. *He only hath taken on him our infirmities, and hath borne our peines. For what kynde of sore or eiuill hath he not driuen awaie from persones beeyng in woefull case and miserable. Thesame Esai in an other place also speaketh yea more openly and plainly of the selfesame thyng in this manier.

Esai.xxxv. * Saie vnto theim that are fearefull: Bee of good chere, and feare not. Beholde, your God cometh to take vengeaunce, and ye shall see the rewarde ỹ God geueth. God cometh his owne selfe, and will deliuer you. Than shall the iyes of the blynd bee lightened, and the eares of the deaf bee opened. Than shal the lame man leape as an harte, and the dumme mannes toungue shall geue thankes. Haue ye not with your owne iyes seen Jesus doone all the premisses, yea and greatter thynges then those also? ye heard him whan he acknowelaged thissame prophecie as a thyng wryten and spoken of hymself, at what tyme certain disciples of John beeyng sent vnto Jesus demaunded of him, whether he were the Messias that was looked for or els it were an other that was to

Luc, vii.a bee looked for, & he aunswered and saied: * Goe your waies beare woorde again to Jhon of the thynges whiche ye haue heard and seen. The blynd see, the haulte goe, the lepres are clensed, the deaf heare, the dead arise again, and to the poore is the glad tidynges preached. And that the chief rewlers of the synagogue would bee with these benefites yet stil wurse and wurse incensed, did not Esai after a goodly sorte peincte out, vnder ỹ parable of a vyneyarde, whiche beyng with excedyng many poinctes of diligent cure and good housebandyng occasioned to bryng foorth good fruicte, did not aunswere the expectation of his tiller?

Esai.v.b * I looked (saieth he) that it should haue brought foorth grapes: and it hath brought foorth wylde grapes: I loked that it should haue dooen iudgemente, and beholde wickednesse: & that it should haue dooen righteousnesse, & beholde crying and miserie. And dooeth not the parable iustely agree with

Mat.xxi.b Mar.xii.a Luke.xx.b thesame sentence of prophecie, whiche ye haue heard of Jesus hymselfe, concernyng a vineyarde enclosed and fensed with a toure, and furnished with a wynepresse and a gutter, whiche vineyarde neuertheless through defaulte of

Mat.xxi.b Luke.xiii,b the housebandemen yelded not condigne fruicte to the Lorde and owner? Thesame thyng also was noted by thatsame figtree, whiche would not begynne to bee fruictefull, no not than neither, whan muche doungyng and cherishyng had been doen to it. Neither was there any thyng els ment by the parable of the sede ỹ was cast vpon ill grounde. Ye found thesame selfe faulte els

Mat.xiii.b Mar.iiii.a Luke.viii.a Esai.lxv. where also in the Prophete: * I haue all the daie long euermore holden out my handes to an vnfaithfull people, ỹ goe not the right waie, but after their owne imaginacions: to a people that is euer defiyng me to my face. The men of power had enuie at his vertu, and slaundrously surmuised those miracles

Mat.xxvi. Mar.xiiii. Luke.xxii. John.xviii. Zachar.xi. to bee wrought by the supportacion of Beelzebub. But the weakenesse of his bodye, the meannesse of his degree, and the afflictions whiche he suffred, was a matier of offense and slaundre of conscience to the weake, though they were no eiuill men. For whan he was taken of the Jewes, euen those same twelue

psa.lxxxviii specially chosen Apostles fled and ranne euerie man his waie. See ye whether the Prophete Zacharie leaft euen this poincte vnspoken of too. * I shall strieke the shepeheard (saieth he) & the shepe of ỹ flocke shal be scattred abrode. Wherunto accordeth the song of the eightie seuenth psalme. * Thou hast

Mat.xxvi. Mar.xiiii.c Luke.xxii.c Joh.xviii.c putte awaie myne acquaintaunce ferre from me, and made me too be abhorred of theim. For did not Petur with a detestacion forsweare hys maystre, and the other Apostles readie to dooe thesame, if lyke perill had blou strecously come vpon theim? And that this would so come to passe, Christe had foresaied to Petur before it came to passe in dede. He was betraied by Judas, who was one of the noumbre of the twelue. Consider ye whether the prophetical

psalme

pſalme did noꝛ foꝛetell of ỹ alſo. * Foꝛ if myne enemie (ſaieth he) had ſpoken ill of me, I would verily haue pacientely boꝛne it, and if he that hated me, had ſpoken great thinges vpon me, I would peraduẽture haue hidden my ſelf frõ him. But thou a man of myne owne minde, my guyde and my familiar. Now if ye haue learned ỹ Chriſte, whan Judas comyng of purpoſe to betraie the loꝛde vnto the ſouldyers by meane of a deceiptefull kiſſe, did thus ſpeake vnto him: * Frende foꝛ what purpoſe art thou come? Betraiſt thou the ſonne of mã with a kiſſe? Did he not manifeſtely laie vnto him in his veraie teeth ỹ ſaiyng of ỹ pꝛophete, he calleth him a guyde, becauſe this Judas ſemed in manier as one made a rewler ouer the Apoſtles, becauſe he had ỹ charge of dooyng all affaires abꝛode cõmitted vnto hym. Again an other pſalme ſpeaketh yet moꝛe clerely: * Foꝛ the man of my peace in whõ I haue truſted, who eate my loaues hath magnified ſupplantyng ouer me. And ſee I pꝛaie you, how the woꝛdes of Chriſte whiche he ſpake to his diſciples of the betraier at his laſt ſupper with theim, dooe iuſtely agree with this pꝛophecie: * He that eateth breade with me (ſaieth Chriſte) ſhall lifte vp his foote ſole againſt me. An other pſalme again ſaieth: My frendes and my nexte neighbours haue appꝛoched nere, & haue ſtande againſt me. Yea and an other pſalme yet again: This woꝛdes are ſuppled aboue honey, and thei bee veraie dartes. And is it not a woꝛde ſofter thẽ honey, to ſaie haill maiſter, beeyng ſpokẽ with a kiſſe geuing? And was it not a darte infected with deadly poiſone, to ſaie: That ſame is he, holde ye him faſt? Thus might ye haue heard of his Apoſtles, oꝛ in caſe ye haue not yet heard it, ye maie yet learne it in tyme to come. Judas demaũded of couenaũte of the biſhopꝑ, & the chief rewlers ỹ ſũme of thirtie pens oꝛ denaries of ſiluer, with whiche deadly ſũme of money there was foorthwithall a piece of groũd bought foꝛ the buriall of pooꝛe folkes. And bothe theſe pointes did the pꝛophete foꝛeſpeake of in his pꝛophecie. As cõcerning ỹ pꝛice that he was ſold foꝛ, thus did one of the pꝛophetes ſaie: * And they tooke thirtie plates, the pꝛyee of him ỹ was valued, whõ they bought of ỹ childꝛen of Iſraell, and gaue theim foꝛ the potters field. Theſe thynges thus executed, Judas ouerlate repẽting him of his facte, honge himſelf, diminiſhyng thereby the noumbꝛe of the twelue choſen, and making a roume foꝛ an other to bee ſupplied into the oꝛdꝛe of the Apoſtles. Neither was this vnſpoken of by the pꝛophetes. Foꝛ thus ſaieth ỹ pꝛoceſſe of the myſticall pſalme: * Leat their abydyng bee made to lye waſte and leat there not be he that dwelleth in it, and his ſhepeherdſhip leat an other bodye take. And as foꝛ ỹ deuiliſhe conuocacion foꝛ ỹ putting of Jeſu to death, whiche was ſolẽnely kept in the houſe of Caiphas beeing the higheſt biſhop, by the Scribes, the Phariſeis the rewlers of the people, & the cõmons beyng ſwoꝛne to theſame: marke ye whether theſame pointe alſo hath not been wꝛyten & declared by the pꝛophecie of the pſalme, whiche ſaieth: * Why do the heathen ſo furiouſly rage together? and why dooe the peoples imagin vain thynges? The kynges of the earth ſtande vp, & the rewlers take counceill together againſt the Loꝛde, & againſt his enoincted. Ye heare the namyng of the heathẽ, & ye knowe ỹ Jeſus was crucified by Pilates ſeruaũtes of his crue: ye heare ỹ woꝛde, peoples, and ye knowe ỹ the multitude of all ſoꝛtes of the Jewes, cryed, crucifie him, crucifie him: ye heare ỹ name of kinges, & ye know ỹ Pilate was ỹ rewler & gouernour of Jewꝛie in Ceaſars behalf, by whoſe lẽtẽce Jeſus was cõdẽned: ye heare this woꝛde, ỹ rewlers of the earth, & ye vnderſtãde ỹ head men of the people of Jewꝛie, who not vnderſtandyng the lawe ſpirituall, ſought earthly thynges: & whilethey wil in no wyſe bee pulled from theſame, they putte the kyng of heauen to death. Yea & Eſai alſo dooeth ſoꝛe threatẽ ỹ ſame. Wooe vnto ỹ ſoules of thẽ (ſaith he) foꝛ they haue thought an exceadyng naughtie thought againſt thẽſelfes, ſaiyng: leat vs tye vp the

Pſal. cxliii.

Matth. xxvi. & Luke. xxii. c

Pſal. xl. c

Pſal. xxxvii.

Pſal. liiii. Pſal. xxxvii.

zachar. xi.

Pſalm. cviii.

Pſalm. ii.

righteous man, for he is not for our purpose. He was brought to iudgemēte as a man accused & to bee arraigned. Yea and ỹ thyng also did Esai tell afore.
* The Lorde standeth to be iudged, & he stādeth to iudge ỹ peoples: ỹ lorde
Esai. iiii. e shall come into iudgemēt wᵗ the elders of his people, & the rewlers of ỹ same.
Jesus was iudged in the house of Caiphas by the chief priestes, Scribes, and Phariseis, & the chiefe rewlers of the people. Eftsons condemned he was by the crying and clamour of the people at the benche of the lieutenaunte: whā
Luke. xxiii. they cryed: * Awaie wᵗ hym, awaie wᵗ him: naille him on the crosse. But whyle the Lord is iudged, they are iudged theimselfes, in that their detestable iniquitie is by all manier waies and meanes bewraied. Pilate gaue & pronounced sentence of iudgement against & vpon theim, whan he said: * I am free &
Math. xxvii. innocent frō the bloud of thilfame righteous man, choose you. And theimselfes gaue sentence of iudgement against theimselfes, whā they cryed. * His bloud
Tren. iii. be vpon vs, & vpon our children. Hieremie also muche lamēteth their deuilishe worrying against Christe. Lord (saieth he) thou hast seen the iniquitie of thē against me, iudge thou my iudgement. Thou hast seen all their furious rageyng, all their thoughtes against me, thou hast heard all their reprochefulneſſe O Lord, al their thoughtes against me, their lippes arisyng against me, and studiyng against me all the daie, their sittyng downe, and their arisyng again haue I seen. Doeth he not in these woordes clerely (as it were in a plain picture) set foorth the priestes & the head men of the people consultyng together how they myght putte Jesus to death, huntyng for false testimonies whereby they myght oppresse hym beyng innocent, layng blaſphemie vnto his charge, condemnyng him by iudgemente before they had matier to him, sittyng vpon hym as iudges, arisyng again whan they had iudged hym because they would accuse him before the lieutenaunte. A myschieuous sitting down, & a more mischieuous arising vp again. And that not any kinde of death at auenture myght satisfie their hatered, but there was specially chosē suche
Hierem. xi. a kynde of death as was bothe moste shamefull & also moste hardeſt, Hieremie witnesseth bearyng the persone of Christe. * This o Lorde haue I learned of thee, and I do vnderstand it, for thou hast shewed me their imaginacions. But I am as a meke lambe, ỹ is carryed awaie to bee slain, not knowyng that they had deuised suche counsailles against me: saiyng, we will destruie his meate with woode, & driue him out of the lande of the liuyng, ỹ his name shal neuer more bee thought vpon. For the deuise & purpose of the Phariseis was this: ỹ the name of Jesus after he were accused, cōdēned, hāged betwene twoo notorious malefactours, should either bee vttrely for euer abolished, or els shoulde bee reputed emōg names execrable & detestable. Now ferther cal ye vnto your remēbraūce ỹ Christe told you all this matier before his death, how he should bee betraied & deliuered into ỹ hādes of the Gentiles, ỹ he should be refused of mē & cast of, ỹ he should bee skorned, ỹ he should bee scourged, that he should bee crucified, all ye knowe by your owne iye, ỹ no poincte hereof was
Mark. xiiii. g vnaduisedly dooen or by blynde chaūce of casualtie. The Jewes did before the
Math. xxvi. c Luke. xxii. g prieſtēce of Annas & Caiphas by meane of false witnesse laie vnto him the cryme of blaſphemie, then whiche there is none other cryme more hainous. And this matier was marked out and figured in Joseph, whō his brethren conspiryng
Gene. xxxvii. together thorough enuie did accuse of a verai naughtie cryme. Before ỹ iudges Jesus aunswered either nothyng at all, or els verai fewe woordes, whan there was no sparke ne spotte of any cryme in hym, for he had determined with himselfe to dye for the redempcion of the worlde. Thynke ye hardily that this was a thyng dooen by blynd chaunce if Esai did not tell of it afore. * He was offred vp because he would, and he opened not his mouth: as a sheepe shall he bee led to bee putte to death, and shall kepe silence as a lambe before one that

shereth

shereth hym, and he shall not open his mouth. And see how iustely the prophecie of the Psalme agreeth with Esai. * As for me, I was lyke a deaf man, & heard not, & as one that is dumme, whiche doeth not open hys mouthe. I be- Psal. lxxxviii.
came euen as a man that heareth not, and in whose mouth are no reprouffes. For in thee O Lorde haue I putte my truste. For nowe was the full tyme come, that he shoulde willyngly offre hymselfe to all open shame of the world, as one that shoulde shewe vnto his felowes a perfecte exaumple of pacient suffreaunce: bounde he was, stricken and beaten he was bothe with blowes and buffettes, scourged he was, and all to spetten in the face. He had a wede of purple doen on his backe in the waie of mockyng and skornyng hym, and crouned he was with a croune of thornes, and beeyng contemned of Herode, Luke. xxiii
he was in the waie of puttyng hym to worldely shame, sent backe againe to Pilate in a white vesture, in a miserable lykenesse & pieteous to behold was he brought forth to the people, and Barrabas was preferred before hym to bee pardoned and to escape. Nowe forasmuche as he willyngly suffred all these thynges for the redempcion of the worlde, accordyng to the foresayinges of the Prophetes, it ought not to haue bred desperacion in you, but rather haue geuen you the more hope. Doeth not Hieremie lamēte & bewaille Tren. iiii.
these thynges, where he saieth: * The verai breath of our mouth euen the enoyncted Lorde himselfe was taken in their nette, of whō we saie: vnder his shadowe we shalbe preserued emong the heathē. Heare ye again the same prophete lamenting: He shall holde out his cheke (saieth Hieremie) vnto hym ỹ striketh hym: he shalbe filled with wordes of reuilyng. In the assemblee or conuocacion of the Jewes, he was stricken with a blowe of the byshops seruaunte. Of Pilates men he was stricken with blowes & buffettes and with a rede: and yet made he no resistence. Now heare the prophecie of the Psalme: * Upō my backe (saieth he) the synners haue ploughed, they haue made long Psa. cxxviii.
furrowes of their iniquitie. And the song of holy Esaie is muche accordyng to ỹ same. * The Lorde god (saieth he) hath opened my eare, therfore can I Esai. l.
not saie naie, nor withdrawe my selfe: but I offre my backe vnto the smyters, and my chekes to the nippers: I turne not my face frō men rebukyng me and spettyng vpon me. Now whā ye reade ỹ prophecie of ỹ same prophete in an other place, do ye not thynke your selfes to see verai Christe hymselfe, scourged, spetted on, crouned with thornes, couered wt a garmēte, & brought forth in presēce to ỹ people of ỹ Jewes in ỹ waie of mockage & skorne? For he writeth in manier folowing: * He hath neither beautie ne fauour, whan we shall Esai. liii.
looke vpon him, there shalbe no fairenesse: we shall haue no lust vnto hym. He is despised and abhorred of mē, he is suche a man as is full of sorowe, and as hath good experience of infirmities. We haue reckoned hym so vile, ỹ we hyd our faces frō hym, yea he was despised, and therfore we regarded hym not. Howbeit he only hath takē on him our infirmitie, and hath borne our peines, yet we did iudge him, as though he wer plagued & cast down of god, & punished, whereas not wtstanding he was woūded for our offēces, & smytē for our wickednes. For ỹ chastisemēt of our peace was laied vpō hi, & wt his stripes Psal. xxi.
are we healed. Therfore thus speaketh he himselfe in the mysticall psalme: As for me I am a wourme, & not a man, ỹ verai skorne of mē, & the outcast of the people. Neither hath ỹ mystical scriptures kept silēce of his croune of thorne. For vnto ỹ first man Adam it was saied: ‡ Cursed is the earth in thy worke. Gene. iii.
whā thou shalt tille it, thorne & briers shall it cause to budde to thee. The same that the earth was to the former Adam, ỹ same thing was ỹ Jewishe people vnto the secound Adam: For that same earth beeyng so many soondrie waies tilled, prouoked and occasioned with so many benefites to bryng forth good fruicte: it brought forth thornes vnto their tiller.

Now Christe was the spouse of the churche or holy congregation, as ye heard Johan also testifie, and the soonne of the synagogue, beyng a murdrer of hir owne flesshe and bloud. Therefore in the mysticall weddyng song the father calleth forth al men to this cruell sight of the spouse beyng crouned with thornes.* Goo ye forth O ye daughters of Sion, and behold kyng Salomon in the croune wherewith his mother crouned hym in the daye of the gladnesse of his herte. Forsouth thatsame spouse was an earnest and effectuall louer, whiche washed his spouse in his owne bloud, and knitte hir vnto hym with a bande and knotte vnpossible to bee vndoen. And this was thatsame daie of espousall, whiche he had with so great desire desired, so that to hym beeyng so earnestely in loue, all delaie and tariaunce semed long. Whan the lieutenaunte leakt nothyng vndooen that he might dooe to quitte Jesus, and to leat hym goe, the chiefe mē of ỳ Jewes together with the people, cryed with murdreyng & rageyng voices out aloud: Awaye with him, awaye with hym, crucifie hym, crucifie hym. And see how Hieremie leakt not ỳ thyng vnmencioned, speakyng in the persone of Christ:* I haue forsaken myne owne dwellyng place, and haue leakt myne heritage. Myne lyke also that I loue so well haue I geuen into the hādes of myne enemies. Myne heritage is become to me, as a Lyon in the wood: it cryed out vpon me. But whatsoeuer thing was dooen vnto hym in the waye of open shame, that shal he turne into his glorie. Herode sente him backe again to Pilate clad in a vesture of white: and the people of the Gentiles shall in tyme cummyng embrace hym for their priestе. The crue of soldiers did vpon his backe a robe of purple: thei gaue hym morouer a rede in stede of a sceptre: they sette on his head a croune made of thornes: Goddes people shall acknowledge and shall on their knees worshippe their kyng, euen of suche a facion ouercummyng and triomphyng. Herode and Pilate plaie and daiye together, castyng Jesus as a boule or a balle to and fro betweene theim. But in the meane tyme they are made frendes wheras they wer tofore at discorde & variaunce by mutual hatered: and euen in their veray so dooyng, did they no lesse then ratifie Jesus to bee a reconciler and pacifier of all thynges whiche are in heauen, and whiche are in yearth. Wherof Job prophecied in this manier.* The Lorde reconcileth the hertes of the princes of the yearth. Now eftsons renewe ye all thatsame sight vnto your selfes by castyng it in your mynd, thatsame sighte (I saie) whiche now this last daye ye sawe with your iyes, that is to wete, Jesus goyng out to the place of execuciō, & bearing his crosse vpon his owne shoulders. Had he not geuen tokenynges ỳ it should so bee, whan he did many tymes saie emong his disciples and the people:

Balletes. ii

Luke. xxi.

Hierem. xii

Luke. xxii.

Math. x. d
Mar. viii. d

* Who so dooeth not take vp his crosse & folowe me, is not woorthie of me. Forsouth thilkame was the sceptre of the kyng of Jewes, that is to saie, of all men confessyng the thyng whiche Esay long and many a daie agon sawe vpon his shoulders, whan he saied:* And his kyngdome vpon his shoulder. A figure therof did Isaac represente so many hundred yeres past, whan he bore a faggot of wood vpon his shoulder for hymselfe to bee slain as a burnt sacrifice. But Isaac is sake vnto vs, a ramme onely was slain, that is to saye, the materiall bodye of Jesus, whiche onely could dye, but yet so dye, that it should within a veray litel tyme aryse to life again. And slain he was without the precincte of the citee: and that the thyng should so bee, Christe hymselfe had signified tofore by the parable of the housebandemen or fermers, whiche after they had cast the soonne out of the vyneyarde, slewe hym. But long afore dyd Moses signifie thesame thyng. who as ye reade in the booke that is entitled Leuiticus, commaunded the calfe that was slain in sacrifice for the synnes of ỳ people to be carryed forth without ỳ precincte of ỳ tētes, & there to be burnt. And takyng it in an allegorie, (that is to saye by the menyng, and not by the woordes,)

Esai. ix. b
Gen. xxii. b

Matt. xxi. d
Mar. xii. a
Luke. xx. b

woordes,)

wooꝛdes,) was not Jesus burned vp without the pꝛecincte of Hieꝛusalem, in that he beyng enkiendled with the vnestimable fyer of charitee & loue to wardes mankynde, offreed hymselfe vp altogether: Whā ye sawe Jesus hanging of a great heighth vpon the tree of the crosse, did not thatsame misticall serpente come to your mynde, whom Moses did in old tyme hang vpon a stake, whiche should bee a safegarde vnto all that wer stoungen with serpentes, if they did earnestely and steadily cast their iyes vpon thesame: The iye of a man is feith. And whosoeuer shal earnestely cast this iye vpon Jesus crucified shal immediately bee safe. yea & this veray thyng also did Moses foꝛeshewe that it should bee, that the Jewes beholdyng Chꝛiste hangyng on the crosse, who by his death gaue life vnto all creatures, yet neuertheleſſe would not beleue in hym. Foꝛ in this manieꝛ speaketh he in the Deuteronomie. ‡ And thy lyfe shal hang befoꝛe thyne iyes, and thou shalt feare bothe daie and night, & shalt haue no truste in thy lyfe. Ye sawe hym hangyng betwene twoo theues, and dooe ye not acknowelage the pꝛophecie, that saied: * And with the wieked was he reputed. Ye sawe the derkenesse of night soodainly ouercast in the middes of ỹ daie tyme from the sixt houre vntill the nynth: Chꝛiste hymselfe saied and affirmed hymselfe to bee the lighte of the woꝛlde, and gaue knowlage that ỹ night drewe nere at what tyme he should bee dooen to death out of this woꝛlde. And did not Amos clerely ꝓphecie this matier: * And it shalbe in that daie (saieth the Loꝛde) the sunne shall goe down in the noonetyde, and I wyll make the yearth to bee all ouercast with derkenesse in the daie of lighte. Neither did Zacharie hold his peace concernyng this matier, whan he said: ‡ And it shalbee in that daie, there shalbe no light, but colde and froste, and it shalbe one daye whiche is knowen to the Loꝛde. Not daie noꝛ nighte in their due tyme, in the euentyde shall the lighte bee. It was a daie knowen to the Loꝛde which daie the Jewes knewe not by the markes therof. Daye was it not, because that about the houre of nonetide arose derkenesse: nighte was it not, because that after the nynth houre lighte came again. Than colde and froste there was in the hertes of the disciples whan they fled euerie man his waie, and despaired, in the noumbꝛe of whom was Petur, who ferthermoꝛe abiured the Loꝛde (that is to saie, swoꝛe that he knewe hym not, noꝛ had naught to dooe with hym, noꝛ naught would he medle with hym,) whyle beeyng thꝛoughly taken with cold, he taketh warmth and heate by the coles of the wieked Jewes. Cõkerre ye now the thynges that wer dooen whyle Chꝛiste was hangyng on the crosse. Whan he thirsted, there was raught vp vnto hym wyne mixed with myꝛrhe, and vyneagre withall: euen lyke as whan he should bee hoighced vp on the crosse, they offreed hym wyne mixed with myꝛrhe. And did not the pꝛophecie of the Psalme tell plainly herof afoꝛe, where it saieth: Thei gaue me gaule foꝛ my meate, and in my thirst thei gaue me dꝛinke of vineagre. Ye heard the Pharisees and the rewelers lyke conquerours speakyng pꝛoudely against hym as he hanged on the crosse, and emong other reuiling woꝛdes laiyng also against hym. * He said he was the sonne of God, he putteth his wholle truste and confidence in the Loꝛde, leat hym now deliuer hym, if he will haue hym. See ye now how iustely the pꝛophecie of the psalme did not onely foꝛeshewe the veray thyng: but also did speake euen the veray woꝛdes of those wieked persones, where it saieth: * But as foꝛ me, I am a wourme & no man: a veray skoꝛne of men and the outcast of the people. All thei that see me, laugh me to skoꝛne, they shoote out their lippes, and shake their head, saiyng: he trusted in God that he would deliuer him: leat him deliuer hym if he wil haue him. Ye sawe the lambe, of whiche Esai pꝛophecied, not once openyng his lippes, but holdyng his peace at al oppꝛobꝛious woꝛdes, yea and moꝛouer pꝛaiyng hertely foꝛ the causers and weoꝛkers of his death, whan he cryed. * Father

Numer. xxi.
Deut. xxviii.
Esai. xiii. b
Math xx. b
Luke. xxii. d
Amos. viii. e
Zacha. xiiii. b
Psal. lxviii. e
Luke. xxiii.
Psalm. xxii.
Luke. xxiii.

 foꝛgeue

forgeue thē, for thei knowe not what they doe. Now loke ye whether ỳ psalme
psalm. Cviii did not forete tel this thing too: * Thei spake against me with guilful toūges, they coūpaced me round about with woordes of hatered, & assailled me without cause. In stede of that they should haue loued me, thei railled against me, and as for me I dyd praye. Ye sawe hym fastened to the crosse with nailles, and hang naked, his bodye stretched euerie waie to the vttremoste. Heare ye
psalm. xxi. now a clere and plain prophecie of thesame. * They perced my handes & my fete, and they told all my bones. Ye sawe the souldiers partyng emongst theim the garmentes of Jesus whā he was crucified. And this poinct also foloweth the prophecie of thesame Psalme in this manier. They parted my garmentes emong theim, and cast lottes vpon my vesture: his other garmentes thei parted emongst theim: for his coate that was a wholle piece in it self, because it had no seames that it might bee vnriept, they drewe lottes. Whan he was euen at
psalm. xxx. b the poynte to yeld vp the ghoste, ye heard hym saye with a strong voice. * Father I commende my spirite into thy handes, declaryng the prophecie of the psalme to had spoken afore of his death. Ye sawe the twoo theues legges broken in soondre: and that Jesus legges wer not broken, because he woulde by this signe also declare hymself to bee the true Paschall Lambe, whose bloud hath made free and hath deliuered from euerlastyng death al persones that beleue in hym, of whom there was a cōmaundemente geuen in the booke entiled exodus. * ye shall not breake any bone of hym.

Ye might also haue marked this poyncte that he ouercame the strength of the worlde and of Satan with the cōtrarie: with simplicitee he maistered craftinesse, with meknesse he ouercame fiercenesse, with humilitee he had the ouerhande of pompe and glorie, with courteous behaueour he subdued pryde, and in lyke manier with the weakenesse of bodye he conquered the power of Satan: For what thyng is more weake or feble thē a man dyng, and yet what great strength this weakenesse had, ye sawe. Ye beheld & sawe ỳ sunne ouercast with derkenesse, the yearth to be cast in a quakyng, stones to brast one piece from an other, graues to open, the vail of the temple to becutte in soondre. These thynges verailly declared that his speciall great strength, wherewith he throughly subdued the deiuill, and the world, was preastly & readily shewed foorth at the houre of his death.

Psalm. cv. And this thyng also had the mysticall Psalme forshewed, where it sayed: * Tell ye in the nacions God hath reigned from the tree. And this thyng did
Habac. iii. a not the Prophete Abacucleaue vnspoken: ‡ His brightenesse (saieth he) shall bee as the lighte: hornes in his handes: there is his strength hidden: death shall goe before his face: & ỳ deiuill shall goe out before his fete. Ye heare ỳ hornes or peakes of ỳ crosse, the feblenesse whereof beguyled ỳ prince of this world. For the lorde Jesus had there priuely hidden his heauēly vertue & strēgth, to theende ỳ he might oppresse the deiuill: he led death in a triūphe, he made Satan to be opēly knowen what he was, and made hym an open shewe: and his verai selfe before he should dye, foretold that this thyng should so bee, in ỳ he
John. vii. c saied: * Whan I shal be exalted vp frō the yearth, I will drawe all thynges vnto my self. And the self same thyng did Moses signifie beyng nere the tyme of his death, although by derker woordes of a mysticall sense. For whan he
Deut. xxxiii. blissed ỳ tribes euerie one by it self, & it was come to Joseph (who beare ỳ figure of Christe) he saied: ‡ As of a first borne oxe is the beautie of hym, & his hornes as ỳ hornes of ỳ beaste Rhinoceros, wt theim shal he fāne ỳ nacios euē vnto the endes of ỳ yearth. So hath it been thought good to ỳ wysedom of God: that Christe should subdue the vniuersall worlde through the hornes or angles of the crosse. Neyther did the Prophetes leaue his buriall vnspoken of neyther. For Hieremie representyng the persone of Christe, wryteth in this

manier:

manier: * My life fell down into the lake, and thei putte a stone vpon me.
For ye knowe that he was buiryed in a sepulchre of stone, and that the mouth of the monumente was shutte with a mightie great stone, because no bodye should take awaie his corpse. On the prepairing daie wel towardes eauētide, he was laied in his graue: there did he rest all ỹ Sabboth, that is to saye, whā the worke of mannes redempcion was now finished, and completed. Cōsider ye whether the prophecie did not foreshewe euen of thissame thyng also: * Frō the sighte of iniquitee (saieth the prophecie) was the righteous taken awaie, & his place shall bee in peace. Moreouer vntill the tyme of his death, he suffred hymself to bee touched of the wieked: after his death he would not bee hādled ne touched of no bodye but of his frendes. Neither did he frō that tyme forthward shewe hymself to bee seen, but onely to his frendes. And of this matier had the auncient prophecie of Jacob the patriarke, geuen a derke signification and tokenyng, who, whan he should dye, prophecied in this manier of Juda. May I should rather saie of Christe: * Thou laiest a long as a lyō, who shal reise hym vp: Ferthermore lyke as it was his wille to dye, & to bee buiryed: so that it should not come to passe that he should rotte in his sepulchre, but ỹ after tarying a veray shorte tyme, he should arise to life again, was it not a thyng openly foreshewed of the prophetes? doeth not the holy ghoste speake after this manier in the fifteenth psalme: * Thou shalt not leaue my solle in helle, nor shalt suffre thy holy one to see corruptiō? No spieces, no swete baulmes dooe geue this gifte, that a dead carkesse shall neuer putrifie, forasmuche as continuaūce of tyme dooeth forwe are the veray spieces self, whiche tyme consumeth euen the monumentes, though they bee of marble stone, but this gifte dooeth resurrection geue, whiche geueth immortalitee, but all the wholle figure of this matier did not Jonas the Prophete many yeres sence plainly presente? The tempest was imputed vnto hym, and to the entente lest all the coumpaignie should perishe, he was headlong toumbled into the sea, to the ende that by the losse of hym beeyng but one man, the tempeste might be alaied, wheras otherwyse it threatened death vnto all the coumpaignie. Christe dyed for the sauing of all creatures, to the ende that he alone might pourge awaye the synnes of all the people. Jonas was swallowed vp of a whale, and out of the bealie of thesame whale was he rendred again on the third daye after, otherwyse then all folkes loked for: Christe was laied in his graue, wherhence he promised ỹ he would come forth on the third daie. For vnto the Jewes requiryng a signe from heauen, he promised the signe of Jonas the prophete, and that hymself would after the exaumple of thesame Jonas, come foorth on the third daye out of the caues of the yerth. And how many tymes did he repeate this thyng to drieue it into the disciples myndes, that he should dye, and returne again to life on ỹ third daie? And that thyng had Oseas the prophete told long afore, who saied: After twoo daies shall he reuiue vs, on the third daye shall he reise vs again to life. Forasmuche therfore as ye haue hitherto seen all thinges agree together, the figures of the lawe, the foresaiynges of the prophetes, the foretellynges of Christ himself, & finally the ende of thinges as thei haue from tyme to tyme folowed and come to passe: how happeneth that ye now, as men beeyng half in a sloumbre or a dreame, are vnbelieuers, and dooe not rather of thynges alreadie past, coniecture thynges afterward to ensue? He told you afore, that betraied he should be and deliuered to the Gentiles, that he should bee bound, scourged, skorned, and crucified.

Luke. xxiii. g
Math. xxii. b
Marke. xv. d
John. xix. g.

Gene. xlix.

Jonas. i. b

Math. xii. c
Marke. viii.
Luke. xi. d
John. vi. d

Osee. vi. a

Not one iote of all these thynges but it hath come to passe. All the premisses ye haue seen, and dooe believe them: but euen he the verai same man, told also afore, that on the third daie he would arise to life again, & that he would by ỹ space of a certain of daies, shewe hymself not vnto the worlde, but vnto his

disciples.

disciples. Wherefore than do ye not credite these weomen which reporte theim selfes to haue been adcertained by the Aungels, that he was arisen to life again. Doeth the frailtee and feblenesse of his bodye deceassed, so greatly offende you, that ye now falle into vttre despair, as though all thatsame noble promisses of his wer vttrely extinct and dead, concernyng his kingdome, concernyng the power of heauen and yearth to bee deliuered vnto the soonne, concernyng his aseendyng vp into heauen, & his returnyng fromhense vnto his father, cõcernyng his sittyng at the right hande of his father, of extendyng & spredyng the ghospel throughout all the nacions of the worlde, concernyng his glorious cummyng a litell before the ende of the worlde, cõcernyng the immortalitee of the holy, concernyng the euerlastyng paines and tormẽtes of the wicked. Nai, wete ye well, that death it was whiche opened the waye and entreaunce into the maiestee of all these thynges. Euen as ye haue seen hym dieng and buiried, so shall ye see hym returned to lyfe again, so shall ye see hym ascendyng vp into heauen. Ye shall receiue the spirite of God: ye shal see the celestial power of God shewe foorth it self in men of lowe degree, and of no lernyng ne knowelage worldely: ye shall see the lighte of the ghospell by meane of thesame persones in a litell tyme to spredde ouer all the worlde with his radiaunt beames. And thatsame Jesus, who hath here been sette at naught, spetted at, and had in derision, thesame Jesus shall all the worlde worshipp, as eguall with God the father, and an eguall partener with hym in his kyngdome. Finally all mankynde without exception, shall see hym in the maiestee of his father encoumpaced with coumpaignies of Aungels, iudgeyng the quicke and the dead. And it hath pleased hym that the cummyng of thatsame daye should bee vncertain to all creatures. In the meane season his wille was that his seruaũtes should care for nothyng but the kyngdome of the ghospell.

And al these premisses haue been forshewed by the prophetes: they haue been marked and appointed out by fygures of Moses lawe: they haue been, a great porcion of thẽ, alreadie perfourmed: neither ought there any man to doubte but that all thynges shall in their due tymes bee presently shewed.

These wordes of the Lorde Jesus mouthe, not only striekyng the eares of ỹ said twoo disciples, but also percyng & throughly synkyng into their hertes, did so possesse theim: that neither they felte the trauaill of the waie, nor tooke any markes of his face while he spake, nor yet remẽbred to thynke with theim selfes in their myndes, who is thissame that hath the holy scriptures, & al the doctrine and life of Jesus so prompt at his fyngers endes, and ỹ which doeth in suche wyse hold vs still, and moueth the verai bottome of our herte rootes with talke of suche efficacie and pithe. This man did we neuer se emong ỹ disciples, & yet doeth nothyng escape him, but he knoweth it. They did nomore but cast a kansie of loue vnto him halfe in a dreame, and had a great delite to learne Jesus of Jesus self. For neuer is he with better lucke or succesle learned, then whan himself vouchesalueth to teache himself vnto vs.

Their iourney beyng with this & other lyke cõmunicacion wel ouerpassed, they did nowe drawe nere to the litel towne called Emaus. Than Jesus because he would ỹ more enkiendle desirefulnesse, sẽbled & made coũtenaunce as though he woulde not make any tariaunce at Emaus, but made as though he had yet somwhat ferther wai to goe, for the others, as mẽ fallen in dispaire had forsaken Hierusalẽ and were in returnyng home into their owne countrey where thei wer borne, wheras suche persones as haue truely believed i Christ, haue here in this worlde no permanent citie, but doe by continual iourneyng make haste vnto that same other citie celestiall. But the said twoo disciples, because they could not bee plucked a waie frõ suche a holy talkyng coumpaignion on the waye, they praie hym, thei beseche hym for Goddes sake, they make all possible

possible instaunte requeste vnto hym, yea and in cõclusion bothe with desiring whiche would not haue any nay, & also with takyng & holdyng hym fast by cloke and vesture that he went in, wherasg he refused so to doe, they cõpelle him without choice or remedie to take lodgeyng with theim that night, now calling hym by the name maister, not that they knewe hym to bee Jesus: but because that by his meruaillous talke thei coniectured hym to bee no common waifaryng man. And this said they vnto him: Maister, thou hast hitherto shewed thy self a swete & frendely coumpaignion on the waie, now shewe thy self also a like geaste vnto vs. Why wouldest thou committe thyself to goyng of a ferther iourney? The euentyde now drayweth fast on, & the sunne drayweth well towardes settyng in the west. Of veray good cause dooe they hate the nighte, as many as loue Jesus: & yet ought not suche people to feare ỳ nighte of this worlde, as haue Jesus to their coumpaignion. And Jesus loueth to bee prayed to dooe the thyng, whiche he dooeth with glad will: partely too the entente he maie geue his giftes to persones ientilly deseruyng it, and worthie of it: and partely to teache vs a lesson, that a benefite or good turne is to bee putte in the lappe, and will he nill he, to bee dooen to the neighbour beeyng in necessitee. For some persones dooe in suche sorte offre a good turne to ỳ neighbour, as though they wer in feare, leste the partie, to whõ it is offreed, would not refuse it, and they geue it with suche a countenaunce, that they seme to geue it against their stomakes. Jesus herupon entreed the toune, and vouchesalued to vse their courteous entretenimente.

¶ And it came to passe, as he sate at meate with theim, he tooke breade, and blessed it, and brake, and gaue to theim. And their yes wer opened, & thei knewe him: & he vanished out of their sight. And thei saied betwene theim selfes: did not our herte burne within vs, while he talked with vs by the waie, & opened to vs the scriptures? And thei arose vp the same houre and returned again to Hierusalem, and found the eleuen gathered together, and theim that wer with theim, saiyng the Lorde is risen in dede, and hath appered to Simon. And thei told what thynges wer dooen in the waie, and how thei knewe him, in breakyng of breade. The texte.

The said twoo disciples beeyng glad menne of so great & noble a geaste, whan they had ministred vnto him all manier of thynges, whiche are woont to bee ministred to geastes ỳ are welcome to ones house: they also laied a table and made readie for supper, & as apperteined for men of their slendre hauour, they sette therõ for hym suche poore parte as they had. The fare was cõpetent & meane without any excesse: but aboue al thinges their countenaunces ỳ thei sette theron, wer good and frendly, & aunswerable to their moste syncere herte. And now that Jesus was sette at the table with theim, he tooke bread, he blissed it, and brake it, & than raught it forth to theim. And because thei knewe this guyse to bee as a thyng peculiarly vsed of Christe and no man els, that he would before meate geue thankes vnto the father, & thã afterward he would breake it with his owne handes, and so distribute it emõg his disciples: These two disciples (as it had been) sodainly awakened out of slepe, begoonne bothe at once to thynke in their myndes vpon Jesus. And immediately the impedimente that had hitherto been therof, beeyng now taken awaye, they knew by that marke ỳ it was verai Jesus in dede. And whyle a certain soodain kynde of beeyng amazed entred into their hertes: Jesus vanished awaie out of their sight. For after the tyme of his death forthward he did but a litel at once and after a sparyng facion shewe hymself in presence: either for that the infirmitee of mortall men was not hable to abyde the maiestee of his bodye beeyng returned to life again: orels because thei might by litell & litell enure theimselfes to lacke the sight of his bodye, whiche was veray shortely after to bee had awaye from theim to the ende they should now loue hym after the spirite. As he sate at meate he toke breade and blissed it, &c. And their yes wer opened, &c.

Ferthermore

Ferthermoze thei haue perfeict markes to know Jesus, but in ỹ house, whiche is the churche oz holy congregaciõ: they haue no sure markes of him, but whã himselfe reacheth forth vnto thẽ the breade of the worde euangelicall. For he it is ỹ openeth the yies wherwith Jesus is by sure markes & tokens knowẽ. On the waie had he broken & geuen thẽ that same bread after a mystical sorte, whan he opened the scriptures vnto thẽ. And the thyng ỹ he had there dooen after the spirite, he did afterward renewe by a corporal & bodyly token. And whan Jesus was in body gon, they did now better see him, thẽ at suche tyme whan he was in bodye present wt theim. Their yies were holden, because they

And thei said betwene thẽ selfes: did not our herte burne within vs. &c.

beleued not. Now whan he is absent they see him with the yies of their faith. After the departure of Jesus awaie from theim, they ceasse not to talke of Jesus betwen thẽselfes, saying: how happened, ỹ it was so late ere we knew Jesus? A certain kynde of slepe possessed our myndes: the blissyng of ỹ breade, the breakyng & the geuyng of it vnto vs, was ỹ first thyng ỹ did shake awaie thesame slepe: but had we not been as men half a slepe, we might of his verai talkyng wt vs euen aswell haue coniectured ỹ himself was Jesus, in that he did wt suche a long processe so meruaillously telle vs so many thynges of Jesus.

Whan he did in talkyng familiarly with vs on the waie, expoune vnto vs out of the scriptures the mysticall derke speakynges of the figures & prophecies: did not we fele a certain woondrefull feruentenesse of herte, suche as the talke of the Scribes & the Phariseis doeth not engendre the lykein the hertes of the hearers? But euen of suche like sort as this, are ỹ lorde Jesus wordes woont to bee vnto suche folkes as heare theim wt a simplicitie. His wordes oz sermons would prycke the conscience, it would moue the myndes with affections, it would rauishe, it would burne, it would enflame, and it woulde leaue certain sparcles & stynges oz prickes behindit in the hertes of ỹ audiẽce. And whan they had both the one to ỹ other confessed plainly ỹ they had bothe of lyke sorte been stricken in their hertes, & did not now any thyng doubt but ỹ he was verai Jes? selfe returned again to lyfe: they streight waie leaft Emaus although the daie did now growe fast awaie, & with great spede they gotte theim backe again to Hierusalem, to the entente ỹ they myght make the other disciples also partakers of so great a ioye, and that by mutuall conferring one with an other, the faith of al the coũpaignie might bee confirmed. For ỹ lorde hath a great desire to haue ỹ benefites of his free gift in suche wyse to be spred ferther & ferther abrode emong men: that through their mutuall dooyng of good one to an other, aswell charitie maie growe emong theim, as also good desertes maie encreace in theim, whiche God maie reward. They were slowe whan they leaft Hierusalem, because Jesus beeyng one that kept talke with theim, beguyled thẽ of felyng any wearinesse of the waie, & plucked out of their myndes, al desire of beyng in their hosterie. But ỹ gredinesse aswell of bearyng tydynges backe again of that ỹ had happened, as also of knowing again on ỹ other syde what had befallen to the others, made thẽ as light as though they had had wynges on their fete, whan they returned backe again to Hierusalẽ.

Whan they were come thither, they found the leuen Apostles: (for now we had Judas been abated frõ the noũbre of the twelue). And with these eleuen

And found ỹ eleuen gathered together.

there were many disciples mo present: who not tarying vntill these two had reported all their tale, leapyng of their owne motion for ioye made relacion to thesame, that after the vncertain hope, whiche the women had first of all creatures made vnto theim of the lordes arisyng again from death to life: there was present knowlage come that he was arisen in verai true dede. For (they saied) he had appeared vnto Simon Peter. The woordes of this Peter, because he was of a principall estimacion emong the Apostles, had more credite with the disciples, then the woordes of women afore. For it pleased the lorde

Jesus

Jesus to coumfourte this Petur first, & to confirme him wt his presence, who he knewe besydes the euil of vnbeleif whiche was in the rest also aswell as in him, to bee greued with the priuie knowlage in his conscience of forswearyng his master. The twoo disciples aforesaied beeyng glad men of these newes, dooe, sembleably on their parte also make relacion, howe whan thei wer on the waye goyng towardes Emaus, there came a certain man beyng of none a quaintaunce with theim, and ioyned himselfe together with theim in coumpaigny, in the lykenesse of a wayfaryng man, who by takyng an occasion had told and recited many thynges of Jesus: repeatyng out of the bookes of Moyses and of the Prophetes, whatsoeuer thyng had been foreshewed concernyng Jesus, and also recityng what had fortuned, and what was afterward to happen: & how they had no knowelage of hym by any token, till at last by the peculiar & speciall custome that he had euermore foretbled, to blisse, to breake, and to geue bread vnto theim.

And thei told what thinges had ben doen on the waie.

¶ As they thus spake, Jesus him selfe stood in the middes of theim, & saieth vnto thē: Peace bee vnto you. It is I, feare ye not. But they were abashed and afraied, & supposed þ they had seen a spirite. And he saied vnto thē: why are ye troubled, and why doe thoughtes arise in your hartes? Behold my handes and my fete, that it is euen I my selfe. Handle me and see: for a spirite hath no fleashe and bones, as ye see me haue. And whan he had thus spoken, he shewed thē his handes and his fete. And whyle they yet beleued not for ioye, and wooudered: He saied vnto theim: haue ye here any meate? And they offreed him a piece of a broiled fische, and of an honey combe. And he tooke it, and did eate before theim.

The texte.

Whyle they with suche holy talkes as these, dooe on bothe parties coumforte & glad thēselfes, some of theim belieuyng, and some yet still doubtyng: the Lorde Jesus sodainly entreed in, whan the doores were all shutte, & was not seen comyng thither, but soodainly was stādyng euen in the middes emōg thē. For in suche lyke sorte dooe the Angels soodainly appere visible, whan thē selfes will, & again soodainly vanishyng awai whan thē lyketh. And as good spirites whan they appere, are accustomed with frendely & amiable speakyng vnto men to take all feare out of theim, to the entente that the weakenesse of māes nature maie not bee any thyng dismaied or troubled: right so the Lorde because he shewed himselfe visible bothe soodainly comyng in, and also in the eauentyde beyng now wearied berai derke, he speaketh vnto theim with an amiable salutacion, saiyng: Peace be vnto you. It is I, feare ye not. Thyg speakyng although it ought of good cause to putte awaie all feare: yet neuerthelesse so great was the wrakenesse of some of the disciples, that hauyng their harte at their berai mouth for feare, they did not beleue that it was Jesus, but supposed theimselfes to see some spirite.

And he saied vnto theim: peace bee vnto you. &c.

They had seen hym not long afore dead and buiryed, they sawe hym not to had entreed at the dooze, but to had appered soodainly. Wherefore it could in no wyse synke in their hertes, that it was Jesus body that they sawe, but some spirite. For the common people reporte suche manier fables, how þ the ghostes of dead folkes dooe oftentymes appere to suche as they will, and to represent to mortall mennes iyes a certain lykenesse of berai naturall bodyes, and yet not to haue any materiall and berai bodye in dede.

Emong these was Thomas, who vnto the disciples reportyng that they had seen the Lord, had saied plainly that he would neuer belieue it, except by puttyng his fyngers into his syde, he had serched all the prientes and holes of the nailles and of the speare. Jesus therefore to shewe an vndoubtable trueth vnto theim all, that bothe he was aliue, and also beare aboute with hym a berai reall bodye in dede, and not any other bodye then the same whiche he had carryed tofore, saied vnto theim: Why dooe ye yet feare me, as the sight of a ghoste, seeyng that ye plainly beholde me with your iyes, and knowe

my

my fauour of old, and seeyng ỹ ye heare my voyce, beeyng acquainted and familiar vnto you, & yet neuertheless dooe thoughtes of vnbelief & mystrusting arise yet still in your hartes, euẽ suche lyke as are woont to come commonly in mennes myndes. Satisfie ye euery one of your senses: vieu & beholde you my handes & my fete, they haue manifest pzientes of ỹ nayles: touche & handle ye my syde, it hath the gashe of the speare: feele ye my bodye and come nerer me wt your iyes, & leaue ye suspectyng of any spirite. Foz a ghoste hath neither fleashe noz bones as ye see that I haue: That I entreed in hither the doozes beeing shutte, that whan my will is I am seen, and whan my will is I am inuisible: it is not any blyndyng of mennes iyes by any sleight, but the gifte of the bodye beeyng now made immoztall. And euen suche lyke shall your body also be after the resurreccion. Whan the lozde had by suche woozdes as these taken awaie the feare from theim, and had put theim in a cõfozte: he shewed foozth vnto theim his handes and his feete to bee vieued: he opened his side that thei might handle the manifest dientes of the woundes.

Spirite hath no fleashe, & bones, as ye see me haue.

Foz it was the lozdes pleasure to reserue the same, to the entente that by those euidẽt tokens he might thã emong his disciples perfectely auouche the trueth of his humain bodye, and also that he maye in tyme to come at the last daie of iudgement enbzaide to the Iewes their vnbelief accozdyng to the pzophecie, whiche saieth: They shall see in whom they haue perced & made holes. Nowe wheras some there wer yet still, whiche did not plainly beleue it to bee ỹ same bodye that they had seen dead, but were in case that a certain inebziacion (as ye would say) of dzounkenship oz gladnesse did so holde their myndes, ỹ they did neither perfectely beleue their owne iyes, noz their eares, noz their handes: (foz oft tymes we bee afeard to beleue ỹ thyng whiche we doe rather thẽ our liues, wishe to bee true, as men fearing leste we shoulde cast our selfes into some fooles paradise, oz falsefoye wherof to bee anon after depziued again:) Iesus vouchesaluyng with all tokens of euidence to bee a Physician to their vnbelief: because there shoulde no spiece of the lyke mystrustfulnesse remaine in vs, saied: Haue ye any thyng here that maie bee eaten. Foz none there is a moze vndoubted token oz pzouf of a man to bee aliue, then if the same take meate. And therefoze Iesus willed meate to bee geuen to the damisell, whan she was called again to life, and sembleably also vnto Lazarus: not that we shall fele any houngre after that we bee reised againe to immoztalitie: but because he woulde (as that pzesent tyme required) confirme and make euident vnto his disciples, the veritie of his humain bodye. There wer pzesent at that tyme in the same place a good noumbze of his disciples, and yet was there but veraie small pzouision of viandzie. Therefoze that that they had, they bzyng foozth, whiche was a mozsell of fishe that had been bzuiled, and a honey combe. Thã Iesus in ỹ sight of thẽ all eate parte of the thinges which wer set befoze hym.

He saied vnto them haue ye here any meate?

Math. ix. Mat. v. c Luke. viii, John, xi.

The texte. And he saied vnto theim: These are the woozdes whiche I spake vnto you while I was yet with you, that all must nedes bee fulfilled whiche were wzyten of me in the lawe of Moses, and in the pzophetes, & in the psalmes. Than opened he their wittes, ỹ they mygde vnderstande the scriptures, and saied vnto theim: Thus it is wzyten, and thus it behoued Christe to suffre, and to arise again from death the third daie, and that repentaunce and remission of synnes should bee preached in his name emong all nations, and must begynne at Hierusalẽ. And ye are witnesses of these thinges. And beholde, I will send the promise of my father vpon you. But tarye ye in that citie of Hierusalem vntill ye bee endowed with power from on high.

And whan he had nowe made all their senses perfectely to beleue that he was no sighte of any ghoste, but a verai and aliuyng man, euen the same, whõ they had tofoze seen bothe liuyng and also dying: he taketh recourse vnto the holy scriptures, wherunto ther ought credite to bee geuen, although the sẽses

of man

of man should neuer so muche crye against it. ye ought not (saieth he) to meruaill at the thynges whiche ye see to haue been dooen. The scripture cannot lye forasmuche as it hath been wryten by the inspiracion of the holy ghoste. Whatsoeuer thyng hath hitherto been dooen, the same had been forshewed & prefigurate afore in the bookes of Moses, in the prophetes, & in the psalmes. For euen I am verai he, whom the figures of Moses lawe did signifie: I am the man, of whom the holy prophetes promised so many thynges: and it is I, whose first springyng vp, whose progression or goyng forward, and whose consummacion, the mysticall psalmes dooe describe. And with no lesse trueth shall al the rest of thynges also bee perfourmed, which haue in these same scriptures been forshewed concernyng my returnyng into heauen, cõcernyng ỹ spirite of God to bee sent: who, after that this bodye of myne shall bee taken awaie from you, shall make you the more stedfast concernyng the ghospell to be spred throughout the wholle vniuersall worlde, and concernyng the last ende of this worlde. These are the thynges whiche I did so many tymes labour to beate into your heades, whã hauyng yet a mortall bodye subiect vnto death, I liued conuersaunt emong you, beeyng also mortall. At that tyme had not the premisses setled in your hertes: nowe can ye not any longer doubte whan ye see my saiynges to agree with the mysticall scriptures, and the cummyng to passe or sequele of thynges to agree with theim bothe. Hitherto (as the tyme hath required) I haue tẽdrely borne with the weakenesse of your fleashe, and I haue with grosse proufes laied the trueth of matiers before you. Fromhensforth growe ye forward to a spirituall vnderstandyng of the scriptures. There shal ye frõ hensforth see me, there shall ye heare me. And because ỹ mysticall bookes are not vnderstanded, excepte God open our mynde and reason, Iesus opened vnto theim, the iyes of their herte that thei might reade, beliene and vnderstãde that was wryten in the scripture. For no man dooeth vnderstãde scripture, but he that dooeth belieue it. In this order (saied Iesus:) it hath semed good vnto my father to restore mãkynde. And the thyng whiche he had decreed, hath been sette forth by his inspiracio in bookes of holy scripture. The selfe same thyng hath been forshewed by me before it was dooen: neither was it possible that it should any other wyse come to passe, because the determinacions of God are immutable, and the holy scriptures can as litell skille to lye, as the selfe spirite of God, by whose instincte thei haue been wryten. By death, and by ope shame of the crosse, the waie did lye vnto glorie: it was necessarie that I shoulde arise again to lyfe on the third date, to the ende ye might knowe yourselfes to haue a Lorde and an aduocate beeyng a liuelman, and one that fromhensforth shall dye nomore. And the same your aduocate beeyng admitted into heauen, shall fromthence send vnto you the spirite of God. Than must ye in the name of Iesus Christe preache repentaunce of the lyfe past, and the remission of al synnes without the keepyng of Moses lawe. The same remission of synnes shall bee geuen to all people through euangelicall feith onely. I haue suffred the peines in the behalfe of all creatures: least theim no more but belieue, and thei shall atteigne the state of innocencie. And these thynges must bee preached not onely to the Iewes, but also to all nacions of the worlde: but yet prouided alwaies, that ye begynne first with Hierusalem. In Iewerie was I borne, & there haue I wrought miracles: at Hierusalem haue I taught, and suffred death. Emõg this people shall ye fynde hertes by many meanes and waies now alreadie prepaired vnto feith. Vnto these people shal ye renewe the memorie of the thynges whiche ye haue seen and heard. My doctrine whiche I first receiued of my father, & than taught vnto you, ye shall poure out again into theim. The worlde will gainsaie and withstande your testimonie, lyke as it did vncessauntly crye out against me. But I (as I haue heretofore saied) will from my father send vnto

Than opened he their wittes that thei might vnderstãde the scriptures. &c.

And that repentaunce & remission of synnes should bee preached in his name. &c.

And behold I will send ỹ promisse of my father vpon you.

vnto you the spirite, whiche he long agon promised by the prophetes, that he
Joel. ii. g would sende, whan he spake by the mouth of Joel. And it shall bee: I shall
Psal. cxli. d herafter poure out my spirite vpon all fleasche: and your soonnes & your daughters shall prophecie: whiche spirite holy Dauid also did wishe for, whā he said: Sende thou foorth thy spirite, and thei shall bee created: and thou shalt renewe the face of the yearth. That same spirite shall make you strong and inuincible
But tarye ye i that citie of Hierusalem vntill. &c. against all terrours to bee shewed of this worlde. The same spirite shall moreouer geue you eloquence whiche no creature shall bee hable to gainsaie: he shall also geue you power to worke miracles, in sorte that your testimonie concernyng me shall bee a thyng of cōdigne pith and efficacie. Ye in the meane tyme vntill than, bee ye in perfeicte quiete and rest within your selfes, and beeyng cōgregated together in one coumpaignie, remaine ye in this citie of Hierusalem: begynnyng there the cōcorde and vnitie of the churche that shall spryng vp: and exhorte ye one an other with holy communicacions, deuoutly praiyng, and geuyng thankes vnto God, vntill that same spirite come from aboue, who shall enstructe and arme you with power and strength celestiall.

The texte. ¶ And he led theim out into Bethanie, and lift vp his handes, and blissed theim. And it came to passe, as he blissed theim, he departed from theim, and was caryed vp into heauen. And thei worshipped hym, and returned to Hierusalē with great ioye, and wer cōtinually in the temple praisyng and laudyng God.

And lift vp his handes and blissed theim. Herupon after that Jesus had by soondrie euident prouffes cōfirmed ꝑ veritie of his resurreccion: he led his disciples into Bethanie, and beeyng euē now readie to departe from hence into heauen, he lift vp his hādes and blissed theim, representyng euen in this verai pointe also the exaumple of the patriarkes and of Moses. And in the same instaunt whyle he wisheth well vnto his disciples, he was lifted vp from the yearth, and in sighte of theim al was caryed vp into heauē. Than the disciples fallyng prostrate on the groūde worshipped ꝑ Lord, lookyng after hym with their iyes as long as thei might. But muche more did thei looke after hym with their hertes, after that his bodye was taken awaie from their iyes. The premisses thus executed and dooen, thei returned to Hierusalem, accordyng as the Lorde had enioyned theim, and returne thei did with great ioye. For nowe had feith shaken of from theim, all sorowe and heauinesse: and assured hope of the promisses did geue theim cherefulnesse. In the meane season thei wer muche and often in the Temple, as men euen thā alreadie offreyng euangelicall sacrifices, praisyng and magnifiyng the bounteous goodnesse of God towardes mākynde, and rendreyng thankes vnto hym, for that he had decreed freely to geue suche high benefites vnto mortall men, through his soonne.

And wer continually in the tēple, praisyng & laudyng God.

FINIS.

To the moste vertuous Ladie and

moste gracious Quene Katerine dowagier late wife to the most noble kyng Henry the eight of moste famous memorie deceassed, Nicolas Udall your highnesse moste humble seruaunt wisheth health, and all prosperitee in Christ.

When I consider most gracious Quene Katerine Dowagier the greate noumbre of noble weomen in this our time and countrey of Englande, not onely geuen to the studie of humain sciences and of straunge tongues, but also so throughly expert in holy scriptures, that they are hable to compare wyth the beste wryters alwel in endictyng and pennyng of godlye and fruictefull traictises to the enstruccion and edifiynge of wholle realmes in the knowleage of god, as also in translating good bokes out of Latine or Greke into Englyshe for the vse and commodyte of suche as are rude and ignorannt of the sayd toungues, I cannot but thynke and esteme the famous learned Antiquitee so ferre behynd these tymes, that there cannot iustelye bee made any comparison betwene theim. Cornelia a noble matrone of Rome through long conuersacion and continuaunce with her learned housebande, was in processe of tyme so wel learned & so eloquent that hirselfe was the chiefe & principall instructrice and bringer vp of hir two sonnes Caius Gracchus, and Tyberius Gracchus in all their learnyng, and made theisame at length so fyne, that they yet to this daye remayne registred in the noumbre of the absolute and perfect Oratours of olde tyme. We reade of one Amesia in Rome a woman so well spoken & so fine of toungue, that beyng on a time indicted and arrained of a grieuous offense, she so wittily, so pithyly, and with suche grace made aunswer for hirselfe: that al the wholle benche & Courte than present iudged hir for ỹ mere respecte of hir eloquence and witte in that presente peril, and ieoperdie there shewed, worthy by their wholle consentes & sentences to be quit and discharged of the law for that crime. Hortensia the daughter of Quintus Hortensius, & brought vp continually frō hir cradle and tendre infancye in the house and compaignie of suche a noble Oratour, came at length so nere to the perfect eloquēce of hir father that she was hable in publique hearing to make oracions, and the same of so pithie a sorte, that where the noble weomen of Rome were on a tyme sore taxed to departe with their golde & iewels towarde certaine necessarie charges of that cōmen weale: Hortensia came before the cōmissioners to speake in the behalfe of the matrones, & with hir exquisite talke obteined a mitigacion almoste of the wholle taxe whiche the sessours had afore agreed vpon, and appoincted vnto the weomen to contrybute.

These exaumples of eloquence in weomen, lyke as they are but verai fewe in noumbre, so are they thynges of no suche high excellencie to be marualled at. For what great matier of woondre is it that emong so many thousandes three or fower should be founde hable to speake before a iudge in open audience: or what straūge case is it to be reputed, if sum one or two weomē haue ben found wittie or learned in the Latine toungue beeyng their owne natiue language whiche euery carter and handicraftes man than spake, though not all thing so finely as the learned men and Oratours dyd? what high matier of prayse and commendacion is it, if a fewe weomen beyng either wiues or daughters to excellent fine Latine men, could in coūtinuaunce of a great maignie yeres speake Latine well? Yet are these weomen specially chronicled in hystories as notable, yea and syngulare exaumples worthye perpetuall fame and memorye

for their witte, learnyng, and eloquence. After these heathens, Hierome in hys Epistles writeth speciall hygh prayses and commendacions of Eustochium the mother, Paula the daughter, and Blesilla the daughters daughter: of whyche euerye one were passyng well sene not onely in holy scriptures, but also in Latyne, Greke and Hebrewe: whyche toungues they learned exactely in a verye shorte tyme, and excelled in the same. The lyke testimonie he geueth of Marcella a verye noble woman in Rome, whome he reporteth to had in hys tyme so well profited in the knowleage of holy scriptures, that after hys departure from Rome, yf there were anye doubtefull question or anye puincte of dyfficultee concernynge scripture: all folkes woulde resorte to hir as to a iudge hable and also sufficyent to decise any matier of controuersie or ambiguitee that happened emonge theym. But thys knowelage extended no ferther then to their priuate edifiyng of theit own selfes wyth a very fewe others, and thesame in suche places where Latine was their mother toungue and their natiue language. But nowe in this gracious and blyssefull tyme of knowelage, in whiche it hathe pleased almyghtye God to reuele and shewe abrode the lyght of his moste holy ghospell: what a noumbre is there of noble weomen (especially here in this realme of Englande,) yea and howe manye in the yeres of tender virginitee, not onely aswell seen and as familiarlye traded in the Latine and Greke tongues, as in their owne mother language: but also bothe in all kyndes of prophane litterature, and lyberall artes exactely studyed and exercised, and in the holy scriptures and Theologie so ripe, that they are able aptely, cunnyngly, and with muche grace eyther to endicte or translate into the vulgare toungue for the publique instruccion and edifiyng of the vnlerned multitude. Neyther is it nowe any straunge thing to heare ientleweomen in stede of mooste vayne communicacion aboute the mone shynyng in the water, to vse graue and substauncyall talke in Greeke or Latine wyth theyr housebandes of godly matiers. It is nowe no newes in Englande to see younge dampsels in nobles houses and in the Courtes of prynces in stede of cardes and other instrumentes of idle trifleyng to haue contynuallye in theyr handes eyther Psames, Omelies, and other deuoute medytacyons, or els Paules epistles, or sum booke of holy Scripture matiers, and as familyarly bothe to reade or reason thereof in Greke, Latyne, Frenche, or Italian, as in Englishe. It is nowe a common thynge to see younge virgins so nourzled and trayned in the studie of lettres, that they wyllyngly set all other vayne pastimes at naught for learnynges sake. It is now no newes at al to see Quenes and Ladies of moste high estate and progenie, in stede of Courtely daliaunce, embrace vertuous exercises of readyng and wrytynge, and wyth most earneste studie both erelye and late to applye theymselues to the acquiryng of knowelage aswel in al other liberall artes and dysciplynes, as also moost specially of God and hys moost holy worde, wherunto all christen folkes, (of what estate or degree so euer they be,) ought to the vttermost of theyr possible powers moost principally & most earnestli thē selfes to geue & dedicat. But what a great cause of publyque reioycing (o lorde) maye it be, ỹ in this time of Christes haruest, euery good bodi most busily appliyng ỹ worke of his vocacion towardes the inning ỹ lordes corne, sum by enstructing the youthsum by teaching scholes, sum by preaching to their simple flockes, sum by godly inducing of their families, sum by writing good & godly traictises for ỹ edifiyng of such as are willing to reade, & sum by translating good bokes out of straung toungues into our vulgate language for ỹ helpe of the vnlearned: ỹ most noble weome of blonde and estate roial, are no lesse diligēt trauaillours thē the best, (in any of ỹ aboue named offices mete for their sexe,) ne take any manier shorne or disdeigne in ỹ labour of drawing this haruest home, to be tuigned as yokefelowes wyth inferiour persons of most low degre & condicion. How happie art ỹ o England for

whose

whose behouk and edifiyng in Chriſte, Quenes and Princeſſes ſpare not ne ceaſſe with all earneſt endeuour and ſedulitee to ſpende theyr tyme, their wittes, theyr ſubſtaunce, and alſo their boodyes: And in thys behalfe lyke as to youre hyghneſſe mooſte noble Quene Katerine Dowagier, alſwell for compoſyng and ſettyng foorthe many godly pſalmes and dyuerſe other contemplatyue meditacyons, as alſo for cauſynge theſe paraphraſes of the mooſte famous clerke and moſte godly wryter Eraſmus of Roterodam to bee tranſlated into oure vulgare language, Englande can neuer bee able to render thankes ſuffycyente: ſo maye it neuer be able (as hir deſertes require) enough to prayſe and magnifye the mooſte noble, the mooſte vertuous, the moſte wittye, and the mooſte ſtudyous Ladye Maries Grace daughter of the late mooſte puiſſaunte and mooſte victorious kyng Henry the eyghte of mooſte famous memorie, and mooſte derely beloued ſyſter to the kynge oure ſoueraygne lorde that nowe is, it maye neuer bee hable (I ſay) enoughe to prayſe and magnifie hir Grace for takynge ſuche greate ſtudie, peine and trauayll in tranſlatyng this paraphraſe of the ſayed Eraſmus vpon the ghoſpel of Johan at youre hyghneſſe ſpeciall contemplacion, as a noumbre of right wel learned men woulde bothe haue made courteſie at, and alſo woulde haue brought to wurſe frame in the dooynge. O howe greatly maye we all glorye in ſuche a pierleſſe floure of virginitee as hir Grace is: who in the myddes of Courtely delices, and emiddes the enticementes of worldly vanitees, hathe by hir owne choice and electcion ſo vertuouſly, and ſo fruictefully paſſed hir tendre youthe, that to the publique comforte and gladfull reioycyng whyche at hir byrth ſhe brought to all Englande: ſhe doeth nowe alſo conferre vnto the ſame that vneſtimable benefite of ferthering bothe vs and our poſteritee in the knowleage of Goddes worde, and to the more clere vnderſtanding of Chriſtes goſpell. O royall exercyſe in dede of virginly educacion. O vneſtimable and precious fruicte of maydenly ſtudies. O noble ſucceſſe of pryncely ſpendyng the tyme, eſpecially in a woman. O zele of prouokyng Gods glorye woorthye immortalitee of fame and renoume. For what coulde be a more manifeſt argumente of myndyng the publique benefite of hir countrey, what coulde bee a more euident proof of hir wylle and deſyre to dooe good to all hir fathers mooſte derebeloued ſubiectes, what could bee a more playne declaracion of hir mooſte conſtaunt purpoſe to promote Goddes woorde, and the free grace of his ghoſpel: then ſo effectually to proſecute the weorke of tranſlatyng whyche ſhe had begoonne, that whan ſhe hadde wyth ouer peynfull ſtudye and labour of wrytyng caſt hir weake bodye in a grieuous and long ſickeneſſe, yet to the intente the dylygente Engliſhe people ſhoulde not bee defrauded of the benefyte entended and ment vnto theym: ſhe commytted the ſame weorke to Mayſter Fraunciſce Malet doctour in the facultee of diuinitee wyth all celeritee and expedicyon to bee fyniſhed and made complete. That in caſe the kynges maieſtees mooſte royall commaundemente by hys mooſte godly iniunccions expreſſed, declared and publiſhed, (that the ſayed paraphraſes ſhoulde within certayne monethes bee ſette foorthe to the Curates and people of thys Royalme of Englande) hadde not ſo preuented hir grace, but that ſhe myghte eftſones haue put hir fyle to the poolyſhynge thereof: where it is nowe alreadie verye abſolute and perfeycte, it woulde than emonge the rude and homely dooynges of me and ſuche as I am, none otherwyſe haue glyttereed, then clothe of golde enpowdred emong patches of canueſſe, or Perles and Diamoundes emong peobleſtones. But in the meane tyme, to what learned man maye not the ſedulitee of ſuche a noble pryncelſe bee a ſpurre and prouocacyon to employe the talente of hys learnynge and knowelage to the publique vſe and commoditee of his countrey? To whom maye not thys mooſt notable exaumple of ſo vertuous a Ladye bee an occaſyon to ſhake of all

sluggish eneſſe, and to yeld vnto the common weale of England ſum condigne fruicte of his ſtudie and learnyng: To what idle loitreer maye not this mooſt excellent acte of a kynges daughter and the ſame a kynges ſiſtur bee a ſhame, and repꝛoche of negligence: To what perſones (bee they neuer ſo ignoꝛaunt oꝛ vnlearned) maie not this moſt earneſt ʒele of a pꝛinceſſe of ſuche highe eſtate, bee an effectuall pꝛouocacion and encourageyng to haue good mynde and will to reade, heare, and enbꝛace this deuout and catholike paraphꝛaſe ſo plainly and ſenſibly tꝛãſlated, and ſo gracioufly by hir offreed, and (as ye would ſaie) put in all folkes handes to bee made familiar vnto them: Beſeching therfoꝛe almightie God that it maye in the heartes of all good Engliſhe people take no leſſe place, ne weoꝛke any other effect of godly knowleage and innocent liuing, then your highneſſe in pꝛocuring theſe tranſlactions, & the ſaid Ladie Maries grace on hir partie alſo haue ment it: I ſhall ſembleably be a continual peticioner to his deuine Maieſtee, long yeres to pꝛeſerue both your eſtates: you, to the pꝛocuringe of many ſuch good tꝛãſlactions foꝛ ẏ edifiynge of ſimple people in Chꝛiſtes diſipline & hir to ẏ doing of many like actes foꝛ the publique vtilitee of vs al, wherby ye maye both of you atteigne in this woꝛlde condigne fame and renoume with perpetuall memoꝛie emong men, and after this lyfe a croune of immoꝛtall gloꝛye ano bliſſe in heauen eternally there to reigne with Chꝛiſte and his holy Aungelles.

Amen.

To the moste renoumed prince

Ferdinando Arche duke of Austriege and bro-
ther to Charles the fift, the Emperour of the Ro-
maines, Erasmus of Roterodam
wisheth health.

THe last yere, moste gracious prince Ferdinando, I tooke on hande to write a paraphrase vpon the gospel of sainct Mathewe, more at the vrgent request of the moste reuerende Lorde Mathew, Cardinall of Hedune, then of myne owne mynde, partely because the great excellencie of the woorke by a certaine reuerent feare withdrewe my minde from medling therwithall, partely also forasmuch as there was besides this, many and sundry difficulties, the whiche might abashe my weakenes (whiche did acknowleage his owne inhabilite) from medling with a treatise so farre aboue my power, so that me thought I was vtterly dispatched of all suche kinde of writing: yet all this not withstandyng I am compelled (I cannot tell how) after the same sorte to declare the gospell of sainct John, partely by the successe of my former bolde enterprise partely by the auctoritie of certain noble personages, whose desire if I should not satisfie, I might be thought very vnkinde, and wicked also if I should disobey their commaundementes: yet was it not vnknowen vnto me how muche more full of godlye maiestie this present gospell was, the whiche for the most parte doeth trauayle in the declaracion of suche secrete misteries, as vnto the nature of God doeth appertaine, and the wonderfull copulacion of the sayed nature vnto ours by his incarnacion. For what is he that canne by very imaginacio, comprise how that God the father, beyng without beginnyng, doeth continually beget God the sonne, into whom the begetter doeth so wholy powre out him self, that yet thereby he is nothing diminished, of whom also the sayed sonne is after suche wyse borne, that yet thereby he is nothyng secluded: againe how that from them bothe, the holy ghoste doeth so procede, that there continueth a perfit copulacion of one nature emongst them, without any confusion of the distincte proprietie in persons. Who can by wit atteyne to knowe by what coniunccion the omnipotente and vnspeakeable nature by incarnacion, did couple mannes nature vnto hys: so that the selfsame whiche euermore had ben very God of ỹ liuing God begotten, was also very man borne of the virgin Mari? In the declaracion of such matters, in ỹ whiche oftentymes the bare transposyng of one woorde is an haynous offence, what lybertie can a paraphrase haue? Aboue all this I did perceyue that I muste go, if I did prosecute my purpose, ouer places incumbred with manye and sundry difficulties: hedged and diched, parted and diuided with fluddes, and gulfes, ouer the whiche it should not be possible to passe by reason of thickets, and standing moates. For there is none of all the gospell that hath eyther mo, or more harde questions to be solued, eyther in whom more vehemēt studie hath been bestowed of the old and excellent auctours, finally in whose exposicion the interpretors do more varry and discent, the whiche verily I do not thinke mete to be imputed to their dulnesse or lacke of learning, but either to the obscuritie of the style, or elles to ỹ diffusenes of thinges conteyned therin. There wer besides these, other peculier difficulties in the sayed matter, because that all the woordes whiche the Euangelist doeth attribute vnto Christ, are intricate with enigmaticall questions, the whiche if a man should expresse in wyse of a paraphrase, suche thinges will not agree with their answer, ỹ did

not perceyue to what purpose Christe dyd speake so. For manye thynges be spoken of Christe, after suche a sorte, that he knewe well that they neither could, neyther would he that they should be perceyued vntil the conclusion of ỹ thynge dyd declare hys sayinge: Furthermore in asmuche as it is the office of a paraphrase to expresse that thing that is brefely spoken, and in few wordes couched, with more copy & plenty of wordes, I could not observe the due measure of tyme. For where as it is reade that our lorde did kepe his maundy vpon the night tyme with his disciples, & at the sayed tyme to haue washed theyr feete, yet after the same maundy he had so long cõmunicatiõ with his disciples, that it maye be thought a wonder that he had a time to speake so many woordes, namely seyng that the woordes of the other Euangelistes do declare that many other thinges also wer both saied and done by him the same night: wherfore dewe measure in time could not be obserued of me, which should declare at large al the sayd thinges with more copy & plenty of woordes. Finally this Euangelist hath a certaine peculiar kind of stile of his own. For he doth knit his stile as though it wer ring & ring ioyned & linked togither, sumtime vỹ contrary mebres, sumtime vỹ like, sumtime with one self thing sundry tymes repeted, so that a paraphrase is not able to expresse suche pleasaũt elegance of his stile: I meane suche places as this: *In principio erat uerbum, & uerbum erat apud deum, & deus erat uerbum.* In the begynnyng was the woorde, & the woorde was with God: & God was the word. In these .iii. places worde after worde, & God after God, is pleasantlie repeted. And by & by repeting againe ỹ beginning, he concludeth ỹ sentẽce, *Hoc erat in principio apud Deum.* The same was in ỹ beginnyng with God: & again: *Omnia per ipsum facta sunt, & sine ipso factum est nihil.* All thynges wer made by the same, & without the same was nothing made ỹ was made. *Quod factum est in ipso uita erat, & uita erat lux hominum, & lux in tenebris lucet, & tenebre eam non comprehenderunt.* In him was ỹ life, & the life was ỹ light of men, & the light shineth in derkenes, & the darkenes did not cõprehend it. In these it doeth appeare how that euery membre of the sentence doeth alwaye repete the former, so that the ende of the former beginneth the latter: & suche a lyke thyng may be perceiued here, as the Greke Eccho is wont to represent: but as touching these thinges, sumthing haue I spoken in the argumentes of the Euangelistes gospelles and Epistles. This peculiar grace and elegancie of speche, I perceiued well could haue no place in my paraphrase. Therfore although I did perceiue these & many other like difficulties, yet I toke vpon me this busy piece of worke, seyng that so many & noble men did by their exhortacion, encourage me thereto, & by auctoritie enforce me: specially because the good successe of my former dewtie and obedience, rather than any presumpcion dyd bolden me to the same. For I had not onely good successe forasmuche as the gentill reader for my trauayle and paynes doeth thanke me, but also forasmuche as Charles (of all Emperours that for this eight hundreth yeres hath reigned in this worlde, both of moste puissance, if we beholde his large dominion, and also the most vertuous, if we consider besides his other very imperiall qualities, his feruent affeccion and zeale towardes religion and godlines) hath this my paynes (for vnto him I did dedicate it) not only by countenaunce and woordes, but also by letters both ful honorably and louingly written, certified me that it was most thankfully accepted of his grace, wherupon me thought it conuenient that seing Mathew was to the Emperour Charles dedicate and presented: John should be vnto Ferdinando, the other and secound Charles, dedicate. And plainly good hope doeth greatly comfort my minde, promysing me that it shal cum to passe, that like as my former labour by Charles good fauor did well procede, and had good successe, so shall thys my present endeuour by the gracious fauour of Ferdinando, procede and haue lucky successe,

reste. These be two names in our tyme moste fortunate, a couple of brethren in these daies most lucky. Nether is it to be doubted think I, but ỹ the fauour of God will prosperously set forth the godly purpose of suche so godly disposed princes. For a man maye (as I think) haue a good opinion in theim, in whom beeyng yet of tender age the excellēt fruit of vertu doeth satisfy ỹ great expectacion, the whiche (if I might so calle it) the blading tendre age did put vs in comfort of. For in your very childage, there apered in you a certaine straunge and meruelous towardnes of suche prudēcie, moderaciō, meakenes, integritie, deuocion and godlines, that euery man did hope that your grace woulde be a wonderfull excellent prince, in euery condicion perfite and absolute. And now as touching the publike hope, that al the whole world hath conceyued of you, like as hitherto you haue not frustrated it, so haue you brought to passe that nowe when you be cum to the age of more discrecion, it doeth appere that you wil not only content and fulfyll the saide hope and expectacion, but also the desire of all men to the vttermoste. My litle treatise of a Christian Prince, suche as it was, for many dayes agoe when ye were a yong man, you caused all studyous persons to lyke, in asmuche as ye dyd voucheſake to reade it. And this present worke dedicate vnto your graces name, you shall likewyse cause to be liked, seing that of all yong men in our tyme you be the floure, and for manyfold consideracions vnto all the world moste derely beloued, neyther shal ye so do eyther to aduaunce your glory and renoume, eyther to procure me any benefit or commoditie, for neyther your noble estate, neyther suche a sober and moderate nature doeth couet or looke for the praise or commendacion of man, neyther my mynde or fantasie doeth seeke any thyng els, then the fauour of Christe, but that those for whose furtheraunce these paines wer taken (and for all men in generall is my payne bestowed) more plentifully might haue commoditie thereby. For suche as of their owne nature be commendable, haue then especial profit and singuler commoditie, when they ouercum all malice, and be thoughte worthie the fauour and commendacion of all men. To this present purpose maye your grace muche helpe, if you declare this my present worke compiled by my payne and studie, for to haue bene not reiected of your graces maiestie. For it is not to be feared I trust, lest your graces wisdome geue credence vnto theim, the whiche peraduenture will saye when they shall vnderstande a paraphrase vpon the gospell to be dedicate vnto prince Ferdinando, what shoulde a laye prince and a yong man do with the gospel? And wil make cauillacion & saye that I geue frogges wine, as the Greke prouerbe speaketh. As though it wer to be thought that only suche do present princes ẅ mete giftes, ỹ whiche bring vnto them bokes written in barbarous tōgue, conteining matters of huntyng, keping of dogges, and horses, of ingines for warre, yea & makeforfune of diſing & carding. Verily I am in a contrary opiniō: for I deame that where the euangelical and heauenly philosophie, is thoughte to be to all, of the hyghest, lowest, and myddel estate, wonderful profitable, yet it is to none more necessarie, then to the supreme heades and powers of the worlde. For the more weight, charge, and burden, that they sustayne, the more daungerous the storme is that appertayneth vnto them for to caulme and asswage, the more manyfolde occasyons they haue whereby good wyttes well inclined by nature, and well instructed by educacyon, maye be marred and corrupted, so muche the more it is semyng that they shoulde bee instructed and armed more diligently then the reste, with the moste godly and infallible preceptes of holye doctrine: for suche cannot offende without the great dammage of thole world. It is the peculiar office of the prelates to nourisshe the people wyth plentyfull and abundant foode of the euangelycall doctrine. For the whiche cause they be called pastours and herdes in scripture. I graunte all these to be true. Yet

the poet Homer of the most cõmendable chriſtian aucthors is commended, and not vnwurthily, because he calleth a king a herd ouer his people: howe muche more then is it mete that this name and title agre with euery chriſtian prince? A prince doeth not preache and teache the gospell, but he doeth obserue, practise, and fulfil it, & yet doeth he after a sort teache it, whosoeuer doeth kepe and obserue it. But how can he fulfil it if he knowe it not? how shall he knowe it, except by diligent and frequent reading he peruse it, except with a great studie he profoundly print it in his memorie? whom behoueth more stedfastlye to beleue that the celestiall kyng is gouernour of this worlde vnto whom nothing is vnknowen, whose yes no man can deceyue, whose power no mã can reliste, who shal iudge euery man accoording to his merites, then the supreme powers, whiche by reason of their power doe dreade no man, and can if they list easily deceyue whom they list: whiche if they trespasse any thyng, be not cited to appere at any mortall mans consistory, but be commended also oftymes for their mislyuinges? In whose myndes ought it to be more depely grauen that after this present life (whereof the kynges themselues haue no assurance, no not asmuche as of an houre, and whiche no man can enioye long) there is to cum a nother life, that neuer shall haue ende: in the whiche indifferently without respect of estate, or dignitie, (sauing that the strayter iudgement shal be to them, stratter accompt shal they make, the whiche in this world hath surmounted other in roume, office, and auctoritie,) euery man shal by the sentence of the most righteous and iust iudge (whose iudgemẽt no man shall escape) reape ỹ croppe of that, whiche he hath sowen in this presẽt life, neither shal any scape but that eyther for his good deades he shall receyue the croune of eternall glorye and blisse, or els for his offences be committed to euerlasting fier: in whose myndes (I say) is it more necessarie this thing to be deapely infixed then theirs, whom all kynd of prosperitie and flattery of man, doeth prouoke both to set their affiance in thinges present, and to forget what is hereafter to cum? In whose memories is it requisite more depelye to be printed, that Christ hath plainly threatened vs in these woordes, (wo be to the riche, and the high powers of this world, whiche hath their comfort in this worlde) than in theyrs whiche haue plentie, and store of al suche thinges, wherby mans minde is corrupt & degenerate? In whose eares is it more cõueniẽt diligently to be beate that euery man ought warely to bestowe his talent whiche the lord hath committed vnto him, in the waye of vsurie, for the lordes aduaũtage, and wil cal euery man to make accompte therof, then theirs whiche by reason of their power committed vnto them by God, may at their pleasure, eyther profit most, or displeasure most in this world? Who ought more assuredly to beleue that al men be they neuer so puissant and in high auctoritie, can of them selues do nothing, and that all thinges that be good & commendable, doe cum of God, of whom al thinges ought to be desired, that maye by chriſtian peticion lawfully be desired, and that vnto him the whole glorye & prayse of all that we prosperously do in our affaires, ought only to be attributed and ascribed, then they whom the world doeth commende and magnifye by reason they haue suche thinges as Christ taught shoulde be despised? whom bicause of certaine vaine and fantastical apparent shadowes of thinges that seeme commendable, ỹ base sorte doeth in manner regard and wurship as goddes? who ought more thoroughli be pswaded ỹ sternnes is hated of God, that iniurie ought not to be reuenged by iniury, that nothing is more commendable then peace, nothing more acceptable to God then meakenes and clemencie, then such whom so muche busynes dayly doeth prouoke to vnquietnes, to warre, & reuengeing of displeasures? In whose mind ought it more depely be printed, that neyther for desire of life, neither feare of death, it is lawful to swarue from honestly, that in this present life no man ought to loke for to be

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rewarded for his merites and desertes, seing that in the nexte world no man shal be defrauded of his dewe rewarde, then in the mindes of princes, whom so many prouocacions, so muche troublesum busines, so many occasions doeth ofte and many times intise & allure to dishonesty: Verely suche a minde vpon whiche the general felicitie or miserie of the whole world doeth depende, ought with weightie & profoud persuasions of philosophy be armed, whereby it may vprightly & nothing shrinking, perseuer against all the policies and engines of this world: but suche doctrine whiche doeth so peyse the minde that it be not tossed by the waues and surges of fortune, and worldly busynes, no otherwise then the balans doeth staye the shippes in time of tempest, can neither more conueniently, neither of more certaine veritie, neyther yet of more efficacie and power be collected out of any other woorke, then the gospell of God. If the prophane princes, forasmuche as they must commonly trauaile in worldly affaires, and mayntenaunce of publique transquillite and rest, can not alwaies obserue suche thinges as they perceyue, and iudge to be most conuenient to be kept and obserued, yet at the least if the euangelicall doctrine be profoundly rooted in them, they shall be able to do this, that forasmuche as lieth in them to do, they shall alwaye endeuour themselfes to approche nigh vnto the perfourmaunce of Christes preceptes, and litle or nothing swarue from their marke. This thing as we desire that it maye appere in all suche as be gouernours of this world, so most gracious Prince Ferdinando, we greatly hope to se it in you, as whom we haue knowen from your childeage hitherto, to haue been maruelously geuen to the reading of the gospell: for you wer not wont, while the priest is at seruice, to spende your tyme eyther in superstitious kinde of praiers, eyther vnfrutefull iangling as the most part of nobilite doeth, but to open the testament, and reuerently to see what thepistell and gospell of that daye doeth instructe and exhorte you to do. Neyther do we doubte but that this example of your childage, you haue muche encreased by encrease of age. Neyther do we mistrust but that in tyme to cum in euery place, many other wil folowe this your exaumple. For like as an infeccion of vice taken at the example of man of estate, doeth spedely crepe vnto many: euen so the example of vertu, if it haue his beginning of renoumed persons, wil soone be wel lyked of all men. In what estimacion the woord of God was had in old tyme, may euidently appere by those rites and ceremonies as yet be vsed in the church, left vnto vs of old antiquite. The boke is adorned truly with gold, iuery, & precious stones, reserued & laied vp deuoutly emõgst ỹ iewels. It is not brought forth ne caried in without great reuerence. The gospeller desireth licence of him that doeth execute, that he may reade and pronounce it. After that, there is caused an holy perfume by censing of frãkincense, of stacten, the dropping of mirrha, of mirrha it selfe, and of the powder of the herbe galbanũ. The forehead and brest hath the signe of the crosse made vpon them, glory is geuen to the lorde downe to the ground, euery man ariseth and standeth bolte vpright, the heades be bare, the eares attentike, the yes full of reuerence. At the name of Jesus as oft as it is mencioned, the knees be bowed downe to the ground, after all this with great reuerence he holdeth the boke before his brest, and carrieth it about, euery man doeth kisse it, and at the last it is reuerently laied vp emõgest the reliques. What other thing doeth these ceremonies meane, or put vs in remembrance of, thanỹ nothing ought of christian men be more regarded, more derely beloued, more reuerently handled then that celestiall doctrine, whiche Christ hath preached vnto all persons: the whiche for so many hundreth yeres ago, the consent of the whole world hath allowed, the whiche against this world, and the prince therof, maketh vs to preuaile: but like as wurthely the vain and misordred deuocion of the Jewes is reproued, whiche

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Iewes dooe greate reuerence vnto the booke of their lawe the olde testament, in layeng pure and cleane clothes vnder it, kneling downe to it, and worshipping it, not once touchyng it, but with cleane and vndefiled handes, (where as suche thinges as their lawe doeth chiefly teache them, they wickedly contemne and despyse) so it is to be perceyued of vs, that we be not as vndeuoute in keping and fulfilling the gospell, as we be superstitious and scrupulous obseruers of the rites and ceremonyes. For what doeth it auayle to haue the booke adourned with Iuorye, siluer, golde, and silke, if our lyuing be polluted and infected with suche vice as the ghospell doeth so straytely forbid: if our soule be decked with no vertue accordynge to the ghospell: what can the booke auaile vs bozne before our hert, if the doctrine of it be not in our herte and mynde: what seruice doeth the perfume and odour caused by censyng, if that his doctrine be contemned, if our lyuyng haue a dayly pestilent sauer: what the better be we to bowe downe our necke to the booke, if our lustes obstinately and with stife neckes repine at his preceptes: what doeth it profit and auayle vs to ryse vp, and to stand bare headed, if all our hole life be suche that it declare openly that we despise the doctrine of the ghospell: howe dare ye be so bolde as to kisse the boke that the ghospell is in, the whiche beeyng subiect to lecherye, to auarice, to ambicion, to sensualitie, and yze do defile and dishonest the admonicions of the ghospell: how dare he kisse the booke that teacheth nothing but peace, but mekenesse, and charitie, the whiche dyspysyng Chzistes doctrine is wholye consumed with enuie, replenysshed with hatred, boyleth in anger, inflamed with desire to be reuenged, furious and madde against his neyghboure, the whiche also (so his minde maye bee satisfied) forceth not by wood battayle to sette all the wozld by the eares together: how dare he be so impudente as to embzace and worshippe this holy booke, the whiche in al kind of liuing and conuersacion is vtterly geuen and married vnto this wozlde, whiche as a mortal ennemy, the doctrine of the ghospell doeth detestate and abhozre: with cleane handes and very reuerently we vse to touche the holy boke of the ghospel, and with filthy myndes do we despise the preceptes of the gospell: why do we not rather lay them to our hert: why do we not kisse them with mynde and pure affeccion: why do we not here bowe down our neckes: Certain there be that hath hanging about their necke, and carieth about with them a part of S. Iohus ghospell, as a remedie against diseases, and suche other heuy misfortunes. Why do not we rather beare about with vs the doctrine of the gospel in our minde, the whiche may remedy al disease of synne and vice: I do not discommend any ceremonies, I do not raile vpon the deuocion of the simple people: but plainly, thā will these said thinges profit vs if we put in practyse that thyng whiche the visible signes putteth vs in remembzaunce of. If we be true chzisten men, that is to say, if we vnfainedly profesSe the doctrine of the gospel, let vs inwardly in our myndes practise all suche thinges as in these signes is outwardly repzesented vnto vs. I haue heard say that it is a fashion in sum places that the prince shall at the gospell tyme stande holdyng a naked sweard in his hand, the rest laying their handes vpon the hyltes. Howe shall he defende the ghospell with the swearde, whose mynde doeth hate the gospell, whiche is wholly affeccionate vnto the vanit es of this wozlde, in whose opinion nothyng is lesse regarded then the excellente precious perle of the ghospell, of whom nothyng is moze hated, then that whiche Chzistе taughte onely to bee coueted: He that poulleth the people, that oppzesseth the pooze, that by warre defaceth all both good and badde, he that is the occasion of manyfolde calamities, for whose vaine glozye so muche mannes bloudde is shedde, dooeth he, I saye, drawe his swearde to defende Chzistes ghospell withall: let hym firste be made at one with the ghospell, let

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him kutte awaye his vicious and naughtie appetytes out of his mynde with the swearde of the ghospell, and then yf he lyste, let hym drawe his swearde against the ennemies of the ghospell. But these thynges haue I spoken, moste renowmed prynce in the waye of aduertisement, without reproche of any person. I open the matter onely. I reprehende no persone: and the more boldely vnto your grace I write thus, because no kynde of suspicion at al, of any such faulte or enormitie, can be suspected to be in you. There be none Byshoppes excepte that of congruence ought to liue more after the ghospel then princes. But they oftentymes by simplicitie vnder an assemblaunce of deuocion be deceyued. For by the perswasion of suche whiche be thought the perfit professoures of religion, they oftymes esteme it a poynt of great perfeccion, if they daily say ouer their prayers the whiche they cal their mattens, if they se a masse euery day once. The whiche thinges as in a lay prince and a young man also, I graunt is a certain tokē and signe of a wel disposed mind, yet be there many other thiges ỹ which do more straitly appertain to a christē princes office then these. For if he forsee that no storme of warre arise, that the publike libertie be not diminished ne violated, that the poore commminaltie be not compelled to famishe, that no naughty officers be made and permitted, in my opinion he shall do a more acceptable seruice to god, then if he should say these prayers, vi. yeres together. Yet do I commende the said thinges if that whiche is more principal be coupled and ioyned therto. But and if a prince do suppose that he lacketh no portion of godly perfeccion, putting his confidence in the obseruacion of those thinges, settyng a part suche thynges whiche do peculiarly appertain vnto a kynges office and dutie, plainly that is the confusion of al religion, that is the subuersion of the cōmon welth: and they that geue such counsel, do nether geue profitable nor holsom counsel for the prince, neyther yet for his subiectes. It is a good dede to here masse, if they be pure ỹ do it: but howe can I cum in pure life vnto the sacrifice doen in remēbraunce of the true and highest prince, the whiche for to redeme his seruauntes bestowed his own life, if through my fury, my vainglory, and necligence so many thousand men be either vexed or vtterly perysshe? I thinke it not nedefull to shewe that for the most part princes be neuer at more leisure, neyther lesse careful then when they be at diuine seruice. What great thyng is it, if a prince say those prayers at an houre prescribed therfore, whiche cannot haue sufficiente tyme and leisure to order and dispose thaffayres of a common wealth? A prince shall pray inough at full, if he say daily and recite from his heart the notable prayer of the wyse kyng Salomon. Lorde geue me wisdome and knowledge how to behaue my self vnto thy people. Or the other prayer muche lyke vnto thesame, the whiche the wyse man, as I remember, reciteth in the boke of wisdome. Geue me wisdome whiche is euer about thy seate, that she may be with me, and labour with me, that I may knowe what is acceptable in thy syght, for she knoweth and vnderstandeth all thinges, and she shal leade me sobrely in my workes, and preserue me in hir power: So shall my workes be acceptable, and then shall I gouerne thy people righteously, & be worthy to sitte in my fathers seate: who can haue knowledge of thy vnderstandynge and meanyng, except thou geue wisdome, and sende thy holy ghost from aboue, that the waies of them whiche are vpon earth, may be reformed, that men maye learne the thynges that are pleasaunt vnto the? This wisdome that this most wise young man desireth to haue may a man chiefly finde in the holy scripture, if a mā list vnfainedly and with a godly curiositie seke to haue it. Otherwise, how is it cum to passe that christen mens behauiour and maners partly be decayed into a conuersacion worse then the Gentiles or Ethnickes wer, partly degenerated into a certaine Iudaical superstition, but by reason that the doctrine of the gospell hath been

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had in due honour & reuerence, yet neuertheleſſe for this lower hundred yeres paſt, the liuely heate and feruencie therof, hath been greatly abated with the moſt part. Wherfore the more we ought to the vttermoſt of our power, endeuour our ſelf that euery man for his parte do reuiue thiſſame ſparkle of heauenly fire again, the whiche the eternal veritie Jeſus Chriſt our Lorde hath ſent down into the earth, wiſhyng nothing els but that it maye be feruentlye kyndled and in great circuite to ſpreade it ſelfe abrode, and be ſet all on fier. In this our tyme when mans condicions be ſo corrupted and of ſo great diſſencions in opinions, wherby at this houre al thinges be confounded & out of order, whither ſhall we rather flee to haue redreſſe, then as S. Hilary doeth wel admonyſhe vs, vnto the moſt pure fountayn and wel ſpryng of holy ſcripture, wherof the moſt pure and vndefiled part be the goſpels. Neyther ought the goſpel to be myſlyked of the ſupreme powers for this cauſe, as though it did as ſum ſaye, cauſe ſuche to be ſedicious and diſobedient, whoſe parte and duetie is to be obedyent vnto their prynces: nay it rather profiteth princes in this poynte, in ſo muche as it doeth teache theim to execute the true offices of princes, and not to be tirauntes, and cauſeth the people more gladly to obey euery good prince, and more quietly to tollerate and beare with the badde. Finally the goſpel is not to be blamed, if any man do not vſe all of the beſt, that thing whiche of his nature is moſte excellent, and the very beſte. It is called the goſpel of peace: reconcilyng god and vs to vnitie, and ſecondly couplyng mutual loue and amitie betweue eche of vs togyther. If any man ſtumble at this ſtone, let him blame hymſelf and not the goſpell. There is no power that man hath, no policy, no conſpiracy or cõturacion togyther, that is able to vanquiſhe & oppreſſe the veritie of the goſpell, whiche moſt mightily ſetteth furth it ſelf, when it is moſt greuouſly perſecuted. But as touchyng theſe matters I feare me I haue heretofore ſpoken inough and to much. Now that this paraphraſe may with ỹ more fruite be red, after I haue ſpoken a worde or twoo of the euangeliſtes entent and purpoſe, I wyll make an ende. After that the lyfe and doctrine of our lorde Jeſus Chriſt by thapoſtles preachyng and theother Euangeliſtes writynges was ſpread at large ouer al ỹ world, the Euangeliſt S. John whome Chriſt ſo notably loued, after all the other toke on hand to write this preſent goſpell, not ſo muche for thentent to compile the hiſtorye of the goſpell, as to make reherſall of certayne thynges omitted by the other euangeliſtes, becauſe they ſemed not vnworthy to be knowen: But the eſpeciall cauſe why that he wrote this goſpel, men ſuppoſe was to ſet forth & confirme the godhead of Chriſt againſt the hereſie, whiche euen in thoſe daies (as euil weedes emongeſt good corne) begun to ſpring, and namely againſt the hereſie of Cerinthians, and Ebeonites, the whyche beſyde other erronious doctrine, preached that Chriſt was nothing els but man only: nether that he was in any wyſe, before he was borne of ỹ virgin Marie. Now it was very neceſſary that the worlde ſhould knowe and beleue Chriſte to be bothe very god, and very man: of whiche twoo, the former article doeth principally helpe to inflame the loue of man toward him: for the better we knowe a thing, ẅ the better wil, we do loue it: ſecondarily it doth cauſe vs to haue more feruent courage to folowe the ſteps of him. For who wil attempt to folow & counterfait ỹ thing which is doen of an aungel by a viſion & apperaunce onely & not in very dede: furthermore like as it is hard to obſerue ỹ thinges which he cõmaundeth, euen ſo the thinges be exceding excellent that he promiſeth: it was therfore requiſite alſo, that his godhed ſhould not be vnknowen, to thentent ỹ we might haue confidence ỹ he vndoubtedly would helpe his ſeruaũtes whom he after ſuch ſort did loue, neither wil defraud thẽ of his promiſe, ỹ which is able with a becke to do what him liſt. The Euangeliſtes ỹ wrote before S. John, made in maner no

mencion

mencion of Christe. For I thynke this to be the wysedome whiche s. Paule vsed to speake emongst the perfit, emongst the rest professyng hymself to knowe nothing els but Jesus Christ and him to be crucified, Wherfortune as then the tyme did not suffer so inexplycable a misterie to be put in wrytyng to all mens knowledge, leaste it should be had in derision of the wicked, because they could neither beleue it, neither vnderstand it. For in other matters also the old auncient auctours as oft as they make mencio of heauenly thinges, do vse to speake bothe very seldome and very reuerently thereof, beyng more copious in suche thinges as doe more profite and appertaine to godly liuyng. The Apostle s. John was constrayned therefore by the vndiscrete boldenes of the heretikes, more playnly and euidently to affirme both the nature to be in Christe, lyke as by the bolde presumpcion of the Arians, the catholyke fathers were inforced more precisely to discusse certayne thinges as touching thesame matters, wher as thei would rather not haue medled with ỹ diffinicion of such matters, which both doeth greatly passe the capacitie of mannes wittes, and cannot be determined without great daunger and perill. But as for this mattir not without consideracio it was reserued for S. John so welbeloued of Christ, and so well worthy, whome as he that is the well of all wysedome dyd loue aboue the reste more feruently, so is it to be beleued that thesame did more plentifully reueale and open certayn secretes and misteries vnto hym (if I may so cal hym) his so welbeloued dearling. Hym therefore so derely beloued of Christe, let vs al profoundely and groundedly vnderstand, that we for our part may be the louers of Christ. Well of this one thynge and no more, I wyll put the reader to acknowledge, that in this presente Paraphrase I folowe the mynde of moste allowed old autours, but not in euery place, neither in euery thing: for thei themselfes do often dissent emong themselfes, yet do I alwaye sincerely and faythfully, declare and bryng forth that the which me thinketh is the most true sence and meanyng, for as muche as I did perceiue that the olde auctours contendyng agaynst the opinion of heretickes, haue wrasted sum places, sumthynge violentely to their purpose, yet it is not my mynde that any manne geue more credence to this my paraphrase, then he would geue to a commentary, if I had wrytten one vpon it, notwithstandyng a Paraphrase is a kynde of a commentarie. As for allegories in the whyche I perceyue the olde auctours to haue been verye scrupulously and superstitiously diligente, haue I not medled wythal, but very seldome, neyther more copiously then me thought conuenient. Farewell redoubted prynce, and wyth all your endeuour, fauour and sette forth the glory of the ghospell, so almightie Christ of his part graciously assist you in all your desires.

Geuen at Basile, the yere of our Lorde
M.D.xiii. the .v. daye of
Januarie.

¶Saint Johns lyfe/written by Saint Jerome.

Ohn the Apostle whom Jesus loued right well, beyng the sonne of zebedeus, and James ꝑ Apostles brother, whō after the Lordes death Herode had beheaded, wrote his ghospel last of all the rest, beyng desired thereto by the bysshops of Asia, both agaynste Cerinthus, & diuers other hereticks, but principally against the opinion of the Ebeonites, which euen than arose, whiche Ebeonites auouche that Christ was not before Mari: by reason wherof he was enforced to shewe euen his diuine natiuitie. They saye that beſydes this, there was an other cause of his writynge, because ꝑ whan he had red ꝑ volumes of Mathew, Marke, & Luke, he wel allowed the texte of the story, and affirmed that they had sayd the trueth, but had onelye made their storie of one yeres actes, in whiche after the imprysonment of John, Christ suffered. Wherefore omitting that yeres actes, which wer sufficiently entreated of al thre, he shewed suche thynges as wer doen before John was imprisoned. Whiche thynge maye euydently appeare to suche, as shall dylygentely reade the volumes of the fower gospels: the which thyng also doeth take away the disagreyng ꝑ semeth to be betwene John & the rest. He wrote beſydes ꝑ premisses one Epistle, which beginneth thus. That which was frō the beginnyng, which we haue hearde, whiche we haue sene w our eyes &c. The other two which begin. The elder to ꝑ welbeloued Ladye & hir chyldren. &c. And the elder to the beste beloued Caius, whome I loue in the trueth. &c. are affirmed to haue bene writtten of John the preest, whose seuerall toumbe is at this day to be sene at Ephesus, and many suppose that there are twoo memorials of this same John the Euangelist, of whiche matter we wil entreate, after we shal by order cum to the lyfe of Papias his scholler. In ꝑ fourteenth yere thā, at what tyme Domicianus after Nero styrred vp the second persecucion, John beyng banyshed into the Ile of Pathmos, wrote the Reuelacion, whiche is entytled the Apocalipsis, which Justine ꝑ martir, and Hireneus do make commentaries vpon. But after Domician was slayne, and all his actes reuoked by ꝑ Senate, because of his ouermuch crueltie, he retourned to Ephesus, in the tyme of prince Neruа: and continuyng there vntyl the time of the Emperour Traiane, he instituted and gouerned all the churches of Asia, and there continued tyll he was impotent for age. He dyed the thre score and eight yere after the passion of the Lorde Jesu, and was buried a lyttle beſyde the same citie.

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The paraphrase of Erasmus

vpon the gospell of sainct Johñ.

¶ The first Chapiter.

BEcause the nature of God doeth passe beyonde measure the weakenesse of mannes wit, although in other thinges it bee ryght good and of quicke syght, yet that diuine nature can neyther be perceyued with our senses, as it is in dede, ne conceyued in mynde, imagyned nor expressed wyth woordes. And although in thynges create, certayne aparance of godly power, wysedome, and goodnesse is shewed, and so it cummethe to passe that the similitudes brought toorth of those thynges, whiche we dooe sumwhat perceyue wyth oure senses and wytte, maye brynge vs into summe small and shadowlyke knowleage of incomprehensible thinges, that we may beholde theim as it wer in a dreame and a cloude, yet that notwithstandyng no similitud may be taken oute of anye thinges, create, whether ye beholde the Aungels, the workemanship of the heauens, or els these inferiour bodies, whiche althoughe they be familiar to our senses, neuertheless we cannot fully perceyue theym: no similitude I saye, can be broughte furth of any of these forsayde thynges, whiche may in al poyntes agree to the reason and nature of those thinges, of the whiche for to attayne the knowleage, those comparisons are broughte in place.
Therfore it behoueth man to applie all the studie of his mynde to this, that he maye rather loue the goodnes of God, then meruaile at, or comprehende his highnes, whiche neyther Cherubin or Seraphin doeth fully atteyne to. And although God cannot but be meruaylous in all his workes, yet he had rather be beloued of vs for his goodnesse, then to be meruayled at for his excellencie. But the more full knowlage of the diuine nature is reserued in the worlde to cum for theym, whiche haue purged the yes of theyr herte here, throughe godlines of innocent lyfe. No man knoweth the father as he is in dede but the son, and suche as the sonne will manifest him vnto. Therefore to serche the knowleage of Gods nature with mans reason, is presumptuous boldnes: to speake of those thinges that cannot be expressed with woordes, is madnes: to geue iudgement therof, is wickednes. If we haue grace in the meane whyle to beholde any parte therof, it is more truely comprehended wyth pure faythe, then wyth the helpe of mannes wysedome. And in the meane tyme it is enoughe for to attayne eternall saluacion, to beleue those thynges of God, whiche he did openly set forth of himself in holy scripture, by men chosen for that purpose, which wer inspired with his spirite: and suche thinges as he himself afterward beyng cõuersant in yearth, opened to his disciples: and laste of all hath vouchesaued to declare manifestly by the holy ghoste to the same disciples chosen for that entente. To beleue these thynges symplye and truely is christen wysedõe: to reuerence these thinges wt a pure hert, is true religion: By these thinges to go forward vnto the meditacion of heauenly lyfe, is godlines: to continue & perseuer in these thynges, is victory: to haue had the victory by these thynges, is ỹ hole sum of felicitie. But for man to serche of godly causes wt mans reasons further thẽ these thynges, is a certain perilous & wicked boldnes. And although it semed to be enough that was both truely preached and set forth in writing of the other Euangelistes, whiche declaryng in order the natiuitie of Jesu Christ as concernynge his manhed, lyfe, and death, dyd affirme hym to haue the true nature of man: and further more by declaryng his sermons, reheasynge hys my-

racles, and resurrecciō from death, did so declare his godly nature as that time required: spekyng nothyng all that while of his diuine nattuitie, by the which he was borne by an vnspeakable waye of his father without beginning. And refreining also to call him manyfestly by the name of God, to thintent that nether the trueth should be hidden from those that were godly disposed and easie to be taught, neyther occasyon shoulde be geuen to the weake and vntaughte Iewes to go backe from the doctrine of the gospel, whiche had vttrely persuaded theymselfes by the tradicion of theyr elders, and also oute of Moses holy bokes, that the name of God coulde not be rightfully attrybuted but onely to God the father, whome they had alwayes wurshipped: And besides that also leste the gentiles, whiche dyd wurship innumerable goddes, yea goddes made of men, should haue taken occasion to continue in their peruerse errour, yf they had perceyued ỹ in the gospel the name of god had bene made cōmon to many, whiche thing the eares of the Iewes not able to receyue this mistery (as thinking that name to be appropriate but to one) at the firste could by no meanes haue borne. And the mind of the Gentiles beyng brought vp in the opinion of many goddes, could not at the first be perfectly taught, that there wer thre deuided in proprietie of persons, of the which thre euery one was very God: and yet thre was but one God, by the occasiō of one godly nature, which was common to al thre equally. Yet thus it hath pleased God that to thintent the fayth of the gospell should be the more stablished, he would haue it declared to mankynde by lyttell and littell, as should best serue the tyme and mans capacitie. So the nacion of the Iewes did wurship God the father deuoutly many hundreth yeres, beyng ignorant both of the sonne and the holy gost. And the sonne of God hymself whan he was here in yearth a very man, and (as we can wytnes) did hungre, thrust, slepe, sorow, wepe, was displeased, and had compassion, long suffered to be reputed for none other but man, yea euen of his owne dysciples. Also after his resurrection he would haue theym ignoraunt in summe thynges. In so muche that by the holy gost he did not open al thinges to them, but those thynges onely, whiche helped forward the persuasion and beliefe of the euangelicall doctrine and saluation of mankinde. For considerynge that the nature of godly thinges is incomprehensible, yea to the highest wittes of men or Aungels, and the profession of the gospel pertayneth indifferently to al menne, the heauenly father hath opened vnto vs so muche of godly thynges by his sonne, as he hath wylled to be sufficient for the obtayning of our saluacion. Therfore it cummeth of a certayne perilous presumpcion to affirme any thing of the godly nature more then that whiche eyther Christe himselfe, or the holy goste haue opened vnto vs.

The texte. ¶ In the beginning was the woorde, and the woorde was with God, and God was the woorde.

But because in these dayes, as the wheate of gods woord hath growen in the hertes of good folkes, so also the cockle of the wicked hath ouergrowen, whose cursed presumpcion hath brast oute so far, that sum hathe not been afrayde to take frō Iesu Christ his manhed, bringing in stede of mā, a vayne vision and similitud of mā: Sum contrarie wise would take frō him his godhed, falsely saying that his beginning was but thā, whā he was borne of the virgin Mari: because they beyng blinded with yearthly affeccions could not attayne the misterie of Gods counsayll, how veri God toke vpō him to be verye man, that one person should be both, that in the meane while nothing should be withdrawen frō ỹ immutable nature of god, & yet the perfectnes of his manhed should stil remayne. I shal therfore set forth sum thinges more playnely in the gospel, so muche as the spirit of Christ hath vouchesaued to open vnto me: & almuche as he had thought sufficient to obtayne saluation by, thorow the fayth of the

gospel

gospel. But as I beganne to say, forasmuche as there is nothing any where emonges al the thinges that euer God made, wherof we maye make comparison whiche can throughly agree with the trueth of the godhed, I muste (though unproperly) vse the termes of thynges that our vnderstanding is acquaynted with, to thintent that I maye geue sum knowleage to other of thinges which passeth all mens vnderstandyng and vtteraunce. Therfore as holy scripture calleth God that moste excellent mynde, whiche minde is both greater and better then all thinges that can be imagined: Euen so it callethe his onely sonne, the woorde of that mynde. For although the sonne be not the same that the father is, yet he is so very lyke the father, that a man may see the one in the other, that is to say, the father in the sonne, and the sonne in the father. But the resemblaunce of the father, and the sonne, whiche in mans generacion is many waies vnperfite is moste perfite in God the father and his sonne. And there is nothing whiche doeth more fully and euidently expresse the verye secrete of the mynde, then the true declaring of it by woorde, for that is the very loking glasse of the mynde, whiche cannot be sene with bodyly ies. And if we couet to haue any man knowe the wil of our mynde, ỹ thing is brought to passe by no meanes more certainly or quickely, then by speache: which beyng fetched out of the inward priuities of the mynd, conueyeth by a certayn secrete efficacie, the mind of the speaker into the mind of the hearer, through the eares of the hearer. Neither is there any thing emonges men more effectual to stirre vp euery mocion of their myndes, then to vttre it by speakyng. For and if we haue auctoritie, we may shortly appoint with our woord what we will haue doen. Therfore he is called ỹ sonne, because beyng equal in all other thinges w̃ his father, he is distinct, & differeth in only proprietie of person. He is called the word, because god which in his own propre nature can no waies be cõprehended, would be knowen to vs by him: neither was his pleasure to be knowen for any other cause, but to thintent we myght attaine euerlasting felicitie by the knowelage of him.

This birth is not temporall or during but for a tyme, ne yet this word is like to mans woorde. There is no corporall thing in God, nothing that passeth w̃ time, or can be conteined in place, neyther is there in him any thing at al subiect to beginnyng, proceding age, or any mutabilitie, he is alway one, hole, and altogether in himself: and the sonne is continually begotten of him, euen suche a one as he is himself: eternal of him that is eternall, almightie of him that is almightie, most good of him that is beste: in cõclusion God of God: neither later in time, nor inferior to his father: the euerlasting word of the euerlasting mind, by ỹ which ỹ father speaketh to himself alwaies as it wer by a secrete thought, yea before the worlde was made, beyng knowē to no body, but only to himself & his sonne. He did euermore & shal beget the sonne in himself, & in likewise did euermore bring forth his almightie woorde, he had no nede of any thing that is create, to whose felicitie nothyng can be added: but of his natural goodnes he hath made this whole ingine of the world, & set therin euangelical mindes, and mankinde as in the meane betwene Aungels & beastes, to thintente he mighte gather of thinges wunderfully create, & also of himself, the power, the loue, and goodnes of the maker therof. And as if there wer a great mightie kyng, whatsoeuer he commaunded to be doen should be doen by an by, euen so the very almightie father hath made all thinges by his sonne & woorde. And first by this waye he shewed furth his woorde, by whom he would be knowen, as thoughe he had spoken vnto vs himself. And beyng so knowen by the wonderfulnes of his most fayre workemanship, might winde himself into our inward mocions. Therfore they do erre, and go verye farre from the truethe, whiche thynke the woorde of god to be so after him in tyme, from whom it proceedeth, as emonges vs the minde goeth before the speache. And so they also whiche take the worde

of God(by the whiche God the father hath made all thinges,)to be numbred emonges thynges create. But their errour is more rude and grosse, whiche do suppose the sonne and woorde of God, than to haue begun, and neuer before, whan he was borne bodily of the virgin Mari. What thyng so euer is create hath his beginnyng in tyme, but the sonne of god was twise borne, once of his father before tyme, or rather without tyme, very God of hym that is verily God: Agayne he was borne of the virgin Mari in tyme appoynted therto eternally of the euerlasting father, very man of mankynde. For it hath pleased God after this sorte to bring furth agayne to vs his woorde, that is to say his sonne, to thintent he myghte be knowen after a more playne waye or more familiarly. That person therefore is wicked whiche maketh argument that Jesus Christ was nothing els but man, or that cõtendeth him to haue bene create emonges other creatures. The father did beget him that was bothe his sonne and his woorde and yet all one, after soundrye waies: once in time as touchynge hys manheed, and alwaye wythoute all tyme, as touchynge his godhed. For before there was thys vniuersall creacyon of thynges, bothe yearthly and heauenly, the eternall woorde was already with the euerlastynge father. And this woorde did so procede from the father, that yet it remained stil with the father. He was of such an inseparable nature with ꝑ father, ꝑ by proprietie of person he was with the father: And yet he did not cleue to the father, as the accident doth to the substaunce: But he was god of god, he was god in God, & he was God with God, by reason that they both had but one diuine nature cõmon to both. The twaine wer so both one, that nothing made difference betwene them sauyng only the proprietie of person of the father and the sonne, of the speaker and the woorde that was spoken: like as he was the only begotten sonne of his only father, so he was the onely woorde of the said father, being therof the onely speaker.

The woorde was with god &c.

An accident is a thing that maye be or not be without corruption of ꝑ wherin it is, as forexample: one may take awai ꝑ wightnes of a wall, yet the substaũce doeth still remayne.

The texte. ¶ The same was in the beginnyng with god: al thynges were by it, and without it was made nothing that was made.

And albeit this woorde was God, beyng almightie of him that was almightie, yet differing in proprieti of person, not by vnlikenes of nature, he was with god the father: not brought forth in tyme, but before al times: so alwayes proceding frõ the fatherly mynd, that neuertheles he neuer departed frõ the same. Neyther was he create of the father, but the father made al thynges ꝑ be creat, both visible & inuisible, by this his woord, beyng likewise eternal as he is him selfe. By ꝑ same word he gouerneth al thinges, & by the same he hath restored al thinges, not vsing it as an instrumẽt or minister, but as a sonne, of the self same nature & vertue, ꝑ he is of: to thintent ꝑ al maner of thinges should cum frõ ꝑ father, as the excellent auctour & maker of the same, but by the sonne, whom he had eternally begottẽ, & shal beget without end, like to hymself in all thynges.

All thynges wer by it, &c.

The texte. ¶ In it was life, and lyfe was the light of men, and the light shyneth in darkenes, & the darknes comprehended it not.

And this woorde of god had might and power not only to make all thinges in generall both visible and inuisible at his wil and pleasure, as it were with a becke, but also in that woorde was the lyfe and strengthe of all thynges that wer create, that by the same euerye thynge should haue his naturall strengthe and force: and by the myghte whiche was once geuen to theym, saue theym selfes in theyr kynde, by contynuall generacyon. For there is nothing vile or without vse emonges so great a multitude of thinges. Euery herbe and tree hath his strength put into it, and euery beast hath a certaine wit in his kynde. But as by his prouidence he hathe framed all thynges, whyche he hath create by a certaine power naturally grafted in theym, euerye thynge to woorke hys propertye, and to the contynuaunce of hys kynde, so he hath not lefte the most

fayre woorkmanshyp of this worlde without light. For as he is to all folkes the fountayne of lyfe, so is he also the fountayne of lyght by reason that his father powreth into him the fulnes of the deuine nature, by an euerlastyng natiuitie. So that he only restoreth life, yea euen to the dead, and by his light putteth awaye the darkenes of mens inyndes be they neuer so darke. Therfore the woorde of God whiche is Christe Jesus, is to mens myndes the selfe thyng, that the earthlye sunne is to bodily yes, whose myndes after they were fallen thorow sinne into most depe darkenes and death, he labored to helpe with his vnspeakable charitie. For before ỹ time men did liue in ignoraunce, and abyding in the darkenes of sinnes, wurshippyng dumme idols, in stede of the true God, beyng sinfully drowned in blynde desyres of their myndes, lacked the yes of the herte, wherwith eternall trueth is perceyued. God had sprinkled into mennes myndes sum little sparke of a quicke perceyuing wit, but bodily affections and darkenes of sinnes had blynded the same. And the darkenes of this worlde was so very great, that neyther mans wisdome and philosophie, neither the religion of Moses lawe, nor yet ỹ light of the Prophetes, could put it clearly awaye. But at the last came that our eternall moste bright sunne, to whose inuincible light al darkenes geueth place, and he came to restore life to al men, not only to ỹ Jewes but to al nacions of the world. And by puttyng awaye the darkenes of sinnes, to giue light to all people, that thorow the light of faith, they might acknowlege God the father only to be wurshipped and loued, and his onely sonne Jesus Christe. This bodily sunne doeth not geue light to all men at once, for it hath his soundrye courses: but this other spirituall light by his naturall power, doeth shyne yea euen in the moste thicke darkenes of the worlde, offeryng it self to all men to thentent they maye haue like agayne, and see the waye of eternall saluacion, whiche is open to euery bodye through the faithe of the ghospell. And although the world beyng blynded with the filthynes of synne, and the cloude of sinnefull desyres, woulde not beholde this light, yet could it be blemished with no darkenes of this worlde, how greate so euer it were. For he onely was pure from all impurenes of synne, neither was he any other thing but light: al maner of waies pure and vncorrupted. For the darkenes of this worlde doeth continually stryue against the light whiche the worlde hath, as the bewrayer of his woorkes, and that darkenes doeth eyther quenche or darken the beames of many, but against this liuely and eternall light it could nothyng preuaile. The Jewes haue stryuen against the light, the Philosophers, the great men of the world, and al those which hath dedicate theim selfes wholly to transitory thinges: but this light hath had the victorie: it shyneth still in the middes of the darkenes of the worlde, and euer shall shine, makyng all men partakers therof, so they wil applie theinselfes to be apt to receiue it. But what shoulde a man do to theim whiche wittingly and willingly repell the light, whan it is offered vnto theim, which whan they be allured and called to the light, of purpose shutte their yes because they wil not see it? Truely the sonne of God did leaue nothing vndoen wherby any man should lacke his light.

The light shyneth in darkenes, &c.

The texte.

¶ There was sent from God a man, whose name was John: the same came as a witnes to beare witnes of the light, that all men through him might beleue: he was not the light, but was sent to beare witnes of the light.

For he did not preace himself sodainly into mens sight, least he should the more haue blynded them by reason of their incredulitie and lacke of belief, for who would haue beleued a thyng so muche to be meruailed at, excepte litel by litel, he had prepared mennes myndes by many wayes to belief? Therfore he not beyng satisfyed to haue declared to al men by this wonderfull creacion of the world, both his almighty power, wisdome, exceding great goodnes, and excellent charitie towardes mankynd, neyther yet cõtented as it wer to signifie

his cummyng before hande by so many prophecies of the prophetes, and so many shadowes and figures of ỹ olde lawe, in conclusion he sent a man more excellent then all the Prophetes, whose name was John, who although he deserued the chief prayse of holynes emong all men that were borne vntil his time, and was called an Aungel for ỹ dignitie of his office, beyng greater then any Prophetes office, yet he was none other but man, very largely indued with many giftes of God. But al those came of Gods liberalitie, and not of his owne nature, that was geuen him at the first, yet he was chosen and sente of God for this purpose, that according to the prophecie that was prophecied of him before, he might beare witnes of that godly lyght: whiche beyng couered with his manhed, was conuersaunt in the worlde, not (as who say) that he whiche was God, and so declared before by the voyce of the father, shoulde nede mannes witnes: but to thintent he might be all maner of meanes, cause himself to be had in credit with the people, he would that John should be the goer before the light: as the day sterre apperyng before, sheweth the rising of the sunne to ỹ world. And also that by his preaching, he should prepare mens myndes to receyue that light, whiche should immediatly cum after. And because sinne is the let wherby the heuenly lyght is not admitted and receiued, John did allure and call all people to penaunce, proclamyng openly that the kyngdome of heauen was at hande: for the first degre or step to the lighte is that men should hate their owne darkenes. And this John was of so greate auctoritie emong the Jewes for the excellent holynes of his liuing, that many toke hym for Christ himself, wherby Christ would the rather be commended to the Jewes by his witnes, as that tyme required: to thintent that litle by litle (as men do commonly vse) he might crepe into the myndes of the people, for otherwise the meaner person is alwaye wount to be commended by the witnes of the greater: And Esaie had promised ỹ at Christes cummyng, there should a certaine excellent lyght arise and spring vp to theim which did lyue in darkenes, and in the shadoe of death: and for that cause before that Christ was notable by his miracles, many suspected John to haue bene the light whyche was promysed of the Prophete. But John was only the publisher before of the true light and not the light it self. Therfore Christ, as the opportunitie of that tyme serued, did, as ye would saye, abuse bothe ỹ errour of the Jewes, and the auctoritie of John, to prepare the myndes of all men to the faithe of the gospell. Truly John was a certain light, that is to say a burnyng candle, and geuing light feruently: burnyng in godlynes, and geuing light by holynesse of lyfe, neuertheles he was not the light whiche should bryng lyfe to the whole world: but the woorde of God wherof we do speake at this present was that true light, euer proceding from God the father, the fountaine of all light: from whence, what soeuer is lightsum in heauen & earth, borroweth his light: what sparke of wit, what knowleage of truthe, what light of faith so euer ther be, eyther emong men or Angels, all the same cummeth from this fountayne.

The same came as a witnes.

He was not the light.

The texte. ¶ That light was the true lighte, whiche lighteth euery man that cummeth into the worlde.

As this world is blynd without the sunne, so al thinges are darke without this light. The worlde also was ful of darkenes on euery side, because sinne and abhominable errours did reigne in euery place. And in the tyme of this darkenes there did oftentymes shine foorth men excellente in holynes of life, as a lytle sterre in the most darkest nightes: and gaue sum light as it wer thorow a cloud, howbeit they did it but to the Jewes only, or to the borderers of Jurie: but this true light geueth light, not only to one nacion, but to all men that cum into the darkenes of this world. The Jewes went about to challenge this light seuerally to theim selues, because they thought it to be

promised to theim only, for almuch (as touching ỹ flesshe) it did spring of theim, and emong them: but that light came to geue light to the hertes of all nacions of the hole worlde, thorow the faith of the gospell. Neyther Scithian, Jewe, Spanyard, Gothian, Englisheman, kynges, nor bondemen, be excluded from this light. The light came to geue light to all men almuche as laye in it: but if any continue in their darkenes, the faute is not in the light, but in him that frowardly loueth darkenes, and abhorreth the light. For the light shineth to all men, because none might pretend any excuse, when willingly and wittingly he perisheth thorow his own faute. As if a man should get a knocke at noone dayes, because he would not lift vp his yes.

Whiche lighteth euery mã.

The texte.

¶ He was in the world, and the world was made by hym, and the world knew him not.

This word of God was alwayes in the worlde, not (as who saye) that he whiche is without measure, can be contayned in any circuite of place, but he was so in the worlde, as the deuise of the workeman is in his worke, and as the ruler is in that thing he ruleth. Also at that time this light did shyne in the worlde, sumwhat opening the godly power, wisedom, and goodnes therof, by those thinges whiche wer wunderfully create by it, and by this meanes it did then after a sort speake to mankynde. But many putting their felicitie in the visible thinges of this world (whom for ỹ cause of good right our lorde Jesus did accustome to call by the name of the worlde) when he taught them eternall thinges, they being blinded with earthly affeccions did not acknowleage their maker. The darkenes of mindes was so great, that the worlde knew not the maker therof, but did worship serpentes, oxen, gotes, lekes, onyons, pea and that whiche is more vile then all these, stockes, and stones: dispysing hym, of whome they had receyued both that theimselues wer, and all that they had.

The texte.

¶ He cam emong his owne, and his owne receyued him not.

They being accustomed to darkenes, did abhorre the light, and being blinded with sinne did enbrace deathe in stede of life: yea and whan he did shewe hymself more familiarly to the world being conuersant and liuing in his manhed emonges men, he was not knowen of theim whiche had dedicate theymselues wholy to this worlde. Neyther is it any meruayle though the gentiles beyng worshippers of idols, and measuring all thinges by the commodities of this life, beyng also ignorant of the prophetes, and the law, did not acknowleage him, whiles he lyued here in the shape of a man. This is more to be meruayled at, that when he came specially to his owne people, to whom Messias had been promysed by so many prophecies of the prophetes, to whome he had been shadowed with so many figures, of whom he had been loked for so many hundreth yeares before, whiche saw him doe miracles and heard his teaching, yet they wer so far from receyuing of him, that with fierce myndes they went about his distruccion, whiche came specially to saue theim. And procured that innocentes death, who frely brought lyfe to his enemyes. They sawe and did not see, heard and did not heare, and hauyng intelligence, did not vnderstand: whiche thorowe a frowarde studie of the law, did rise against hym whome the lawe had promised. Therfore by their malice it came to passe that the lighte whiche brought eternall life to the beleuers therof, was to them occasion of greater blyndenes. But their frowardnes could not hinder the health of theim that beleued in it, but rather the blyndnes of the Jewes made open waye for the Gentiles to the light of the ghospell. They whiche vnto that tyme wer taken for the people of God, whiche only did boaste theimselues in the worshipping of the true God, in the religion of the law, in the kynred of the fathers, and in the promises of Gods testament, turned theimselfes from the sonne of god, when he came to theim. And therfore the Jewes beyng righteously caste out as rebeles to the gospell: the grace of ỹ gospell remoued thence to the Gentiles:

tiles: that the course of thynges beyng altered, they whiche before swelled in pryde thorow the false colour of religion, shoulde openly declare their wickednes, reiectyng the sonne of hym, whom they wurshipped for God. And on the other parte they whiche before were vtterly contrarie to true religion, and did wurshippe beastes, and stockes for their goddes, shoulde enbrace the holynes of the gospell by faith: howbeit vpon this occasyon the Gentiles were so admitted to be saued by the gospell, that neyther the Jewes nor any other nacions at all, should be excluded from hauing entry therunto, so they would put awaye their stubbernes, and shew theim selues obedient to faith, whiche is the principall and only gate to eternall saluacion.

The texte. ¶ But as many as receyued him, to theim gaue he power to bee the sonnes of God, euen them that beleued on his name,

And albeit many bothe of the Jewes and the Gentiles whiche loued the worlde more then God, withdrew them selfes from this lighte, yet the cummyng therof was not in vayne. First of all, it did manyfest theyr infelicitie whiche thorowe theyr owne faulte did depriue themselues of so greate goodnes frely offered vnto theim: Neyther could any man doubt, but ỹ by the iust iudgement of God they should be reserued to eternall death. Furthermore it caused ỹ of the contrarie part it shoulde more euidently appeare how notable the liberalitie of God was to theim which with a simple and redy faith would receiue the worde of the gospel. And for that cause, he that was both the sonne of God and God, did humble himself to our low estate, to thintent that thorow faith he might exalt vs to his highnes. Therfore he toke vpon him ỹ rebukefull miserie of our mortalitie, to make vs partakers of his godly glory: Therfore also he would be borne a corporall man of ỹ virgin, to thintent we should be borne againe spirituall of God: and for that purpose he came downe into the earth to cary vs vp into heauen. The stately scribes and pharisays, the proude kinges and powers of the worlde, the stowte and hawt philosophers wer reiected because they would not beleue. But to this high dignitie wer admitted, men of lowe degree, of litle estimaciō, without renoume, vnlearned persons, bondmen, barberous men, & sinners, whom the worlde hath in no estimacion at all, of whom nothing is required but pure faithe, neyther cunnyng, nor noblenes of blood, nor yet the profession of Moses lawe: but all ỹ did receyue this worde, of what nacion or cōdicion se euer they wer, of his behalfe he gaue to theim this dignitie that they being grafted in Christ thorow faith and baptisme, & hauyng profession his name, should be made euen the children of God, that they might be made by adopcion the same thing, whiche Christ was by nature. And what can be hygher then this honour, that they which before wer the children of the deuill and inheritours of hell, should thorow faith onely be made the children of God, the brethrē of Jesu Christ, and coinheritours of the kingdom of heauē? As touching the flesche we wer al borne ỹ children of wrath of our first father Adam, but by ỹ worde of God we be released frō that sinfull kinred: & touching ỹ spirit, we be happily borne again of God by Jesu Christ.

The texte. ¶ Whiche wer borne not of bloud, nor of the will of the flesche, nor yet of the wil of man, but of God.

For finally God taketh for his children, not such as be borne the children of Abraham by mans sede or actual lust in generacion, but those that be borne of God by faith. Our first father Adam had begotten vs after an vnfortunate and miserable sorte, for he begate vs to death & hel. Moreouer they which are borne touching ỹ carnal birth, be not al borne to one estate, for sum be borne to a kingdō, & sum to bondage: But Christ Jesus the auctour of our new generaciō, doth regenerate al mē without difference to like dignitie, ỹ the bondage of synne, and the misery of mortalitie put away thorow faith and grace, they

may

maye be made children of the liuing God.

¶ And the same woorde became flesshe, and dwelt emong vs.

The texte.

Neyther is it any meruayle though man be transformed after a sorte, into the felowshyp of the godly nature, seyng the woord of God did submit it self for this cause to take oure flesshe, that is to saye a mortall bodye of the virgin, ioyning together in himself two thinges most vnlike, God and man: what thing is more fraple or more vile then mans flesshe: and what thyng is more mightye or more excellent then God: Neuer meruaile that these thinges wer knit togither. It was God that did it. Neither mistrust that men maye be made the children of God, seyng he loued vs so, that for our sake he hymselfe would be made the sonne of man: doubtles he toke vpon hym no fantasticall bodye, for who could loue a vaine vision, or a disceptfull illusion: but truly he toke vpon hym the body of a man, that is to saye, the full and perfect nature of man, abhorryng not so muche as that part, wherby we be subiect to death, and dooe very litle differ from the kynde of brute beastes. And he became not man for a small tyme redye by & by to put away that thyng, whiche he had taken: but to proue assuredly that he toke his manhed not deceptfully or vnder a colour, he was long conuersaunt in earth, he was hungrie, thirstie, dyuerse wayes punished, suffered death, was seen with yes, heard with eares, and touched with handes. And to thintent this dignite shoulde alwaye remayne with mankynde, the godhed hauyng the manhed with it, and in it, beyng glorified, sittyng on the right hande of the father almightie, doeth still dwell in vs.

¶ And we saw the glory of it, as the glory of the only begotten sonne of the father, full of grace and truerth.

The texte.

Neuertheles he lacked not his godly maiestie, when he in his manhed walked here in earth: for we whiche lyued familiarly with hym, ar witnes that he was both God and mã: we haue seen him hungry, a thirst, sleping, wepyng, vexed and dying. We haue heard hym speake with the voyce of a man, we haue touched hym with oure handes, and by all proues, and tokens we haue founde him to be very man: yea and also we haue seen his godly glory in very dede mete for the only sonne of God, the lyke wherof was neuer shewed to any of the angels, Prophetes, or Patriarches, but it was suche as God the father would haue his only sonne to be honored with. And this glorie we haue seen in the woorkyng of his miracles, in the vttryng of his heauenly doctrine, and in the vision vpon the mounte Thabor, when he was transfigured before our yes, when also the very voice of his father cummyng downe from heauẽ, professed him to be his dearly beloued sonne, as the said father did notably set hym furth in his baptisme, bothe with his voice and with the holy goste, vnder the figure and similitude of a dooue. And againe when the sonne before hys death desired him to glorifye hym with that glorye whiche he had before the worlde was made, a voice came downe from heauen and knowledged him to be his sonne, saying: Both I haue and wil glorifie the. In conclusion we haue seen him in his resurrection, bothe when he alredy beyng risen from death to life, did shew furth to vs his body, whiche we might touche and handle: but yet was it subiect to no euil, and also when before our yes he was carried vp into heauen. And his glory did appeare and shyne vnto vs not only by these thinges, but also his verye deathe did approue his godly power and strength, when as the vaile of ꝑ temple was deuided, the earth quaked, the stones brast in sounder, the graues and monumentes did open, the dead bodies did ryse agayne, the sunne losyng his light, brought sodayne darckenes into the worlde: And whiles immediatly after a vehement crye, he yelded vp his goste, as who sayeth he forsoke his lyfe willingly and not for lacke of strength. By this

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so wounderfull a death he did so glorifie the father, that bothe the theke which did hang by him, and also the Centurion, did acknowlege hym to be the sonne of God. And albeit when he was conuersaunt here in earth, and wēt aboute the busines of our saluacion, he had leauer shewe vs example of sobrenes, mekenes and obedience, then to boaste his owne greatnes, yet all his communicacion, all his dedes, yea his very behautour and countenaunce did declare him to be full of all godly gyftes, full of eternall and suche truthe as cannot be confounded: For although God doeth geue to other holy men also large giftes of his grace and truth, yet did he powre into him as into his only sonne the hole fountayne of heauenly giftes, to thintent that in hym alone might be so muche as should suffice al men. And we did thorowly see him to be such one euen vntill his ascencion.

The texte. ¶ Iohn beareth witnes of hym, and cryeth, saying: This was he, of whom I spake, whiche though he came after me, went before me: for he was before me.

By his brethrē vnderstand his disciples. Let vs now procede and declare how he was firste knowen vnto the world, where as vntill this tyme not so muche as his owne brethren beleued hym to be any other but man, for he would be knowen litle by litle, lest so straunge a thing should not haue been beleued emonges mē, if it had risen sodainly. And truly many thynges went before, whiche might sum maner of way haue prepared mennes mindes to faithful belief: as the auctoritie of ỹ prophetes, the shadoes of the law, the agreable song of the Angels at his nattuitie, the godly deuocion of the shepardes, the guydyng starre, the deuoute behautour of the thre wise men, the vnquietnes of kyng Herode with all Ierusalem for ỹ birth of this new king, the prophecies of Symeon and Anna, and also certain thinges that he did, beyonde the reche and cours of mans nature, wherat his mother and Ioseph meruailed with theimself what those thinges should meane: yet neuertheles when the tyme was cum, wherin it was decreed eternally that he shoulde openly take in hande the busynes of preaching the kingdome of heauen, it pleased him (as I sayde before) to be commended and set furthe by the witnes of Iohn also for a tyme: not that he neded mans witnes, but because so it was expedient, eyther to allure the Iewes to beleue, of whom euery one had Iohn in hye estimacion, or els to rebuke the vnbelife of the wicked, when they would not beleue no not hym bearyng witnes of Christ, to whome in other thynges they did attribute so muche, that they toke hym to be Messias whiche was promysed by the prophecies of the prophetes to delyuer the people of Israel. Therfore when Iohn preachyng the kingdom of God to be at hand, had already gathered together many disciples, did daily baptise many and was had in great auctoritie emong all men (but in very dede men had an ill opinion of Iesu) the said Iohn doeth openly beat into the heades of ỹ multitude, and eftsones reherseth that thyng, whiche diuerse tymes before he had witnessed of him: And accordynge to Esates prophecie whiche did tel before hande that he should in wildernes saye with a loude voice, make redy the waie of the lorde, he not now priuely vnto his owne disciples, but to all people indifferently, whiche euery daye resorted to hym accustomablie because of his baptisme & doctrine, yea and came purposely to heare the very certaintie what opinion so notable a man had of Iesu, he I say, spake out with a playne and a cleare voyce, saying: This is he of whome heretofore I haue often spoken vnto you, before whome thorow errour you do prefer me, whē that I told you there should be one, which should folow me in age and tyme of preaching, and should also be reken̄ed inferiour to me in the opinion of the multitude, he hath nowe ouertaken me: and where as he semed to be after me, he hath begun to bee before me. And no meruayle, seyng that euen then also he did excell me in all giftes, although in the iudgment of men he semed inferiour vnto me.

This is he of whom I spake

He is the fountayne of all trueth and grace. All we whom ye haue in so great admiraciō, be nothing els but as it wer litle brookes or furthcumming streames: for the litle that we haue euery man accordyng to his porcion, is drawen furth out of the fulnes of this fountaine, from whence, whatsoeuer appertayneth to euerlasting saluacion springeth vnto all men. All the vertue that was in the patriarkes, in the prophetes, and in Moses, did cum from this fountayne. I am nothyng elles but the goer before of hym that is cummyng, he is both the very publisher, and also the auctour of the grace of the gospel, whiche geueth true and euerlastyng saluacion to all men thorow faythe. We are bounde to thanke him, for that by the voyce of the Prophetes we haue bene instructed to godlines: by the prescript and apoyntment of the lawe we haue bene forbydden to do euill, and for that we haue receiued as it were the shadowe of true religion. Nowe doeth euen very he offre to all men more plentiouse grace, who thorow the faith of the gospell, pardoneth frelye all synnes, and geueth euerlasting lyfe to theim that deserued death. For Moses whose auctoritie is had emong you as a thing halowed or consecrate, is no maner of waye to be compared to hym. Moses was onely the pronouncer & setter furth of the lawe, but not the auctor, & he brought a lawe vneffectuall, sharpe, and hard, the whiche with figures and shadoes might be, as it wer a preparation to the lyght of the gospell, that shoulde cum after: and the sayd Moses lawe shoulde rather make sinnes to be knowen, then take them awaye: yea and to saye truthe, shoulde rather make a waye to health then geue health, or allure vs with promyses. But now in steade of the straytnesse of the lawe, grace is geuen by Jesu Christ, whiche thorow faith of the gospell, frely and holy forgeueth all men their sinnes. He hath geuen the lawe of truth in steade of shadoes, wherof he himself is not only the declarer, but also the auctor, as he vnto whom God the father hath geuen all power.

The lawe was geuen by Moses.

But grace and truth came by Jesus Christ.

¶ No man hath seen God at any tyme: the onely begotten sonne, whiche is in the bosome of the father, he hath declared hym.

The texte.

And truly these be the secretes of God the father, these be the hidde counsails of ỹ diuine mynde, by the whiche it hath pleased him that God shoulde becum man, & after a sort to make men Godlyke: to mixe moste high thinges with the lowest, and to exalt the lowest vnto the hiest. He did neuer fullye open these thiges to any of our forfathers, although he did sumtyme shewfurth to theim certaine litle sparkes of his light by Angels, by dreames, and by visions. For no mortall man (were he neuer so great) did euer see God as he is in dede: but couertlye as it wer in a shadoe. And although he did vtter in sum part of Moses to the Patriarkes & Prophetes a litle porcion of his secretes, yet none but his only begotten sonne did receyue this fulnes of grace & truthe: who beyng made man, did so cum down to vs ỹ neuertheles by his godly nature he doeth alwaye remayne in the bosome of God the father, & as touchyng all thinges that pertaine to the obtayning of euerlasting saluacion, he hath declared vnto vs more familiarly and plainly, without wrapping or couering ỹ thing which he did signifye to ỹ other but partely, or vnder a cloud, and as it wer in a slepe.

¶ And this is the record of Johñ: When the Jewes sente priestes and leuites from Hierusalem to aske hym, what art thou? And he confessed and denyed not, and sayed playnly: I am not Christe.

The texte.

When Johñ had oftentymes priuely commended Christ by this maner of witnes, then did he openly declare, what maner of man he was, doyng the dutie of a pure honest seruaūt, which neyther would wrongfully take vpon him the honour of his maister, when ỹ Jewes would haue geuē it to him, neyther yet would depryue his said master therof, although he knew wel ynough that he should not only by that meanes leese the estimacion and auctoritie, whiche

alredy he had emong the Jewes, but also it should cause theym to enuye him much, because they had rather haue geuen ỹ auctoritie to John, whose birth also was famouse & notable emong the Jewes, who for the dignitie that hys father was of, beyng a head priest, was ỹ more highly estemed of theym: who for the straungenes of his diet, his wearyng of Camell skynnes, his beyng in wildernes, his baptisme, and the great numbre of his disciples, caused ỹ people to haue him in admiratiõ, wheras Christ for the baisenes of his kinred, and by reason of his trade of liuing & apparell, nothyng differyng from the common vse of people, at that tyme was lytle set by: therfore seyng ỹ poore Christ himself did not content the proud Phariseys, yea and they began sumwhat to enuy John, only because he had cõmended Christ in his preachyng, the sayd Phariseis sent frõ Jerusalem priestes & leuites being men of great auctoritie, to enquire of John before the multitude who he was, of whome ỹ iudgement of the people did so much varye. For sum said that he was Christ ỹ should deliuer ỹ wholle nacion of the Jewes frõ seruitude. Sum supposed hym to be Helie, whõ according to Malachies prophecie, they thought was cum again to be the goer before of Messias to cum. As touchyng Christ very few regarded hym, because both his parentes, and hym self lyued barely and poorely, yet neuertheles sum begãne to enuy him. And so the crafte of the Phariseys did then go about this thing to thintent they might frame Christ to their euil desyres. Whiche thing they thought should be brought to passe, if he had not bene alowed but by their auctoritie and proke: for if he had taught thinges repugnaunt to their affections & vices, they would haue disalowed and taken awaye his auctoritie emong the people, whose doctrine they had perceyued should hynder their commodities. This is the folishe policie of worldly wisedom. But Christ whose doctrine is all heauenly, would not haue any parte of their humayne auctoritie to be mixt with his euãgelical doctrine. Sum of the Jewes also did truste it shoulde cum to passe that John although he wer not Christ, yet would accepte so honorable a naine that was willingly offred him. They beyng bondmen most addicte, and geuẽ to glory, did know wel ynough that most holy men be soone deceyued wt this pestilence of vayne glorye: they wer not ignorant how much all ỹ nacion would haue reioyced, if John woulde haue taken vpon him the name of Messias, whiche alredy a good parte of the Jewes did willyngly attribute to him. If he had taken it vpon hym emonge the people, they had occasion wherby they might exclude Christ, whõ they hated for hys poore estate. If he had not takẽ it vpon him they would furthwith haue falsely accused him. Therefore they aske John before the people by the auctoritie they had of the Priestes & Phariseis, saying: Who art thou: for alredy they had begunne both to be greued with his auctoritie, and sumwhat to ennie his good renoume. He being well assured that they asked him the questions for the hatred they had to Christ, did not byanby open vnto theym hys owne opinion as concerning Christ, but did repel the false suspiciõ ỹ they had touching himself, whiche might haue hindred the glory of Christ emong the people: and boldly contemning the glorye of an vnrightfull title, did confesse that he was not Messias (as many thought he had bene) neyther did he denye himself to be that thing he was in dede: beyng redye to declare who he was to whom the glory of that name was due. Of which two answers the one, that is to say the cõfessyng what he was hym self, endaungered hym to lose his owne estimacion: & the other (which declared him redye to cõfesse Christ) put him in leopardye to be hated of the Phariseys. But the man beyng perfecte without corruption, passyng nothyng of eyther of bothe of these daungers, did openly confesse that he was not Messias, whiche was promysed by the prophecies of the Prophetes, and by the voyce of Moses, not denying Messias to be alredye cum

When the Jewes sent priestes.

Who art thou?

redye cum: but I am not he (saith he). He shewed them that this surname was due to an other that excelled hym, who neuertheless was lesse regarded after their opinion. And so this malicious diligent serche of the Phariseys came to none other effect, but to stably she the faith of the gospell. I am not he.

The texte.

¶ And they asked hym, what then: Art thou Helias? And he sayeth: I am not. Art thou that Prophet? And he answered, no.

Therfore after they wer disapointed in this first question, they did procede to demaunde further, saying: If thou be not the chiefest of all, and that which many attribute vnto the, seyng thou doest vsurp a new dignitie without the auctoritie of the Scribes & Phariseys, & causest the people wounderfully to fauour ỹ, not without the decay of the cõmon auctoritie of the priestes and Phariseys, at the lest ỹ must be one very nye vnto Messias, & not muche vnder him. And we read in the prophete Malachie that before Messias cummeth, Elias the Thesbite shall cum: who shal repayre againe al thinges. Art not thou therfore that Elias? Iohn denyed that he was Elias, not but that he was Elias in sum respecte, because he was the goer before Christ in the spirit of Elie, but ỹ he was not that Elias the Thesbite whiche was rapt & sodainly caryed vp into the ayer in a fierie chariot, whom the Prophet iudged to be reserued for this purpose, that he may be the goer before of the second cumming of Iesu Christ. The Iewes had red the prophecie, but they vnderstoed it not, neyther wer they wurthie to lerne this misterye, for so muche as they enquired it of an hatefull mynde: and because they knew ỹ Moses had promysed, that a certaine Prophet should cum of the Iewes kinred, whome he commaunded they should geue eare vnto. And sum of theim knew right well that this Prophet should be Messias himself, moreouer sum other bruited abrode, that one of the auncient prophetes was risen againe, and they suspected Iohn to be the same: therfore thei asked him whether he was that Prophet promised of Moses, or at least sum other of the prohetes, whiche beyng risen frõ death to life, should take vpon him that auctoritie. He did frankely and plainly confesse, that he was no suche thyng as many toke him to be. Art thou Elias?

He answered no.

The texte.

¶ Then sayd they vnto hym: What art thou, that we may geue an answer to them that sent vs, what sayest thou of thy self? He sayed: I am the voyce of a cryar in the wildernes, make streight the waye of the lorde, as sayd the Prophet Esaias.

But now whẽ they had no more matter to question wt him of, seing mennes coniectures touching Iohn, wer at a full point, thei moued him earnestly to tel openly what he himself was: & because he should no longer make any delay or excuse, they prouoked him by ỹ auctoritie of the priestes to thintent that euen for very feare of power, he should confesse who he was. We do perceyue (saye they) ỹ thou takest vpõ the more thẽ the Phariseis, priestes, & scribes do. We can no further diuine or cõiecture therof, & yet we must bring sum answer to theim which haue sẽt vs hither. If all the people be deceiued in their so diuers and sundrye opinions of thee, tel thou thy self who thou art: for vndoubtedly thou art knowẽ to thyself well ynough. Therfore whom dooest thou professe thy self to be. Here now Iohn because he spake to theim ỹ wer learned in the law, least he should seme to take vpõ him of mans presumpcion ỹ thing which he was in dede, he taught them out of ỹ very prophecie of Esaie, whiche was right wel knowẽ to ỹ Phariseys, bothe how he was none other but ỹ goer before Christ, & that ỹ lord himself was alredye cum, whõ they ought to receyue wt cleane hertes, whõ also they beyng blinded wt enuie, ambiciõ, & pride, should crucifie. I (saith he) am neither Messias, nor Elias, nor any of ỹ prophetes reised vp againe to this life, neither yet haue I takẽ vpõ me this office by myne owne auctoritie, for almuche as many yeares heretofore I was appoynted to the busines of this office, by the auctoritie of God. For I am euen he of whom What art thou?

I am the voice of a crier in wildernes. &c.

Esaie did write. The voyce of the criar in desert, make right the waye of the Lord. You see the desert, you heare the voice of the crier: now there lacketh no more, but that you cast awaye worldely desire, and prepare youre myndes against his cumyng, ỹ he maye cum to you a very sauiour. Moses did set him furth vnto you as it wer in a shadoe, & the Prophetes did long agone prophecie that he should cum: But I do shewe him vnto you now already cumming.

The texte. ¶ And they, whiche wer sent, were of the Pharisеys.

And you shall vnderstand that they whiche wer sent to John, were of the Pharisеys secte, for the Pharisеys in those dayes did excell all other bothe in knowlege of the law, in opinion of holynes, and also in auctoritie. And they wer not far of from the doctrine of the gospell, forsomuche as they did beleue the immortalitie of soules, and that there was an other lyfe to cum after this. But ambicion, couetousnes, and enuye had corrupted their mindes. Howbeit at that tyme their malice as yet was not so farre inflamed that they would openly shew theimselfes aduersaries to Christ, but within a whyle after when they perceyued his doctrine to be contrarie to their renoume, aduantage, and auctoritie, beyng vtterly cast into an extreme rage, they went about to crucifie their Messias, whom they had promysed to the people by the prophesies, and in the knowlege of whome they had muche bosted themself. So hurtfull and pestilent a thing it is, yea the knowlege euen of holy scripture, except a mans mynde be fre and voide from earthly desyres. But the prudence of God being far wyser then mans inuencions, can clearlye turne the malice of the wicked men to the welth of the good. For this so enuious and so craftie enquiring of the Pharisеis hath stablished our belief.

The texte. ¶ And they asked hym, and sayed vnto him: Why baptisest thou then, if thou be not Christ, nor Helyas, neyther that Prophet? Iohn aunswered theim, saying: I baptise with water, but there standeth one emong you, whome ye know not.

Therfore they now beyng more stired and prouoked and not only enuying Christ, whom alwaye they had in contempte, but also John, whom heretofore they had in reuerence, go about further to charge hym, and finde faulte with hym, saying: What is the cause, that thou takest vpon thee, the power to baptise the people yf thou be neyther Christ? who (as the prophecies doe declare) shall put awaye the sinnes of the people, nor Elias the goer before Messias, nor that notable Prophet, whome Moses did promyse, neyther yet any other of all the Prophetes, whye then doest thou enterprise to put awaye sinnes by thyne owne auctoritie, whiche thou neyther hast of God, nor by any decree of the Pristes, whose auctoritie, thou darkenest with thy new customes? To this slaunderous demaunde John did aunswere mekely: but yet in suche sort, that he did bothe frely knowlage his owne lowe estate, and did openly declare the dignitie of Christ. My baptisme (sayeth he) is euen suche lyke as my preaching is. For as my preachyng is not perfit but only prepareth your myndes to the wysedome of the gospell, so my baptisme whiche consisteth onely in the water, doeth not washe awaye the filthines of myndes, but in a certain resemblaunce of true baptisme, frameth the ignoraunt: that they beyng prepared with repentaunce of their former lyfe, maye be able to receyue that baptisme, by the whiche Messias thorowe his spirite shall washe awaye all at once, the vniuersall vnclennes and vices of all theym that shall credit his heauenly doctrine. And nowe he is not farre hence, but is alredye present in the same great numbre of people, and as one of the multitude is conuersaunt euen in the middest of you. And he is therfore eyther dispised, or not knowen of you, because after the worldes estimacio he is but poore and of smal regard, vauntyng himself with no pompe of those thinges, by the whiche they that honour the worlde doe esteeme a man. It hath not pleased hym as yet to put

I baptise with water.

furth

furth his power and greatnesse, but in very dede he is an other maner of person, then you take hym to be.

¶ He it is, whiche though he cam after me, was before me: whose shoe latchet I am not wurthie to vnlose. The texte.

I who in the peoples iudgement seeme to be sumwhat notable, in comparison of his highnes am nothyng at all. This is verye he of whome I tolde you before that men toke hym to be myne inferiour, and to cum after me, but in dignitie he did preuent and excel me, to whose wurthynes I am so vnwurthye to be compared, that I know my self vnwurthye to serue hym as a bondman in the lowest kinde of seruice, yea to leuse the buckles of his shoes.

¶ These thinges were doen in Bethabara beyond Jordan, where John dyd baptyse. The texte.

John did pronounce this so full and so honorable witnes of Christe to the Phariseys, Priestes and Leuites, in the presence of a greate numbre of people, and that in a famouse place, that is to say, in Bethabara, whiche is not far from Jerusalem beyonde Jordane: a place very conuenient for him that was a baptisar and preacher of penaunce, by reason that plentye of water was nigh to it, and also the deserte, to whiche place a great preace of people out of diuerse coastes of Jurie, did resorte dayly to be baptysed. For John did both preache and baptise there.

¶ The nert day John seeth Jesus cummyng vnto hym, and sayeth: Behold the lambe of God, whiche taketh awaye the sinnes of the world. The texte.

And hytherto he did so beare witnes of Jesus, that he did neyther name hym nor poynte him with his fyngar, when he stoode emonge the multitude, because he would not stir vp the enuye of the Phariseis against hym: And also because he would set on fyer the mindes of simple folkes the more, to haue a desire to know him, whom the said John beyng so notable a man, had so highly commended in his preaching, and forasmuche as at that tyme many of the people did make diligent serche to knowe, who shoulde be that great man, to whose dignitie euen John beyng in all mens iudgement taken for an excellet person, did so muche geue place to Jesus therefore came thither agayne the day folowyng, and did not then kepe hymself close emong the multitude, but went to John seuerally and alone, partly for good maner sake to salute his cosin, partely to knowlege his baptisar, but specially to geue hym occasion to testifie more plainlye and lyuelye of Christe emong the people, lest he beyng yet not knowen shoulde seme to go to John for that purpose, that other did: that is to say, to be baptised or taught, or els to confesse his sinnes, for in that he was baptised of John, was to gene vs exaumple of humilitie: but because no bodye shoulde suspecte that he had nede of baptisme, or that he had any spot in him, whiche the water of Jordan could washe awaye, he separatyng him selfe from the multitude, wet to John aparte. John being warned by the holy goste what he should doe, beholding Jesus cumming towardes him, turned him self to the people, and poynted Jesus to them with his fingar: that after they knew him by sight, they should accustome themselues bothe to lyke hym and loue him the better, and should rather folow him then John himself, yea and rather couet to be baptised of hym then of John. For the purenes of Jesus mynde beyng full of the holy goste did shine in his verye yes & countenaunce. And did shew it self furth both in his goyng and all other behautours of his bodye: as of the contrarie parte, a furiouse mynde and ouerwhelmed with vices, doeth expresse it self in the verye countenaunce of the bodye. Beholde (sayth John) this is he whom many of you did see me baptise, whereas in dede the water of Jordane did not purifie him, but he did rather halow it. For he alone & none other is free frō al kynde & spot of sinne. And verely he

John seeth Jesus cummyng.

Beholde the lambe of God whiche taketh

awaye the sinnes of the world.

is that moste pure lambe, whome God (according to Esaies prophecie) had chosen and appoynted to be a sacrifice moste acceptable to him, for to pourge the synnes of the wholle worlde, whiche was defiled with al maner of vices. This is he whome the lambe in Moses lawe did signifie, whose vnharmefull bloode, defended the children of Israell from the reuengyng swerd of the Angel. This lambe (I saye) is so far from beyng subiect to any kynde of sinne, that he alone is hable to take awaie all the sinnes of the wholle worlde. He is so well beloued of God that he onely maye turne his wrath into mercie: he is also so gentile and so desirous of mans saluacion, that he is redy to sufferr paynes for the sinnes of all men, and to take vpon him oure euils, because he would bestowe vpon vs his good thynges.

The texte. ¶ This is he of whom I saied, after me cummeth a man, whiche went before me: for he was before me, and I knew him not, but that he should be declared to Israel, therfore am I cum baptising with water.

I knew him not.

Yea this is verie he of whome I haue tolde you diuers tymes, thoughe it wer sumwhat darkely, that one should cum after me, who goyng before me in dignitie, and power, did ouerrethe me: for because althoughe he semed to cum after me bothe in birth of his manhed, in the tyme of his preachynge, and also in auctoritie, yet in godly giftes he was far before me. In so muche that I my selfe did not certaynely know at the first howe great he was, or what he was. For he is so great that I (whom ye haue in such reuerence) am no maner of waie to be compared vnto him. He is the lorde and auctour of all healthy. I am none other but his seruaunt and goer before, neyther is my baptisme or preachyng any other thyng but an introduccion to the heauenly doctrine & vertue, whiche he shall bryng vnto you. Neyther yet am I sent for any other purpose by the commaundement of God, but to preache repentaunce of your former sinnes, to shewe you that the kyngdom of heauen is at hand, and to washe you with water, to thintēt that after he should be shewed to me of his father by sure tokens, he might at his cummynge be the better conceyued in your myndes beyng alreadie prepared with these principles. His conuersation and life was simple and pure, and beyng in no poynt notable emong men, he ioyned hymself to the multitude as one of the common sorte of the people, and came to be baptised as though he had bene subiect to sinne.

The texte. ¶ And Iohn bare recorde, saying: I sawe the spirite descend from heauen lyke vnto a dooue, and abode vpon hym, and I knew hym not.

Therefore I coulde not knowe surely by the disposicion of his body nor by mans coniecture that he was the onely soonne of God, and that moste pure lambe whiche through faythe should put awaye all the sinnes of the worlde, but that I was taught by a notable signe from heauen that this was he, to whome I was appoynted to be ỹ goer before. And what this signe was Iohn did openly declare to the multitude. When Christe (sayeth he) willynge to shewe to the worlde an exaumple of humilitie, and ioynyng himself to the cumpany of sinners, came to be baptised, the father of heauen did honor hym with an heauenly token. For I my self sawe the holy goost cumming downe vpon his head in the likenesse of a dooue and there remaining. Until that time I did not certainly know him, whose goer before I was: by reason that his corporall estate, did hyde his celestiall excellencie.

I sawe the spirite descende frō heauen, &c.

The texte. ¶ But he that sent me to baptise in water, the same sayed vnto me: Vpon whom thou shalt see the spirite descend, and tary still on him, the same is he whiche baptiseth with the holy goste, and I sawe, and bare recorde that he is the sonne of God.

For as yet the tyme was not cum in the which the father of heauen would haue him to be openly knowen to the people. Therfore when I knew by the inspiracion of the sayde father that Messias was alreadye cum, then to take awaye the errour and mistakyng of his person, or leaste mans coniecture

shoulde

shoulde haue any doubt therin, he, by whose commaundement I toke vpon me the office to baptise you with water, taught me by a sure token: by the shewing wherof I might assuredly knowe who he was, that shoulde baptise you with an effectual baptisme, and should by the holy gost, wherwith he was replenyshed, frely geue to all them that trusted in him, remission of all their sinnes. For before Jesus cam to me to be baptised, the father of heauen did aduertise me before hande, saying: By this token thou shalt surely knowe my soonne. Emonges many whom thou shalt washe with water, vpon whomsoeuer thou shalt see the holy goste in the likenesse of a doue descendyng, and remaynyng, be well assured, that the same is he which hath power to baptise with the holy ghoste. For man washeth with water, but onely by his heauenly power, taketh awaye sinnes, and geueth righteousnes. I saw this token according to the fathers prompse in hym when he was baptised. And for this cause, he gaue me grace to see him, that you also throughe my preaching, should knowe ỹ autour of your saluacion. Wherfore like as heretofore I haue witnessed, so do I now also openly testifie, that this is the sonne of God, from whence, as from ỹ heauenly fountain ye must requyre all thinges whiche perteyne to righteousnes and eternal felicitie. For I wyll suffre you no longer to suspecte greatter thinges of me then I deserue, nor yet to be ignorannte of him, whome to knowe is saluacion. By these maner of witnesses John did often commende Jesus (beyng as yet vnknowen) to the multitude, and gaue ouer his owne auctoritie to hym as to his better: to the entent that from that tyme furthe ỹ people should leaue him, and cleaue to the gouernaunce of Jesu: Goddes prouidence in the meane tyme procuring this, to thentent that they bothe might be to vs an holsome exaumple of a true preacher of the ghospell. For truely John neyther with the entisemente of so great renoume beyng willingly offered vnto him, was so muche corrupte, that he would take vpon hym an other mans prayse, nor yet so afraied of the enuie of the Priestes and Pharisey, (whose ambicious enuie, and enuiouse ambicion woulde suffre no bodye to be exalted but theimself) that therefore he did cease to speake of the glory of Christ: neyther did he regarde his owne commoditie, but what was expedient for the people: hereby teachyng how a preacher of the gospel ought to haue a constaunt and sure stayed mynde, yea, euen to the auenturyng of his lyfe, not onely against excesse & couetousnes, but also against all ambicion. And as for Jesus Christ, when he came as one of the common sorte of the people to be baptised, and also when he behaued himself emongest Johns disciples, as if he had bene one of them, where as he was lord of all, he taught vs howe we muste cum to true glorie, by great humilitie and modestie of mynde, and that none is mete to be a mayster vnlesse he haue plaied the parte of a good scholler: neither that any ought to take rashly in hand the office of preachinge, excepte he hath bene all maner of waies well tried and approued: and in maner appoynted therunto of God.

Upon whome thou shalt see the spirit descendare.

I sawe and bare recorde that this is the sonne of God

The texte.

¶ The nexte day after, John stoode again, and two of his disciples, and he beheld Jesus as he walked by, and saieth: Beholde the lãbe of God. And the two disciples heard him speake, and they followed Jesus.

Now to the entent that Johns moste excellente purenes & honestie might more clerely apere, he thought it not inough to turne thaffeccion of the people from him to Christe, but he laboureth also to dispatche from himself hys owne peculier disciples whome he had, and to put theym to Christe. For the day after these thinges, whiche I haue already rehearsed vnto you, wer doen in the presence of the people, John stoode there again, and two of his dyscyples with him. And Jesus walked vp & downe not farre from thence (whiche thyng in dede was doen) to signifie a misterie thereby. For John was a fy-

gure of Moses law, and Christ was the auctour of the profession of the ghospell. Therfore the law, whiche was now cum to the vttermoste point, stated, as though it coulde go no further, but shoulde ceasse byandby, and giue place to Christ at his cummyng, and cõmitte his disciples to him, but neuertheless in the meane while constauntlye bearyng witnes of Christ: and as it wer delyuerynge the Synagogue to the true spouse, to be his churche: Christ walketh vp and downe to declare that he shoulde alwaye grow greatter & greater, & euery where gathereth disciples to heare his heauenly doctrine: Therefore whiles John stood & behelde Jesus as he walked, knowyng right well ỹ the sayd Jesus did desyre and long for the saluacion of mankynde, and also did couet to geat disciples mete for his heauenly doctrine, John turnyng hym to the twoo disciples whiche stood by hym, beyng their maister, becaũse he would put theim to Jesu, that was a better mayster then hymselfe, he poynted him to theim with his fyngar, as he was walkyng, and sayd: Beholde, ponder is the lãbe of God of whome I haue so often testified, who alone doeth take awaye all the synnes of the wholle worlde. I haue prepared you for him, whosoeuer desireth true and effectuall baptisme, whosoeuer loueth true innocencie, and whosoeuer coueteth true and perfite health, must needes committe hymselfe to his rule and ordre. For they that wer the true obseruers of Moses lawe, (as the lawe it self doeth witnes) did profit and goe forwarde thereby to the perfeccion of the ghospell, that is to saye from faith to faith: wheras the Phariseys through their peruerse & ouerthwart loue of the law, did persecute him whom the lawe had commended to theim. Now Johns disciples made their maister no aunswer, but geuing credite to his woorde, they leafte the sayed John that was the goer before the ghospel, and folowed Jesus the auctour of the euangelical health. And they sayed neuer a worde, but folowed hym, beyng set on fyer with the loue of his hie doctrine, the hope wherof they had conceiued by the testimonie of John. But they dare not be bolde to moue any communicacion to hym with whome they had not been acquainted.

He beheldc Jesus as he walked. &c.

Beholde the lãbe of god. &c.

And the two disciples herd hym. &c.

The texte.

¶ And Jesus turned about, and sawe theim folowe him, and sayeth vnto them: what seke you? They sayed vnto him: Rabbi (whiche is to say, if one interprete it,) Maister, where dwellest thou? He sayeth vnto theim: Cum and see. They came and saw where he dwelte, and abode with him that daye, for it was about the tenth houre.

Therfore Jesus perceiuing for what purpose they did folowe him: to declare how ready he would be to mete and ioyne with theim whiche with pure myndes do thirste and couet the doctrine of the gospell: he (I say) not taryng for their callyng vpon him, of his owne good will doeth encourage and allure their bashefulnes, & turning himself towarde theim, did beholde theim as they folowed him, not that he was ignorant whom they folowed, or of what minde they folowed hym, but because he woulde shewe to other their worthye and mete affeccion for the gospel. He speaketh to them and asketh what they would haue, to the entent that their desyre beyng knowen, might also kindle and stiere vp the myndes of other. But they furth with declared theim selfes to bee very desirouse to learne of him, euẽ by ỹ very name they called him by, saying: Rabbi (which worde in ỹ Syrians tongue is as much to say as Maister) where is your abydyng? And vndoubtedly in that they called hym Maister, they confesse themselfes to be his disciples. And where as they enquire of hym, where his dwellyng place is, by that they doe declare, that they haue a will to learne of hym certaine secret thinges more familiarly, which (peraduenture) he would not speake openly before euery body. Here now our Lorde Jesus taking pleasure in their deuoute feruentenesse to learne, maketh no excuse by reason of the nineste of the night, nor commaundeth them to cum againe the daye folowing, neyther yet signifieth to theim where his house is, in case they woulde at their

What seke ye.

Rabbi, where dwellest thou

conuenient

conuenient leysure vysite him: But he gently and courteously requireth theim to cum talke with him at his lodging, saiyng: Cum ye and see. For he perceyued that any delaye shoulde haue bene paynfull to their earnest desire. They reioysing in that aunswer, beyng euen suche as they woulde haue wished for, came thyther, and did not onely see the litle house, where then Jesus had his abidyng, but also taryed with him all that daye: and wer so inflamed with his holy communication, that not onely they reioysed in their owne behalfe: but mocioned and procured other also to cum to the cumpanye of that felicitie. And when they came to Jesus house, it was almoste the tenth houre of the daye, that is to saye, nye vpon the goyng doune of the sunne. For there is no tyme nor place vnfit or vnconuenient for to learne those thynges whiche pertayne to euerlastyng welth. And the presence of the preacher of the ghospell ought alwaie to be in a readinesse: For such an one ought he to be that taketh vpon hym to teache Christen philosophie and wisedome, whiche is onely the philosophie that can no skill of any pryde or statelynesse.

Cum and see.

They came. &c. And abode with hym that daye.

The texte.

¶ One of the two whiche heard John speake and folowed him, was Andrew, Simon Peters brother. The same found his brother Simon first, and saieth vnto him: we haue found Messias (whiche is by interpretacion anoynted) and brought him to Jesus. And Jesus beheld him, and sayed: Thou art Simon the sonne of Jonas, thou shalt be called Cephas, whiche is by interpretacion a stone.

As concerning these two, whiche had folowed Jesus by the counsaill of John, the one of them was Andrew, Simon Peters elder brother: to whiche Peter although he wer the younger, yet for the excellent feruencie of his faith, Jesus afterward did promyse hym the keyes of the kingdome of heauen: and committed his shepe to be fedde of hym, after he had thryse profesled his loue towardes Jesu. The godly loue of the ghospell hath this difference from that which man of hymselfe is inclined vnto, that if it haue gotten any notable treasure, it hydeth it not, nor enuieth other: for many thinke that they do not possesse that thing, whiche is common to other aswel as to theimselues: but this godly loue reioyseth that the commoditie therof shoulde be common to many. Andrew beyng muche comforted with so great felicitie, for almuche as by the report of John, but muche more by the familiar communicacion of Jesu himselfe, he found it true that Jesus was ỹ heauenly Lambe, whiche onely should take awaye the synnes of ỹ worlde, that he was the sonne of GOD, the only redemer of mankynde. And that also he was Christ whiche was promysed of the Prophetes, and loked for so many houndred yeres before. The sayed Andrew (I saye) as soone as he had found Symon Peter his brother, whose presence he desired greatlye, for thys purpose, that Peter whome he knewe did loke for Christe with great feruencie, myghte be made partaker of that felicitie of that assured knoweledge, whiche Andrew himselfe had of Christ. We haue founde (sayeth he) that Messias, whome the Prophetes had promysed shoulde be redemer of the worlde. And Messias in the Syrians tongue is as muche to saye as Christ, that is to vnderstande anoynted: because that anoynting pertayneth to kinges and priestes. But Christe was the only anoynted of God, to hym onely all power was geuen bothe in heauen and yearth, and he only was ỹ priest eternally after Melchisedechs order, whiche hath reconcyled God to mankynde with the sacrifice of his bodye. Symon being glad of so pleasaunt and welcome a message, and not satisfied only to haue hearde it, ioyfully preaceth hymselfe also to see Jesu. Andrew who had already proued the gentlenes and graciousnes of Jesu, furthwith brought Simon to him. And when Jesus behelde Peter, he did not only bewe his face, wherein neuertheless did shyne a purenes of hert, but he rather loked vpon his minde, whiche was endued with doouelyke simplicitie: and thereby apt to receyue the

we haue founde Messias. &c.

And brought hym to Jesus

grace

And Jesus be held him &c. grace of the gospell. The sayed Jesus taking pleasure in his pure affection dooeth tell the name of Peters father (by that declaryng how nothing was hydden from him) and therewithall prayseth the godly simplicitie of Peters mynde, gathering an argument therof, by the propertie of his fathers name: and by the darke sence of the chaungeyng of Peters owne name, he telleth before that in tyme to cum, there shall be in him stablenesse of inuincible faythe. For Jona is as muche to saye, as a dooue or grace. Simon by interpretacion signifieth obedient, for out of the obedience of Moses law, is had sum furtheraunce to the faith of the gospell. Therefore after that Jesus had loked vpon hym, he doeth lyke both his present simplicitie, and also doeth sumwhat open, as you woulde saye darkely, his stedfastnesse to cum, saying: Thou art that Simon ỹ sonne of Joanna, right aptely agreyng bothe to thyne owne name, and thy fathers: But hereafter when this faithe shal haue gathered strengthe, that it maye be able to stand stable and vnshaken against all temptacions of the deuill, thou shalt be called Cephas, whiche in Greke is as muche to saye, as Peter, in Latin *saxum*, and in Englishe a stone. And this was the first instruccion and principle of Christes churche: this was also the first beginning of the schole of the ghospell.

Thou art Simon the sonne of Joanna, &c.

Thou shalt be called Cephas &c.

The texte. ¶ The daye folowyng, Jesus would go into Galile, and found Philip, and saieth vnto hym: folowe me. Philip was of Bethsaida, the citie of Andrew and Peter. Philip fond Nathanael and sayeth vnto him. We haue found him of whom Moses in the lawe and in the prophetes did write. Jesus the sonne of Joseph of Nazareth. And Nathanael sayed vnto hym: Can there any good thyng cum out of Nazareth? Philip saieth to him: Cum and se.

The day after it pleased Jesus to goe into Galile, whiche was least set by of all the prouinces of Jewrie, because no man of any great renoume or fame, had at any tyme cum from thence: and yet neuertheless Esai did prophesie before that the lyght of the ghospell should first appeare and haue his beginning about that place. Also the deuine counsail thought it good so to be, because he would beginne his churche of meane persons, vntaught and vnlerned, borne and cum out of a countrey that was barraine, and of no regarde. For bothe Peter and Andrew, whiche without callyng folowed Christe, were men of Galile: and that the one brother did persuade and drawe the other to Jesu, was a fortunate pronosticacion of the churche now newly beginnyng, whiche consisteth in brotherly charitie and mutuall concorde. Therfore when Jesus should goe his waye into Galile, hauing alreadye two disciples of Galile to wayte vpon him; because he myght cum sumwhat the better accompanied, he taketh to hym two other also of thesame countrey, and of lyke nobilitie. For Jesus founde one called Philip borne in Bethsaida a citie of Galile, whiche is nye vnto the lake of Genazareth beyng the countrey of Andrew and Symon, to whome the name of Peter was added. Furthermore in that they wer all of one countrey, it betokeneth the concorde and agrement of the ghospell: And that the diuersities of all maner of people, should be ioyned and brought together into one churche, as it wer into one citie. Philip semed to haue met with Christe by chaunce, but the very thyng in dede was doen altogether by the prouidence of God, whiche had eternally decreed and appoynted, whome he woulde haue to be the first rulers & beginners of his churche. Therefore Jesus sayed to Philip when he met with him: folow me. He taried nothyng at all, but byanby folowed Jesus, of whome alredy he had knowen many thynges, both by the witnesse of John, and also by the common rumour of the people. The woord of the speaker was of so great effecte, and the minde of the hearer was ready of his owne good will. It chaunced verily, that as Andrew had allured and drawen his brother Simon, so Philip now reioy-

He found Philip.

Folow me. &c.

Philip founde Nathanael.

syng that he was in the seruice of Jesu, when he had found Nathanael whom he knewe to be wondrefully desirous of Messias cummyng, for which cause he was wount very diligently to marke and obserue in the prophesies of the law and the Prophetes from whence and when the same Messias shoulde cum, Philip (I saye) because he would make Nathanaell partaker of ẏ ioye, wherin he did retoyse with all his hert, sayeth vnto him: We haue found that true Messias of whom Moses hath writen, that there should a Prophet rise out of the kinred of Israel, and of whom ẏ prophesies of the Prophetes hath vttered and declared so many thinges: This is Jesus that sonne of Joseph of Nazareth, for at that tyme euery man toke Jesus to be Josephs sonne, and he was better knowen by that name then by the name of Marie his mother. Moreouer he was called emong the common sort a Nazarean, not ẏ he was borne there, for Bethleem was halowed with his birth and infancie, but because he was conuersaunt and brought vp there of a child, with his parentes. When Nathanael hearde this, truly he liketh well the most ioyfull tydinges. But he is offended with ẏ doubt, wherwith he was secretly troubled, through the prophesie, whiche (as euery man knewe) doeth promise that Christ should cum furth out of Bethleem: therfore he desiring to be taught more certainly, sayeth vnto Philip: Can any good thing cum out of Nazareth: of the whiche towne the prophesies of the Prophetes hath made no mencion: When Philip himself beyng yet vntaught, and hauing no ferther knowledge but his plaine simple faith, could not discusse thys harde matier, he aduiseth & allureth Nathanael to go to Jesu the fountayne it selfe, not doubtyng but that he would beleue as sone as he had seen and heard him. If you doubt (sayeth he) to credite me, cum your self and see.

We haue found him. &c. Jesus the sonne of Joseph. &c.

Can there any good thing cum out of Nazareth,

Philip saieth cum and see,

¶ Jesus sawe Nathanael cummyng to hym and sayeth of him: behold a right Israelite, in whom is no guyle. Nathanael sayeth vnto him: Whence knowest thou me? Jesus aunswered and saied vnto hym: Before that Philip called the, when thou wast vnder the figge tree, I sawe the. Nathanael aunswered and sayeth vnto him: Rabbi, thou art euen the very sonne of God, thou art the king of Israel.

The texte.

And Jesus who as yet was of no fame or renoume by working any myracles, sumwhat to open his godly power by the knowlage he had of secrete thynges, when he behelde Nathanael cumming toward him, turned to his disciples, before Philip gaue hym any warnyng of hym, & before he named him: and shewed Nathanael to theim, saying: Behold a very Israelite in dede, in whome there is no guile. In these wordes Jesus did both praise the true meanyng belieke of Nathanael, and also his pure desire to haue knowelage, where as they whiche vntruely do boaste theim selfes to be Israelites, are wont to be busy and curious of a desier they haue to laye matters to mens charge. Nathanael perceiuyng that Jesus shewed by these wordes, how that he knewe well inough the communicacion whiche was betwene Philip and him concernyng Jesus himself, and maruailyng how this came to his knowledge, for as yet he toke Jesus to be none other but man, saith vnto him: how knowest thou me? But Jesus yet declaryng more euidently how he knewe the thoughtes of men, wer they neuer so secret, sayeth, before Philip called the when thou wast vnder ẏ figgetree, I had already seen ẏ. The cõmunicacion was but betwene theim two, and therewas no witnes by, that could make any relacion therof. The place was expressed, and the figge tre was noted and spoken of by ẏ waie in a mistery, as a thyng priuie and of councel to his first faulte (that is to say, of his vnbeliefe) whiche fault they must needes leaue, that will knowe Christe. It was manyfeste by these argumentes that Jesus knewe the matter of their whole communicacion, wherof neuertheles he maketh no great rehersal least he shoulde seme to vpbrayde him with his lacke of fayth, whiche was sham-

Beholde a right Israelite &c.

Nathanael sayeth vnto him. &c.

fast

faste and asked the question of a good simple mynde. Assone as Nathanaell heard these thinges, who was perswaded, that the secretes of the hearte was open to god onely, & that the thing whiche he heard was more than man could do now, beyng nothyng offended with the doubte concernyng the name of the place of Christes birthe, he gaue his verdit of hym, saying: maister. Thou art the very sonne of god, by whō the father hath determined to deliuer his people. Thou art that kyng of Israel which was long ago promised by the prophecies of the Prophete.

Rabbi thou art euen the very sonne of God, &c.

The texte.

Jesus aunswered and sayd vnto hym: because I sayd vnto the I sawe the vnder the figgetree thou beleuest. Thou shalt se greater thinges thā these. And he saith vnto him: Verily, verily, I say vnto you, hereafter shal ye see heauen open, and the aungels of god ascendyng and descendyng ouer the sonne of man.

Jesus gladly enbrasyng the mannes so ready and chereful fayth, and his so euangelicall profession, dooeth stablyshe also the opinion that Nathanael had of hym. And nowe more euidently declaring his godly nature, saith: Thou hast hereby conceyued a belief that I am the very Messias & king of Israell, whiche was promysed, because I tolde the howe I sawe the euen then when thou wast with Philip vnder the figge tree, and therefore thou hast a very good opinion of me: In tyme to cum thou shalt see more apparaunt signes, whereby thine opinion of me may encrease. And furthwithal Jesus turned hym to his other disciples, of whom (as yet, neuer a one did iudge of him accordyng to his dignitie) and he said vnto theim. Take this for a suretie, hereafter ye shall see the heauens open and the angels of God ascēding and descending ouer the sonne of manne. By this darke saying our Lord Jesus did stirre vp the fauth of his disciples, whiche although it wer simple & vncorrupted, yet was it not fully enstructed, and beside that far from the perfect knowledge of the excellencie of Christ: He did stirre vp their faith (I say) to the lokyng for of greater miracles, and thereby to haue higher knowledge. For although the disciples did fantasie as it wer in a dreame sumthyng to be in Christe passyng mannes nature, wherat they marueiled: neuertheless they did not as yet vterly beleue that the fulnesse of the Godhead was in hym. Nathanael did confesse the selfsame thynges whiche Peter did after confesse. But because his meanyng was not lyke Peters, he had not therefore like aunswer that Peter had, whiche was. Upon this stone I wyl buylde my churche. And to thee will I gene the keyes of the kingdom of heauē. And in very dede for because sum that wer very mē, are called the sonnes of god in holy scripture, for their great holines, and other besides Christ also did many times see before, thinges whiche should folowe, by the inspiracion of the holy ghost: therefore it is not to be marualled at, if Christ knewe without relacion of any other, what was doen secretely betwene the two disciples. Furthermore in that he called him kyng of Israel, intendyng thereby to honour Jesus, as it wer with an hye & glorious tytle, it declareth that euen as yet he dreamed of a worldelye kyngdome. And to haue a kyngdome in this worlde is but a verye base and an earthly thing: But it is a thyng of farre more honour to be kyng of al the whole worlde, and also of aungels. This thyng ment Christ whan he sayd that the aungels as ministers diligent to do seruice, should ascende, and descende ouer the sonne of man. And although the disciples did not yet vnderstand at that tyme this saying of Jesu, neuertheless he did hide it and layed it vp in their mindes as a seede whiche should bryng furth fruicte in dewe tyme. For afterwarde we knewe how the aungels did often knowledge hym to be kyng of all thynges, by their obedient seruice, as whan Gabriel brought tidynges of his conception, when they song at his natiuitie: Glory be to god that is aboue: when at diuerse tymes they apearyng to Joseph did procure the safegarde of the chylde,

Thou shalt se greater thynges then these, &c.

Verely, verely, &c. ye shall se the heauens open, &c.

when

when they did him seruice after he was tempted of the deuyll, when they dyd coumforte him in his conflicte at the time he swet water and bloud: and whiles they did often appeare in the time of his resurreccion: Againe also, when in all mens sight he was taken vp into heauen, the aungels wer present, as suerties of the promise of his returne. And that in deed shalbe doen most specially, whē he shall cum in the cloudes with the maiestye of his father, and with the whole hoste and cumpany of aungels, to iudge bothe quicke and dead: and to deliuer a kyngdome to god the father.

¶ The seconde Chapter.

¶ And the thirde day there was a mariage in Cana a citie of Galile: & the mother of Jesus was there, and Jesus was called and his disciples vnto the mariage, And when the wyne fayled, the mother of Jesus sayeth vnto him, they haue no wyne. Jesus saieth vnto her, woman what haue I to do with thee? myne howre is not yet cum. The text.

AND Jesus had not taried long in Galile, but thorow worcking of a miracle he beganne to declare that Johns witnes of hym was not vntrue. In dede Jesus was better knowen in Galile then in other countreys of Jewrye, but yet they had no notable opinion of him, when as at that time also euen his brethren and kynsfolkes had no ryghte iudgement of him. Therfore, the thyrd day after he came to Galilee, ther was a solempne mariage made in Cana, whiche is a toune of that countrey. Jesus mother was bydden to this weddyng, because she was of aliaunce to thē. And by this occasiō Jesus himself also was bydden, and his fower disciples with him, whiche he had gathered together a little before. Now then whē the feast was at the hottest and the bridegrome for lacke of wyne was like to be abashed, as yf he had made but a nigardely feaste: And beside that it was to be feared leaste his geastes carefulnes for lacke of wyne should make the feaste the lesse cherefull: Marie the mother of Jesu of a certayne womanly carefulnes desiring to haue this discōmoditie remedied, seyng that already by many tokens & also by the witnesses of John she was not ignorant of ỹ power of her sonne, she is bolde to call vpon hym, saying: Sonne, they haue no wyne. In that she dare speake to hym, it declared her motherly auctorite: And in that she doeth not prescribe nor appoynt any thyng to hym, what she woulde haue doen, it sheweth her reuerence towarde her sonne. But Jesus intendyng nowe to take in hande the heauenly busines of the ghospell, wherof he would haue his father to be the onely auctour, suffereth not mans auctorite to bee mixte therewith. For he did not miracles for this purpose to please the affeccions of his kynsfolkes, but to cause his spiritual doctrine to be the better beleued through corporal signes and tokens emonges the vnfaythfull people of that countrey. Therfore he aunswereth his mother sum what roughly not that he did not loue her entierly beyng suche a one as she was, consyderyng he loued all mankynde so muche, but to thētent that he would kepe his auctorite of worcking miracles fre frō worldly affeccions, and to cause the whole glorye thereof to be ascribed to the power of god. For this was a thyng expedient for mans saluacion whiche Jesus did greatly thirste for and couet. Therfore not vtterly denyyng his mother, but declaryng that she had litle to do with ỹ busynes he went about, he aunswereth her: woman what haue I to do with thee? I haue a tyme appoynted me of my father, when and after what sorte I should worke the saluacion of mankynd, that tyme is not yet cum. Hitherto I haue shewed my self obedient to thy will, from hensforth I must do all thynges accordyng to my fathers wyl, and not after mannes prescripte & appointment. In other thinges ỹ hast been my mother, hereafter I wil take ỹ but as a woman, as often as I am occupied about my fathers busynesse. When soeuer his glory shalbe to be serued, I shall not

The mother of Jesus was there, &c.

They haue no wyne.

Jesus saith, &c.

Woman what haue I to do with thee, &c.

nede thy callyng vpon. I wyll do of myne owne good wyll, that which ỹ thing it self shal require. I haue a tyme appoynted me of my father. So before that tyme also, when he was but a childe, he tolde his mother of that she dyd interrupte him, when he was disputyng in the temple. And of the lyke thing againe he warned her, when she bad one cal him forth to her, whyles he was preaching emong the people.

The texte. ¶ His mother saith vnto ỹ ministers. Whatsoeuer he saieth vnto you, do it. And there were standyng there sixe water pottes of stoone after the manier of the purifiyng of the Iewes, conteinyng two or three firkyns a piece. Iesus sayeth vnto them: fill the water pottes with water. And they fylled theym vp to the brimme. And he sayeth vnto theym: drawe out now, and beare vnto the gouernour of the feast. And they bare it.

Whatsoeuer he sayeth vnto you, do it. But Marie the mother of Iesu beyng neyther offended with her sonnes answere, although it wer sumwhat roughe, nor in the meane tyme mistrustynge eyther his goodnes or his power, maketh no aunswere agayne, but calleth the seruauntes of the house to her, and secretely in their eares sayth thus vnto thē. Do ye, whatsoeuer he shall byd you do. Undoubtedly the godly pitifull carefulnes of his mother did procure that, lest ỹ seruauntes lacke of beleke, or their vnready seruice, should be a let wherby that whiche lacked at the feast, shoulde not be amended. But how and what tyme ỹ thing should be doen, she holdyng her peace leaueth it secretly to her sonnes wyl and apointment. These thinges wer not doen by chaunce, but Iesus deferred ỹ myracle for the noneft, because the lacke of wyne should be the better perceiued of euery body, and shoulde be well sene to be geuen for necessitie, and not for any vayne boastyng or glorye: For so our Lord wrought al his myracles, that he semed not to do thē for thafection of any worldly prayse, but to succour and releue men of their euils and griefes: he did them so temperatly, and in so due order, that they coulde not be doen more faythfully nor with more trueth. Therfore now whiles the geastes tarryed and were carefull for lacke of wyne, Iesus perceyuynge the tyme to be cum that he shoulde be knowen to his own, commaundeth his seruauntes to fyll with water syxe pottes of stone, whiche stood there for this purpose, that if any accordyng to the custome of the Iewes would clense himself with washing he might haue plentie of water ready: for as muche as that countrey was very drye, & in fewe places well watered with fountaynes & runnyng ryuers. This truely did cause the miracle also to be rather beleued, because ỹ vse of thosewaterpottes was a solemne thyng emong the Iewes. And the saied pottes neuer receyued any other liccour but water. Moreouer the greatnes of ỹ vessels setforth the beleke of the miracle, for they conteyned two or three fyrkyns a piece, so that they could not easily be remoued out of theyr place. The seruaūtes dyd obey him and fylled the waterpottes with water, as they wer commaunded euen to the brimme. When that was doen, because he would haue no witnesses of the miracle, he commaunded theim to drawe out of the waterpottes, and to offer that whiche they had drawen to him that was the chyef ruler and had the ordering of the feast. And this Iesus did, partely because the ruler was sober, for he that hath the charge committed to hym to see all thinges wel furnyshed, is euer wont to abstaine from wyne, whyles other folkes do drinke: And partely because he beeyng well skylled in tast, and hauyng a fyne iudgement therin, might more trewely geue verdite of ỹ wine then the reste of ỹ geastes, whose tastes myght seme to be dulled with drinkyng of muche wyne before.

Fill the water pottes with water.

And they fylled them vp to the brymme.

The texte. ¶ When the ruler of the feast had tasted the water that was turned into wyne, & knewe not whence it was (but the ministers whiche drewe the water knew) he calleth ỹ bridegrome and sayeth vnto him. Euery man at the beginnyng doeth setforth good wine and when men be dronke, then that whiche is worse: but thou haste kepte the good wyne vntill now. This beginnyng of miracles did Iesus in Cana of Galile, and shewed his glorye: and his disciples beleued on him.

But assone as the rular of the feast had tasted of the wyne, that was tourned

ned out of water, & knew not where they drewe it, suspecting ỹ fault to be in the seruaũtes, that cõtrary to the custome of other, they deferred to bryng in suche wyne vntyl the latter end of the feast, he calleth the bydgrome to him, desiring to know of him by what occasion ỹ fault chaunsed. Others (sayeth he) whiche make a solemne feaste, at the beginnyng thereof bryng to the table of the beste sortes of wine, after ward when their geastes beyng already dronke haue their mouthes out of tast, & powre in drinke vntemperately, thẽ they bring & serue of the wurst sorte. But thou cõtrariwise hast reserued vnto ỹ end of the feast, this wine which is better & more pleasant than any that was serued yet. And by this occasiõ the miracle of ỹ thing ỹ was doẽ, spred abrod litle by litle emõges many. And afterward by examinyng the seruaũtes of this thyng, it was knowen that the water was not onely turned into wine, but also into very good wyne. And as for the waterpottes they had no mistrust, but that they wer onely dedicate & ordeined for water. The seruaũtes put water to water, & filled thẽ vp to the brymme, & after they had drawen of thesame whiche they powred into the vessels, they offered it to the gouernour of the feast, who was sobre. The bridgrome knoweth wel ynough ỹ there was no such wine prouided nor prepared. They went to ỹ waterpottes & found thẽ ful of ỹ selfe same good wyne. With this dede our Lorde Iesus began ỹ worckyng & settyng forth of his miracles in Cana a towne of Galile, intendyng by litle & litle to shewe forthe tokens of his godly power to the world. For first of all, this thyng was doen in a matier not very weighty & also priuatly, yea & almost to please his mother & kinsfolkes withal: whiche had him in lesse admiracion because they wer his familiars & of his kinne. And this miracle was not much noted of very many, but afterward it grew to be had in greater credit with mo: yet in the meane while ỹ faith of his disciples ỹ wer present was stablished cõcerning Iesu, who hauing promised greater thinges, perfourmed ỹ which he had promised. And besides that, this miracle (wherby he framed as it wer a beginning, to the rest ỹ he should do afterward) was not in vain: For first of al he would honour the mariage with his presence, knowynge before hande that in tyme to cum there should be sum which would condempne it as an vnpure and filthy thyng, wheras an honourable mariage and vndefiled bedde is a thing most acceptable to God. Moreouer Iesus dyd as it wer shadowe vnto vs by a certayne figure, that thinge, whiche he then chiefly went aboute. For nowe was the tyme cum that in steade of the vnsauerie & waterysshe lettre of Moses lawe, we should drynke the pleasaunt wyne of the spirite of the gospel, by reason that Christ turned into oure more welth, that thyng whiche was without strength and vnprofitable. For ỹ lawe was not onely vnsauery to the Iewes without Christ, but also hurtful & deadly. They whiche haue not beleued in the gospel, do stil drinke of the water of Moses law, but they, which haue beleued Christ, do happily ware warme, and growe liuely towarde the loue of heauenly life, through the moyste & swete lycour of his heuenly doctrine. And this was not doen before that Christe had ioyned vnto him the church his spouse. Also the mother of Iesu was presente there, representing ỹ forme of the synagoge, whose autorite is diminished, yet she telleth the lacke of the wyne, but she herself doeth not remedy it. Neuertheles she was for our behouf mother vnto him, which doeth reioyce and comfort our myndes with the swete wyne of his spirite. The names of the places also do agre to ỹ mistery of the thing: For Cana of Galile betokeneth possession of a ready passage from one place to an other. For now was the originall beginning of a new people gathered together, whiche should remoue from the letter of the lawe to the spirit of the ghospel: from the world, to heauen.

Every man at the beginning setteth foorth good wyne, &c.

The beginning of miracles dyd Iesus, &c.

¶ After this he went doune to Capernaum, he and his mother, and his brethren, and his disciples: and there continued not many dayes. The texte.

After Jesus by this miracle had begunne to declare his mightye power amonges his kinsfolkes in a toune of smal renoume, he went downe to Capernaum. That citie is in the selfsame Galile of the Gentiles, all ryottouse and swellyng in pryde, by reason of the plentie of riches therin: beyng also nye vnto the lake of Genazareth and in the coastes of zabulon and Neptalim. But according to the wisedom of the ghospell that thing whiche is highly estemed in the world, is abiecte, and litle set by afore God. Jesus mother with his brethren and disciples went down thyther with him, but they tarryed there verye fewe dayes. Neyther was there any miracle doen in that place. But this benefit semed to be doen in the meane time, for his mothers & kinsfolkes pleasure: whō now he would no longer carie about with him, for as muche as he would take in hand greater thinges, because ẏ worldely affection & loue should chalenge vnto it no parte of those thinges whiche were doen for the glorye of the heauenly father.

The texte. ¶ And the Jewes Easter was euen at hande: and Jesus went vp to Jerusalem: and found sitting in the temple those that solde oxen and shepe, and doues, and chaungers of money. And when he had made as it wer a scourge of smal coardes, he droue them all out of the temple, with the shepe and oxen, and powred oute the chaungers of money, and ouerthrewe the tables. And sayd vnto them that solde doues: haue these thinges hense, & make not my fathers house a house of marchaundise. And his disciples remembred it that is written: the zele of thine house hath euen eaten me.

Therfore Jesus leauyng his kynsfolkes behynde at Capernaum, seeketh tyme and place mete to declare openly his power and auctoritie, whiche he had receiued of his heauenly father, & not of men. For euen then the moste hyghe & solempne feast of the Jewes was at hand, which is called easter, and after the Hebrue tongue, is as muche to say as a passing ouer. They did kepe this day as an holy feast euery yeare in ẏ remembraunce of the olde story: because their elders had safely passed ouer oute of Egipte, when they wente into the lande whiche God had promised them. But now ẏ thing whiche they did honour but in figure, was doen in dede by Christ, that is to say, he now brought to passe that men hauing forsaken the darknes of errours, & cloude of sume, should be remoued, and brought through ẏ fayth of the gospell to innocency, lighte, and immortalitie: forasmuche therfore as at ẏ tyme there was at Jerusalē a great nūber of people, whiche out of al the partes of Syria dyd assēble there against ẏ feastful day, Jesus went thither now goyng vp towardes his fathers busines, where as before he went down to Capernaum to obey & please his kinsfolkes with all. And furthwith he goeth into the tēple, whiche place is wont to be ofte goen to of a religiouse mynde, to serue god therein: And verely Christe was ẏ master of true religiō, who when he entered into the tēple which was ordeyned for deuoute religion, & wurshipping of God, foūde there thapparaūce not of a temple, but rather of a market place. For he founde verye many there whiche in that holy place dyd exercise themselfes about filthy, yea and sinfull gayne, & so turned into robery ẏ, whiche was ordeined to geue occasiō of godly religion. For to thintent that straungers might haue sumwhat to offer, they solde to them of an hye price, shepe, oxen, dooues, and other suche lyke thynges, whiche (according to the custome of the Jewes) wer wounte to be offered or geuen to the priestes: but in the meane while the sellers bargayned with the priestes & leuites that the sayed priestes and leuites should sel againe to them by a lesse pryce the selfesame beastes that the priestes had receyued of theym whiche had offered, whiche thing the seller dyd, because they myghte sell those beastes agayne to other straungers with a double gayne. So it was brought to passe ẏ by powlling ẏ straūgers, the filthie gayn whiche rose double by selling one thing twise, should be deuided betwene the merchauntes & the ministers of the temple. And to haue more quicke & ready marchaundyse, there was

Jesus went vp to Jerusalem &c.

And found. &c. those that solde oxen. &c.

present

presēt, according to the custome of theyr cōmon market, changers of money & bankers, suche as did chaunge the greatter coynes for money of smaller coine or golde for siluer, or els did exchaunge straunge coyne for coyne of that place. And thereby also they had shameful gayne, lyttle dyfferyng frō vsurye. Jesus then declaryng by his very acte how great a pestylence corrupt desire of lucre is to the churche, and how far all they ought to be frō this disease, which professe themselues rulers of religion of the gospel, made him (as it wer) a scourge of smal cordes, as thoughe he would dryue dogges out of goddes temple. And both with great indignacion and auctoritie, he droue them all out of ỹ temple, displacyng & throwyng doune both the merchauntes and theyr wares: And dyd not onely put out the men, but also the shepe, and oxen, that there shoulde remayne behinde no suche filthie baggage: Yea and besides that, he scattered abrode the chaungers money vpon the ground, & ouerthrewe also their boardes, teching how these thynges oughte vtterly to be troden vnder foote of the worshippers of true religion. Moreouer as if he had been moued wt indignacion therat, he sayd to them, which soulde the doues: haue these thinges hense: & make not my fathers house an house of marchaūdise. And his disciples whē they saw Jesus beyng at al other times quiete & meke, here now how earnestly he chased out those whiche dyd vnsemely vse and defyle the godly religion of the temple with their fowle and synnefull gayne the disciples I say, remēbred the prophecie which is in the three score & eyght psalme. The zele of thy house hath euen eaten me.

¶ Then answered the Jewes and sayed vnto him: what token shewest thou vnto vs, seyng that thou doest these thynges? Jesus answered and said vnto them, destroy this tēple, and in thre dayes I wyll reare it vp. The texte.

But as for the Jewes whē they had hearde ỹ he meanyng his fathers house, did as it wer by a certayne peculyer and singular waye, declare him selfe to be the sonne of god, and sawe hym also so hyely take vpon hym openlye and in apparaunce to be so very angry with thē, which semed to further both the priestes profitte, & also the religiouse seruyce of god, they crye out vpon him, & say: If god be thy father, & if thou wilte reuenge the contempte & iniurie of thy father, do sum myracle, that we may perceyue thou doest these thynges by ỹ auctoritie of thy father. If thou doest these thinges by thyne owne auctoritie it is presumpcion: And if thou doest thē by gods auctoritie, what tokē shewest thou that we may beleue the? But Jesus knowyng ỹ they would slaūder him in case he had wrought any miracle to shewe himself therby, seyng he neuer yet did any miracle but only to succour thē that lacked helpe in their nede, to thintent ỹ the same thyng whiche was a prouke of his godly power should be also a benefit & helpe vnto the necessitie of man, he promised thē a token vnder a parable: whiche token if he had then openly declared, they would not haue beleued, in so much as they did not beleue it whē it was doen in deed. The token was cōcerning his death & resurrecciō. The same was also signified by Jonas, which token Jesꝰ had promysed after he had doen many miracles, & also at suche tyme as they required him to shew sum token ỹ should cum frō heauē. But nowe he promiseth (although more darkely) ỹ selfsame tokē to thē, who as yet were but ignorantes: The tēple wherin they wer at ỹ time occasioned him to say as he did: of the which tēple ỹ Jewes did boast thēselfes beyond measure. Breake doune this tēple saith he, & in thre daies I wyll set it vp againe. This parable not so muche as his Apostles did vnderstande. But at length when they had knowē & sene his resurrection, they perceyued the meanyng of his saying, by ỹ effecte of ỹ thing it selfe: For Jesus ment it by the tēple of his owne body, whiche they through their malice should pul down, by putting it to death: & he by his godly power should raise it vp again wtin thre daies. The Jewes thought this say-

Destroye this temple, and in thre dayes, &c.

ing not onely to fond and without reason, but also vngodly and wicked. For it was an vngodly thyng to commaund a temple of so great religion to bee broken: and to set vp again within thre dayes so laborious a building, semed to be a saying contrary to all reason.

The texte. ¶ Then sayd the Iewes: xlvi. yeres was this temple a buildyng, and wilt thou reare it vp in thre dayes? but he spake of the temple of his body. Assone therefore as he was risen from death agayne, his disciples remembred that he had thus sayd: And they beleued the scripture, and the wordes whiche Iesus had sayed.

And as they vnderstood ỹ thing, so they answerd accordingly, saying: Men labored very sore the space of. xlvi. yeres after ỹ the Babilonies had brought Iewry into captiuitie to repaire this temple, & wilt thou set it vp again in thre dayes. Our lord Iesus made no answer to that obiection, knowing ỹ he should haue doen no good, in case he had made plaine his darke saying, when not so much as his own disciples, yea after thei wer instructed by his doing of so many miracles, & his so manifold preachinges, could abide to hear his death spokē of, nor beleue the mysterie of his resurreccion. Yet this saying did cleue and remayne stil, as a certain seed in the mindes of the hearers: but it brought forth sundry frutes in sundry persons. For the Iewes keppng the same still in their remembraunce, dyd laye this saying to his charge before the wycked prieستes, as a cryme worthye of death. The disciples in as much as at ỹ tyme they could not vnderstande it, yet bearyng it in their mindes, did meruail what it shoulde meane, vntil the tyme that after his resurreccion the hollye ghost taught them how Christ by the name of the temple, ment his own bodye ỹ was muche more holy then the temple, whiche the Iewes dyd honour so religiously: for so muche as the fulnesse of the godheade dyd dwell therin. And yet emongst thē it was sacriledge to defyle & violate ỹ temple of stone: but they wer nothyng afrayed sinfully to throw downe the most holy tēple of his most holy & precious body. Howbeit Iesus the verye Salomon who had builded this tēple for his owne selfe, of the virgin Marie, dyd restore it againe within thre dayes after they had pulled it downe, according to the prophecies of ỹ prophetes. Therfore ỹ disciples cōferryng then ỹ Scriptures wt Iesus saying at this tyme, did perceyue this his resurrection to be ỹ greatest token whereby he declared to the Iewes his godhed: For albeit we haue red ỹ sum men haue risen again from death to life, yet no man did rayse vp himselfe to lyfe but only our Lord Iesus. For he only had power in himselfe to leaue his life & to reuiue it again, when he would. And so by these principles & beginninges, Iesꝰ did stirre vp al ỹ Iewes mindes to loke for greatter thinges in him against their hie feast, which was now at hande.

But he spake of the temple of his bodye

And, they beleued the scripture, &c.

The texte. ¶ When he was in Ierusalē at Easter, in the feast day, many beleued on his name when they sawe his miracles whiche he did, but Iesus did not commit himselfe vnto them because he knew all men, and neded not that any man shoulde testifie of him: for he knewe what was in man.

But after ỹ he had tarved at Ierusalem certayne dayes of the feast of Ester, and by his miracles & doctrine had as it wer sowē sum seedes of ỹ fayth of the gospel, many beyng moued rather wt the miracles whiche he did then with his wordes, dyd credit his saying: & beleued him to bee ỹ sōne of god, whō he preached himself to be. For the Iewes be not so muche moued wt reasō as with the sight of miracles: but Iesus then shewing to vs the very forme & fashion of a teacher of ỹ gospel to whose wisedō it apertayneth not euē at ỹ first to cōmyt to the mindes of ignorant persōs all the misteries of his hie doctrine, whose gentylnes it behoueth to beare wt, & to suffre theim ỹ be yet but weake & vnperfyt vntill they may attaine to hier thinges: Iesus, I say, because he knew their faith was yet but wauerynge & vnperfite, & their mindes not able to receiue the mysterues

Many beleued on his name, &c.

sterpes of the wysedome of the gospell, he did not auenture himself emong the common sort, lest the peoples affections shoulde be sodainly altered, whereby sum commocion wer lyke to ryse. For there wer many that wer sore vexed with this auctoritie of Jesus, specially they whiche did suppose ỹ his doctrine and glory shoulde hynder their lucre and auctoritie. The enuye of the pharyseis and Scribes had not yet brast forth into open slaundering of him, but neuertheless they kept enuye & malyce close in their hartes, deceitfullye seking occasion to hurt hym. And therefore bicause at this tyme Jesus could do lytle good emong them, lest he should geue euyl persons occasion of greater euyl, he withdrew himself from them, for as muche as he knewe the secrete thoughtes of them all, nether neded he to be tolde any thyng of any man. For he, who was ignorant in nothyng, knewe euen of hymself the very secrecie of euery man there. Neyther yet in the meane whyle did Jesus make any prouision to saue hymself, who willyngly came of very purpose to suffer death for the saluacion of the world, but he toke away from their malice occasion wherby they should els haue synned.

¶ The. iii. chapiter.

¶ There was a man of the Pharisseis named Nicodemus a ruler of ỹ Jewes. Thesame came to Jesus by night & sayed vnto him Rabbi, we knowe that thou art a teacher cum from god, for no man could do suche miracles, as thou doest, except god wer with him. The texte.

Emongest many whiche had conceyued sum good opinion of Jesu by seyng hym do his miracles, there was a certaine man called Nicodemus, who was of the Pharisseis secte: and one of the noumbre of them whiche wer taken emonge the Jewes for chiefe rulars. This Nicodemus knowyng right well that there were many of his ordre and secte which did enuye Jesu, and lay in wayte to do hym displeasure, wente vnto Jesu, but it was in the nyghte tyme: declaryng by that deed howe he was as yet but weake and waueryng in his loue towarde Jesu: whome althoughe heretofore he had in great admiracion, neuertheless he would not for his sake sustayne any losse of his own renoume, & glory emõg men: nor yet for his loue would he be brought to be hated and enuied of his owne cumpanye, but this came rather of feare then of godlynesse, & surely more of worldly shamefastnesse, then of frowardenesse: and of trueth this maner of shamefastnesse hath so greate power in sum folkes myndes, that they whiche can litle regarde both their goodes and their lyfe, cannot ouercum this kynde of affection, whiche is specially grafted in those hartes that be naturally disposed to gentlenes. For he whiche was the chiefeste emong the rulers of the Jewes, was ashamed to be taken for poore Jesus disciple. And he who was placed in the hyest seate of the Synagogue, feared to be putte out of that place. But Jesus the most mylde and gentle teacher, who doeth not breake the brouled rede, nor quenche the smoking flaxe, did not repell or refuse the sayd Nicodemus, that came to salute hym, though he wer bothe fearfull and came out of due tyme, but doeth curteously receiue him who was doutlesse a weake spirited man, but yet without malyce, and for that cause worthy to be promoted litle by litle, to higher thynges. Now byanby Nicodemus declaryng howe muche he had profyted by seyng Jesus do hys miracles, maketh suite to get his good wyll with this preface. Maister, sayeth he: we do already euidently perceyue this thy doctrine not to be suche as the Pharisseis, for the thyng it self doeth shewe that thyne auctoritie of preaching is geuen the not of man but of God. For no manne could dooe these miracles, whiche thou dooest except god wer present with him and did helpe him. Nicodemus dyd set forth this opinion concernyng Jesus, as an hye and great estimacio, how beit it was farre vnder his dignitie: for Nicodemus supposed him The same came to Jesus by night. &c.

to bee none other, but sum prophete whome God did fauour, and was present within the doyng of his miracles, as though he had not wrought theym by his owne power.

The texte. ¶Jesus answered and sayed vnto hym: verely verely I saye vnto the: except a man be borne frō aboue, he cannot see the kingdom of god. Nicodemus sayth vnto him: how can a man be borne, when he is olde? can he entre into his mothers wombe & be borne again?

But Jesus doeth neither reproue Nicodemus vnperfit opinion concernyng him, neyther doeth he forthwith boast of his owne greatnes: but with gentle and frēdly behauiour, litle by litle bringeth him ꝑ is so apte, & easy to be taught, vnto further knowledge of more secret misteries of the euangelical doctrine. The Jewes whiche had as yet dronke but only of the water of Moses lawe, whiche had knowen nothyng els but the baptisme of John, neyther had they yet tasted the wine of the euangelicall doctrine: nor had been baptysed by the spirit and fier: The Jewes (I say) vnderstood all thynges carnally, and for that cause wer very rude and vnfit for the Philosophie of the ghospell, whiche is all spiritual. Therfore our lorde did not cast him in the teeth with his ignorance, nor with his haltyng mynde on bothe sydes, in that he did partely apply himselfe to the worlde, and partely to god, nor yet spake that thyng to him whiche afterwarde he required of his disciples, when they were cum to more knowledge, saying to theim: whosoeuer shall be ashamed of me afore men, I will be also ashamed of him before my father. Our lorde I saye dyd laye none of these forsaid thinges to his charge, but by his darke sayinges he causeth Nicodemus to vtter his ignorance, to the entent that litle by litle he may instruct him, and bring him frō carnal affeccion to spiritual vnderstādyng: Nicodemus (saith he) take this for a very suretie, except a man be borne againe new, & as it wer chaunged into a new man, he cannot se the kyngdome of god: So very new is this doctrine which thou desirest to learne of me. Forasmuche as Nicodemus thought ꝑ saiyng to be to no purpose, he aunswereth in deede ignorauntly and grosselye, but neuertheless simply and plainly, saying: howe is it possible that a man being already of so many yeres as I am: can be borne againe? Can it any waye be brought to passe that he shoulde entre into hys mothers wombe, and cum thence again and so be borne a newe?

Jesus answered, &c.

The texte. ¶Jesus answereth: verely verely I say vnto the, except a man be borne of water and of the spirit, he cannot entre into the kyngdome of god. That whiche is borne of ꝑ flesche is flesche, and that whiche is borne of the spirite is spirit.

Jesus beyng not offended euen with this so grosse an aunswer, vouchesaueth gentelly to interprete and declare what it is to be borne a new, or from aboue. Nicodemus (sayth he) ꝑ thyng that I haue sayd to the is most true. He that hath a wyll and desyre to be able to receyue the Euangelicall doctrine, muste be borne again: but the maner of byrthe that I speake of is after an other sorte: for it is not carnall but spirituall, and it doeth not consist in multyplyng of bodyes by generacion, but in turnyng of sowles into a newe forme: neyther by this byrth be we made again the children of men, but ꝑ children of god. Therfore be wel assured (as I toulde you euen now) that excepte a man be borne again by water & the holye ghost: & of a carnall man becum spiritual, he can not entre into the kingdom of God which is altogether spiritual. Lyke is borne of the lyke. That which is borne of the flesh, is none other thing then flesh, but ꝑ which is borne of ꝑ spirit is spirit. And verily as muche differēce as is betwene the flesh and the spirit, betwene the body & god, so much is this generacion (whereof I speake) more excellent then that whiche bringeth forth one bodye out of an other. They whiche be borne after the flesche, do sauer none other thing but the flesche, nor beleue any thing to be, but ꝑ whiche they fele and perceyue with their senses. But those thynges whiche be not seen, be moste excellent,

Except a man be borne of water and of the spirit, &c.

That whiche is borne of flesh, &c.

cellent, and of greatest strength, where as the flesche is weake and impotent.

¶ Mervayle not thou that I sayed to the ye must be borne from aboue: The wynde bloweth wher it listeth, and thou hearest the sounde therof, but canst not tell whence it cummeth or whyther it goeth, So is euery one that is borne of the spirit. The texte.

Wherfore seyng that there be two sundry wayes how to be borne: there is no cause why thou shouldest mervayle that the same very man, whiche is once borne naturally after the flesche wherby he might be the child of a man, shoulde be borne againe of the spirite inuincible, that thereby he maye be the childe of god, who is a spirit, and also might be made apte for the kyngdome of heauen whiche is spirituall and not carnal. But if thou doest not yet vnderstand me, take vnto the a similitude of suche thynges as be sumwhat agreable to spirituall thinges, and yet may be perceyued with our bodily senses. God in very deed is a moste syncere and pure spirite, and very farre of, from all bodily seuses: but this ayre, whereby we be cõserued in lyfe, and whereof we fele so great strength and profit, is called a spirite or wynde, bycause in comparison of our bodyes it is right subtill and fyne, but this kinde of spirite the wynde, is not stayed at mannes wyl and pleasure, but of his owne violence is caryed whyther soeuer he list: spreadyng it self ouer all thynges, and puttyng into corporall thynges a marueillous force and strength. Sumtyme it bryngeth lyfe, sumtyme death: it is otherwhyle calme and stil, and otherwhyle more boysteouse and violent: sumtyme it bloweth out of ỹ Easte, sumtyme out of ỹ West, sumtime out of one part of the world, sumtyme out of an other: shewyng himself by the effect therof: and so thou hearest the sõũd of it whẽ thou seest no body at all, nor any thyng whiche thou canst catche or lay hand vpon: thou perceyuest that it is present, yet doest thou not see it when it cummeth, nor to what place it conueyeth it selfe when it goeth from thee. This spirituall birth is of lyke sorte. The spirit of god doeth rauisshe and transforme the myndes of men by secrete inspiracions: Therfore there is felt an vnspeakable strẽgth & efficacie, and yet the thyng whiche is doen is not perceyued with our eyes. And they whiche be thus borne againe, be not now led with a worldly and carnal spirit, but with the spirit of god, whiche geueth lyfe to all thynges and gouerneth the same.

Mervayle not thou that I sayed to the, ye must be borne from aboue.

The wynde bloweth &c.

So is euerye one that is borne of the spirite.

¶ Nicodemus answered and sayd vnto hym: How can these thinges be? Jesus answered & sayed vnto hym: Art thou a mayster in Israel and knowest not these thynges? The texte.

Nicodemus beyng as yet rude and grosse, did not repugne againste Jesus, but not perceiuyng the meanyng of his woordes, and desirouse also to haue those thynges, whiche he had hearde more plainly declared, sayeth to Jesus: By what meanes can these thinges be brought to passe, that a man of bodily substaunce shoulde be turned into a spirite by a newe byrthe, and of God be borne godlyke? Nowe Jesus to declare that those thynges whiche pertaine to the heauenly doctrine are not perceiued with mans reason, but rather are comprehended with faythe, and shewyng lykewise that the philosophers of the world beyng proude of their natural wytte, wer vnapt to be taught these thinges, yea and the Pharisеis also whiche stoutly professed the litterall sence of the lawe, when in dede they knewe not the spirituall meanyng therof: but to declare therfore that this his doctrine is the same wysedome whiche the father of heauen would hyde from worldely persons, and open to them which as touchyng the world, are simple witted, and taken for fooles: Jesus (I say) maketh this answer to Nicodemus saying: thou art taken for a maister in Israel, and professest thy selfe to be a teacher of the people, and art thou ignorant in these thynges whiche thou oughtest most chiefly to knowe? how farre of then are the common sorte of people from spirituall doctrine, yf thou beyng so great a teacher of the people, doest not vnderstand these thynges? but in the meane while

How can these thynges be?

Art thou a maister in Israel. &c.

it shal profit thee to beleue ꝑ thyng whiche thou canst not vnderstande. Faith shall cause the to feele and perceiue these thynges although thou seest thē not: for yf thy wytte cannot serue thee, to cum to the full knowledge of the nature and vyolence of this worldely ayre, when thou feleſt it with thy senses, howe shalt thou attaine to the knowledge of these thinges whiche are farre hyer and further of from al bodily senses? For truly in as muche as they be godly, they doe farre passe and surmounte the capacitie of mennes myndes, except their mindes be inspired with the holy ghoste.

The texte. Verily verily we speake as we do know, and testifye that we haue seen, and ye receiue not our witnes. If I haue tould you earthly thynges, and ye beleue not, how shall ye beleue yf I tell you of heauenly thynges.

We speake as we doe know, &c. But thou mayest surely and safely beleue me, whiche doe not only by inspiracion feele these thynges that be heauenly, or haue only heard theim after such sorte as the prophetes did (of whose numbre thou takest me to be one) but we speake thinges wherof we haue had full prouf and sure knowledge, yea and we beare wytnes to you in earthe of the thing whiche we haue seen in heauen. But ye whiche be not yet borne againe by the spirite, doe not beleue these spirituall thynges. Ye beleue a man when he beareth wytnes of those thynges which he hath seen with his bodely yes, & yet ye doe not credit him, who being heauenly hymselfe, hath seen heauenly thinges with his spirituall yes. As heauenly thynges be of more certaintie then earthly thynges: so they be more assuredly perceyued of hym whiche hath heauenly yes. Verely our Lord Jesus spake these thynges couertly and darkely, signifiyng that he was naturally God, although he caryed about a mortall bodye: and to shewe also that this witnes whiche Nicodemus did attribute to hym as an hye thyng (that is to saye that he was sent from God) was far vnder Jesus dignitie, after his sorte of meanynge whiche he spake it: for Nicodemus as yet iudged no hygher thyng of Jesu, but that he was sent from God as we read other Prophetes haue been, and in suche wyse as John also was sent from God. But the sonne of God was after an higher sorte sent from God, who alway had been with God the father, before he was sent: yea & euen thē was with the father as touchyng his godhed: by reason wherof, he neuer departed from the father. And for because those thinges whiche hertofore Jesus had spoken concernyng how to be borne a new by water and spirite, might apere to grosse or rude for the highnes of this misterie, that is to saye how Gods nature and mannes should be vnited together in one person, that the same persone should lyue in earth a very mortall man, and be so immortall God still remaynyng with hys father in heauen: Therfore (I say) Jesus spake further, saying: If you by reason of your carnall and fleshlye mynde doe not beleue me speakyng to you as yet but of earthly thynges, how will ye beleue me, if I shal tell you those thinges that be altogither heauenly: whiche neuertheles both I my self haue seen, and knowen more assuredly then ye knowe these thynges whiche ye see with your bodely yes:

The texte. And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man whiche is in heauen. And as Moses lifted vp the serpent in the wildernes, euen so must the sonne of man be lifte vp: that whosoeuer beleueth in hym, perysshe not, but haue eternall lyfe.

No man ascendeth vp to heauen, &c. For who emong eyther men or angels was euer able to ascend vp to heauen, there to beholde celestiall thynges, and presently to looke vpon the diuine nature as it is in dede? No man at al ascendeth vp into this heauen, but the sonne of man, who came doune from heauen into the earthe: and the very same doeth yet still remayne in heauen, beyng neuer seperate from the perfite beholdynge of the godhed, albeit in the meane while he semeth here in earth, to

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be base and litle regarded. But thus it was thought mete to ỹ determinacion of God, to declare his glory to the worlde by worldly reproche, and low estate: to thintent ỹ by the very same way, men after they haue forsaken false glorye, should make haste to the true and eternall glorye. And yf any man aske what necessitie compelled the sonne of God to cum down from heauen, and to lyue here in earthe as a poore abiecte person: truly none other thig was cause therof, but the moste hye and excellent loue of God the father toward mankynde, for whose saluacion he hath geuen his only begotten sonne to suffre death, yea and suche a death as is moste shameful after the worldes estimacion, his will was to bestow and geue one for the saluacion of all men. Nicodemus (saith he) let not this thyng seeme to thee to be suddayne and straunge, this is the very thyng whiche Moses by a figure did signifie should cum, when, at suche tyme as the people did perishe thorow the vehement inuasion of serpentes, he dyd hang vp a brasen serpent vpon a stake: that whosoeuer had loked therupon, should be safe from the deadly bityng of the serpentes. Therfore as that brasen serpent hauyng in dede the likenes of a venomous beaste, but yet beyng so voyde of all venome, that it did also helpe others whiche wer poysoned, was hanged vp in the desert, that all men might se it, for their saftie: so must the sonne of man be exalted: to thintent that all whiche thorow faith shall lifte vp their yes vnto him, may be deliuered from the deadly poyson of sinne, that not only ỹ people of Israel, but generally what man soeuer with a pure herte putteth his full truste in hym, should not perishe, as subiect to sinne whiche bringeth euerlastyng death: but thorow the death of one innocent, should obtayne eternall lyfe. Truly our lord Jesus by this maner of darke sayinges opened to Nicodemus the mysterie of his manhed, and of redemyng the worlde by the crosse: albeit he was not yet able to receyue and vnderstande these thynges.

As Moses lifted vp the serpent, &c.

That whosoeuer beleueth him perish not.

In the meane while declaring therewithall, how great difference was betwene them whiche did reade the law after a carnall sence, considerynge nothing but the plain storye therof, and them, whiche by inspiracion of the holy goost (of whom heretofore we haue spoken) did perceyue ỹ misticall sence that lieth hid, couered ouer with the texte. But neuertheles our lorde Jesus did then, as it wer, sowe seedes of faythe into Nicodemus mynde: ỹ hereafter he might perceyue this thyng to haue been doen not by casualtie or chaunce, but by the appoyntment of God: and so the good seed beyng receyued into apte grounde, might bring furth in due tyme, ỹ fruite of fayth, not only in Nicodemus hert, whiche did heare these thynges, but also in all their myndes, vnto whom these thynges should be declared by his reporte.

The texte.

¶ For God so loued the worlde, that he gaue his only begotten sonne, that whosoeuer beleueth in him, should not perishe, but haue euerlastyng life. For God sent not his sonne into the world to condempne the world, but that the world thorow him might be saued. He that beleueth in hym is not condemned. But he that beleueth not is condempned alreadi, because he hath not beleued in the name of the only begotten sonne of God.

He gaue his onely begotten sonne.

For who would haue beleued the charitie of God to haue been so great towardes the world beyng rebel to him, and giltie of so many greate fautes, that not onely he did not reuenge the vngracious actes that had been committed therin, but also sent downe his only sonne from heauen into earth, and delyuered him to suffre deathe: yea euen the most shamefull death of the crosse, to thintent that what man soeuer would beleue in hym, wer he Jewe, Grecian, or neuer so barbarous, should not perishe, but obtaine eternall life, thorow the faith of the gospel. For albeit that in tyme to cum the father should iudge the vniuersall worlde by his sonne at his last cummyng, yet at this tyme, which is appoynted for mercie, God hath not sent his sonne to condempne the world for the wicked deades therof, but by his death to geue free saluacion to the world

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thorow faithe. And leste any body perishyng wilfully, shoulde haue wherby to excuse their owne malice, there is geuen to all folkes an easie entrie to saluacyon. For satisfaction of the fautes committed before, is not requyred: neyther yet obseruacion of the law, nor circumcision: only he that beleueth in him, shal not be condemned: for almuche as he hath enbraced that thing, by the whyche eternall saluacion is geuen to all folkes, be they neuer so much burdened with sinnes, so that the same person after he hath professed the gospell, doe abstaine from the euil dedes of his former life, and laboure to go forward to perfect godlines, accordyng to the doctrine of hym, whose name he hath professed: but whosoeuer contemnyng so great charitie of God towardes hym, and puttyng from him selfe the saluacion that was frely offred hym, doeth not beleue the gospell: he hath no nede to be iudged of any bodye, forasmuche as he doeth openly condempne himself, and reiectyng the thyng, wherby he might attayne eternall lyfe, maketh hymself giltye of eternall payne. God hath offred saluacion to all folkes by his only begotten sonne, and that thorow faithe, to thintent we maye knowledge and worshippe hym as the auctour of saluacion, and put the hope of all oure felicitie in hym. Whosoeuer refuseth thus to doe, and dispiseth the goodnes of God, beyng so redye to be had, and dishonoreth his sonne, whom the father woulde haue to be honored: and also estemeth as nothyng his death that he suffred for vs, that person (I saye) doeth declare hymselfe euen in very deed to be woorthy of euerlasting punishment. For who percepueth not hym to perysche of good right, and thorow his owne faute, whiche willingly and wittingly doeth enbrace that thyng, by the whiche he perysheth: and resisteth that thyng, wherby he might haue recouered health.

He that beleueth on hym is not condempned.

Because he hath not beleued.

The texte.

¶ And this is the cõdemnacion, that light is cum into the world, & men loued darkenes more then lighte, because their deades were euil: for euery man ꝑ euil doeth, hateth the light, neither cũmeth he to the light lest his deades should be reproued: but he that doeth trueth, cũmeth to the light ꝑ his deades may be knowē how ꝑ they are wrought in God.

Errour and sinnes be the darkenes of myndes, and sinnes doe ingender euerlastyng death. The sonne of God is the lighte of the worlde: for the light is trueth, to beleue hym is euerlastyng health. Therefore when thorow the bountifull goodnes of God, light came into the worlde, whiche was blynded thorow lacke of knowledge of the trueth, and with innumerable vices, to thintent that the trueth beyng knowen, it should be conuerted and saued: yet men loued their owne darkenes, more then the lyghte that was sente from heauen. If the sicke man perishe, whiche hideth his disease from the phisician, because he would not be holpen, doeth not he geue iudgement of him selfe that he perisheth thorow his owne faute? So men that wer altogether geuen to the worlde, did refuse the light when it was offred them, because their woorkes wer euil. For as he whiche committeth a shamefull acte, doeth loue the darke nighte, and shunneth the light of the sunne, leste his deedes should be knowē, so they whiche know theim selfes giltye, hate ꝑ light of the euangelical truthe, by the whiche all foule & naughty doynges are bewrayed, because they might be amended: for he cannot be holpen that loueth his disease. The sinner muste mislyke himself, ꝑ he maye please God. But he whose woorkes be good, loueth the lyght of the sunne, that he maye be commended for his well doyng. So he that hath a good conscience, or at leste he whiche desireth to be healed, and doeth not dissemble or coloure his sinnes: (for this is also a kind of trueth to knowledge the euill that is in thee, and to couet the good thyng whiche thou lackest) he I saye, doeth willingly offre hym self to the light of the gospell, that his woorkes maye be made manyfest: and those dedes whiche be good may be praysed, bycause they procede not from the spirite of the worlde, but from God: and those whiche be euill may be corrected and amended. But they whiche

Men loued darkenes more then lighte.

Because their woorkes wer euill.

For euery mã ꝑ euill doeth hateth the light.

whiche doe presumtuously attribute to theimselfes perfit righteousnes by the obseruacion of the lawe, when inwardly their myndes swimme in vices, they also whiche sette theyr felicitie in the defenses of worldly wisedome, and in the commodities of this worlde, eyther they lyue in greate darkenes in case they beleue this in their herte, or els they lyue in greater darkenes, if they beyng blynded with their naughty affeccions, do stifly vpholde and mainteyne that thyng, whiche they perceyue to do euill, and obstinatly refuse that thing which they se to be healthfull. Our lord Jesus did (as it wer) laye vp in store certaine sedes of suche like misteries, in Nicodemus harte. And verily this is that Nicodemus, whiche afterwarde did defende and aunswere for Jesu, againste the false surmyses of the Phariseys by meane of his auctoritie, saying, how no man ought to be condemned, but vpon due proke of his actes. This is he also whiche did honour his buriall with his seruice, when he was dead.

The texte.

After these thinges came Jesus & his disciples into the land of Jurie, & there he taried with theim, and baptised, and John also baptised in Enon besydes Salim, because there was muche water there: and they came and wer baptised, for John was not yet cast in prison. And there arose a question betwene Johns disciples and the Jewes about purifying. And they came vnto John, & sayd vnto him: Rabbi, he that was with the beyonde Jordan (to whom thou bearest witnes) beholde the same baptiseth, and all men cum to him.

He tarved with theim, & baptised, and John also baptised. &c.

Jesus then, after he had layed these foundacions of the glory of the ghospell in Galile, and Jerusalem to thintent he might more and more be knowen abrode, went into the land of Jewry, whiche countrey had his proper name of Judas the auctor of that tribe, of ꝑ which Jesus lineally discended. And there he taryed a litle while with his disciples, begynning his euangelical preaching with the same principles wherwith John had begunne. For he did alure theim to penaunce, & did baptyse theim. And at ꝑ tyme also John did still baptise, for Herode had not yet put hym in prison. But now he did not baptyse in Jordan as he was wounte to doe, but in a place lesse notable, which was called Enon, not farre from Salim, (whiche signifieth in the Syrians tongue, gushing streames of water) by the reason wherof, there was plentye of water to baptise the people withall. Many did cum to that place, and wer baptysed of John: Sum went to Jesus, and wer baptised of his disciples. And by this occasion, certayne of Johns disciples did enuye Jesu, forasmuche as concernyng he hymselfe was lately baptised of John, and had behaued hymself as though he had been his disciple, and also had been commaunded and set furth to the people by his witnes, woulde now sodainly make himself equall to hym: yea and moreouer preferre himselfe before hym, in ꝑ his disciples did take vpon theim the thing, whiche hitherto none but John had doen. And firste of all they laboured to withdraw the people from the baptisme of Jesus disciples, and went about to persuade theim that Johns baptisme was of more effecte, in washing away of sinnes, then the baptisme of Jesu. When they could not persuade the people to beleue this, they went to John, makyng their complaynt to hym, thinkyng that he woulde be miscontented therwith, and by sum meanes staye this their grief and grudge. But this worldly affeccion of Johns disciples, did the more setfurth Christes glory, and caused John to testifye more manyfestly of Christ. And they do cõplaine of the matter with these woordes. Master (say they) he that was lately with you, when you did baptyse besydes Jordane, and was baptised of you himself, yea and euen he whom ye did commend with your witnes emonges the multitude, when he was vnknowen to all folkes, now taketh vpon him to doe as you did, that is to saye, to baptyse openly: and al men run on heapes to him, by which thing it muste nedes cum to passe, that by hym thyne auctoritie shall be darkened. Johns disciples spake these

There was muche water. &c.

And there as rose a question &c.

And they came vnto John.

All men runn to hym.

thinges of a certain carnall affection, desiring to haue their maisters glory and renoume to be dayly increased, and for this cause they did enuie Christ, whose auctorite semed to hynder Johns estimacion.

The texte. ¶ Johan aunswered and sayed: A man can receyue nothyng excepte it be geuen him from heauen. Ye your selues are witnesses, how that I sayed: I am not Christe, but am sent before hym. He that hath the bride, is the bridegrome, but the frende of the bridegrome whiche standeth, and heareth hym, reioyseth greatly, because of the bridegromes voice. This my ioye therfore is fulfilled, he muste encrease, but I muste decrease.

When Johan had heard these thinges, he did so goe about to remedie the euil desyre of his disciples, that he did not only shew him self not to take greuously that the dayly increase of Jesus glorye should darken his, but also did greatly reioyce therat. He shewed that he had fully accomplished the office that he was charged withal, and that now Christes tyme was cum, who should performe thinges farre more excellent. Therfore he answereth on this wise: Why will ye glorye in me, of a carnall & worldly affection: do ye desyre that I should make my self greatter then I am: Man can haue nothyng, except it be geuen hym from aboue. For these thynges be not doen by mans helpe and strength, but by the auctorite of God. That office whiche he hath assigned to me, accordyng to my habilitie, the same haue I perfourmed faythfully. I haue doen the office of a goer before: I haue alured and prouoked men to penaunce, warnyng theim that the kingdome of heauen was at hand. With the baptisme of water I haue prepared many to the baptisme of the spirit & fier: I haue shewed you whom ye ought to folow from hence forth, and of whom ye must aske perfect health. If ye regard myne auctorite, why do ye not geue credit to my wordes: your selfes can beare record that I haue diuerse tymes openly confessed my self not to be Christ, whom many tooke me to be: neyther that I was sent for any other purpose, but that I going before, should make redy the way for him, against he came. I am his seruaunt, he is Lorde of all thynges. But if he now begyn to be knowen to the worlde, & that his fame and renoume doth derken myne, I reioyce that my witnes was true. For I did onely wisshe and desire, that my seruice might growe to that ende and effecte. For as the bryde is his by righte, whiche is the very bridegrome in dede, and yet he whiche is not the bridegrome but only his frende, doeth not enuye the bridegromes felicitie, nor taketh his spouse from him, but reioyseth on his behalf, whom he loueth in his herte: and holdyng his peace standeth by him, and also with great ioye of minde heareth the voice of the bridegrome whiles he talketh with his spouse: so I, who haue wished for nothyng more, then that he should be knowen to be so great a man, as of trueth he is, & that I should be no more taken for a greater man than I am in dede: doe greatly reioyce, in that I perceyue this matter to haue so good successe. Of right he must encrease, whiche hitherto hath been reputed to be muche lesse, then he is in dede. And it is mete that I shoulde decrease, who haue alwaye be taken to be greater then I was. Thus it is expedient for mans saluacion, bothe that myne estimacion should be darkened, and his glory should daily growe greatter: and that my disciples should leaue me, and go to him: in cõparisõ of whose power, myne is but weake, & of none effect. And my baptisme is as far vnderneth his, as fire is of more might thẽ water.

The texte. ¶ He that cummeth from on hye, is aboue all. He that is of the yearth, is yearthly, and speaketh of the yearth: He that cummeth from heauen is aboue all, and what he hath seene and heard, that he testifieth, and no man receyueth his testimonie. He that hath receyued his testimony, hath set to his seale, that God is true: for he whom God hath sent, speaketh the wordes of God.

It is mete that yearthly thinges should geue place to heauenly, worldly to Godly, vnperfite to thynges perfite. He that cummeth from the earth, is earthly, and speaketh thinges that be earthly and base. For what other thyng can man speake but thynges pertainyng to man: but he whiche is cum from heauen,

A man can receyue nothing except it, &c.

Ye your selues are witnesses. &c. I am not Christe, but am sent before him.

He that hath the bryde is the bridegrome.

heauen, excelleth all men, be they neuer so great. We haue receyued but a smal knowledge of heauenly thinges, and as we are able, so we testifie: but he doeth beare witnes moste faithfully emong men, of that thyng whiche he hath seene and heard in heauen with his father. And men haue me in admiracion, who am muche his inferiour, but no man almoste receiueth his witnes: they do require me that am but a seruaunt, to beare record of hym. And they refuse the witnes that he beareth of his father. And in dede yf any bodye doe not truste me, he doeth but mistruste a man: if any doe not beleue hym, whiche is the only sonne, as the father hath witnessed with his owne voice, that person maketh God a lyer. The Jewes doe worshipe the father, and they contemne and dishonor his sonne whom he sente: howbeit euery reproche & iniurye doen to the son redoundeth to the father. Therefore whosoeuer receyueth the witnes of the sonne, he geuyng credit to the sonne, doeth certainly affirme God to be true, whiche speaketh in the sonne. For the sonne whiche is sent frō the father, speaketh not the woordes of a man, but the woordes of God. God hath spoken bothe by the Prophetes, and also hath made euery man partaker of his spirit, accordyng as they haue been able to receyue it. But God hath geuen his spirit to this his onely sonne, not after any certaine measure, but he hath powred vpon hym, the whole fulnes of his spirit, so that the father hath nothyng, but the sonne hath the same.

what he hath seen, and heard he testifieth.

¶ The father loueth the sonne, and hath geuen all thinges into his hande. He that beleueth on the sonne, hath euerlasting life. He that beleueth not the sonne, shall not se lyfe but the wrathe of God abideth on him.

The texte.

And whatsoeuer the incredulitie of men woulde take from the sonne, the father imputeth it to be taken frō hymselfe: for the father loueth his only sonne most entierly, and hath put in his hand, the whole summe of al thinges, not depriuing himselfe of his owne power, but maketh that vertue and power which he hath, common to bothe. And what thig soeuer God hath willed to geue and bestowe vpon mankinde, his pleasure was to geue it by his sonne. And verily he offereth to all men no small or meane thing, for he offereth euerlastyng life, but by him whiche is the onely fountaine of eternall lyfe: howbeit that person maketh himselfe vnapte to receiue this so excellent a gift, whiche refuseth to take it. And surely he refuseth it, whiche doeth not beleue that the sonne can geue and performe that, whiche he promiseth. Moreouer he doeth charge the father with vntruthe, as who sayeth he shoulde promise by his sonne vayne and vntrue thinges. Therefore the rewarde of beleefe is great, and the punishment of vnbeleefe is fierce and terrible. For of trueth whosoeuer putteth hys hope and trust in the sonne, hath alreadye the sonne, and who so hath the sonne hath eternall life. Contrary wyse he that trusteth not in the sonne, forasmuche as he hath, as it wer closed vp his owne eyes, that he cannot behold the light, he shall not see lyfe, because this light is the lyfe of men: but he continewyng in his sinnes, remayneth bounde, and gyltie of the vengeaunce and wrathe of God, that is to saye euerlastyng death.

The father loueth the sonne. &c.

He that beleueth not the sonne, shall not see lyfe.

¶ The. iiii. Chapter.

¶ As soone as the Lorde knewe how the Pharisees had heard that Jesus made and baptised mo disciples then John (though that Jesus himselfe baptised not, but his disciples) he left Jewrie, and departed again into Galile.

The texte.

And so John with these woordes corrected the vnmesurable loue and affectiō of his disciples towarde himselfe, & their euill and wicked opinion concerning Jesus: secretely prouoking theim, that they should leaue him, & now folow Jesus, of whō all men ought to aske al thiges. Therfore whē Jesus (frō whō nothing at all was hid) did perceiue the like thyng to haue, chaunced to him, whiche is wont to happen emongest men, that is to saye that enuie

foloweth prayse and renoume, and also that now already the pharisays toke in euill parte, that he should allure and drawe to hym many disciples, and that more people had recourse to his baptisme then to Johns, although in dede not Jesus himself, but his disciples did baptise. (Euen then declaring ỹ to preache the gospell was a more excellent office, then to baptise.) And the Pharisais wer so muche the more greued & displeased, because his disciples did take so muche vpon them, as they scantly would haue suffred John to haue doen, to whome they did attribute very muche: Jesus I saye, partly because he would not prouoke, sharpen, & stirre vp their enui, in case he should haue longer taried there, and therby should seme to haue cõtemned thẽ, partely because at that tyme he would as it wer shewe before, that in time to cum, after the Jewes had refused and repelled the grace of the gospell, it should be brought and geuen to the Gentiles, he leaueth Jewry, hauing begun there already the principle of the euãgelical doctrin, & prepareth himself to returne into Galile, frõ whẽce he came

The text.

¶ For it was so that he muste nedes goe through Samaria, then came he to a citie of Samaria (whiche is called Sichar) beside the possession that Jacob gaue to hys sonne Joseph. And there was Jacobs well. Jesus then beyng wery of his iourney, sat doune on the well. And it was about the sixte houre. And there came a woman of Samaria to drawe water. Jesus sayeth vnto hir: Geue me drinke. For his disciples wer gon awaye vnto the towne to bye meate. Then sayeth the woman of Samaria vnto him: how is it, that thou beyng a Jewe, askest drinke of me whiche am a Samaritane? for the Jewes medle not with the Samaritanes. Jesus answered and sayed vnto hir, if thou knewest the gift of God, and who it is that sayeth to the geue me drinke, thou wouldest haue asked of him, and he would haue geuen thee water of lyfe.

For it was so that he muste nedes go thorow Samaria

But in the meane whyle his waye was to goe throughe Samaria, whiche countrey the Gentyles did in old tyme enhabite, after they had expulsed ỹ Israelites from thence, and brought thither straungers assembled out of diuerse places to dwell there. The Samaritanes beyng at last taught of God by many troubles and afflictions, did partely enbrace the religion of the Jewes, for they began to worshipe one God, although after a contrary sorte, and also they referred theyr petigrew vnto Jacob, Abrahams sonnes sonne, because he the sayde Jacob dwelled in tyme past emonges the Caldeis. The Samaritanes did receyue Moses bokes onely, but the prophetes they dyd not allowe. And that people toke theyr name of the mounte Samor. Therfore the Jewes dyd beare cruell and common hatred agaynst theym, remembryng howe once they wonne theyr countrey by violence, and had put the inhabitaũtes therof out of theyr dwelling places. And also forbecause of their contrary rites and customes, in most parte of thinges. For they had so receyued Moses lawe, that yet there did remayne many tokens of their old superstition. Therfore when Jesus was cum to a cytye of Samaria called Sichar, and he lacked meate (for the disciples dyd so muche attende vpon theyr maister, that they had made no prouision for any vitels) Jesus himselfe went not into the myddes of the citie, because he would not geue a iuste occasion to the Jewes to laye to his charge, that hauinge forsaken the Israelites, he dyd goe to the heathen and wicked Gentiles, as afterwarde in great despite they called him Samaritane, and a man possessed with a deuill, but he suffered his disciples to goe into the cytye to bye meate. He himself taryed there alone, partly to loke for and abide the returne of his disciples, & partly because he would not be absent when occasyon should serue him to do a miracle. For he knewe afore what should happen after: and there was that portion of ground whiche Jacob had geuen to Joseph his sonne to possesse. The place was holy and famous emonges the Samaritanes for the memoriall of the old storie, because Leui and Simeon had reuẽged in ỹ place the vilanye of the rauishyng of Dina with a great slaughter & destruction of the inhabitauntes there. There was also a well very notable emong ỹ people, euen for because Jacob had digged it, in whõ, as I sayde before the

Than he came to a citie. &c.

lore, the Samaritanes do glory as in their first progenitour and auctour of their linnage. Then Jesus beyng weary of his long iourney, whiche he had gone all on fote, and not on horse backe or in a wagon (euē then geuing vs an example what maner a man a preacher of ỹ golspel ought to be) sat him doune there, as the place serued nigh vnto the well, and (as it wer) refreshed hymself with the ayre therof. And it was then about sixe of the clocke after the Jewes computacion, when the sonne already drawyng towarde nonetyde, doeth with heate double the painfulnes of Jesus labour. And by these tokens Jesus did declare himself to be a very man in dede subiect euen to the self same passions wherunto the bodyes of other men be subiect. In the meane whyle in came a certain woman of Samaria thither to draw water out of the same well, nigh vnto whiche Jesus did sit. To whō Jesus, because furthwith he woulde mynister to hir matter of cōmunicacion, & would goe about to bryng her to saluacion vpon the occasiō of ỹ thing whiche she did hirself, sayeth in this manier: Woman geue me drinke. And it chaunced well that the Apostles in the meane while wer absent, because Jesus would speake certaine secret thynges to her, which if he had spokē in presēce of others, it might haue been thought a point of lightnes. In the which thing, certes the Lorde Jesus shewed & gaue to the teachers of ỹ golspel an exaumple of sober behaueour & gentlenes, who doth so litle disdaine to talke with a sinful woman, & one that had naughtely & vnchastely misused her body with diuerse, that also by the meanes of his being with her alone, he did prouide for the bashefulnes of the vnchaste woman. The woman perceyuing by Jesus tōgue & apparell also that he was a Jewe, and knowyng right well how muche the Jewes are wount to abhorre the cumpany of the Samaritanes, in so muche that they thought themselfes also to be defiled when they do eyther mete or speake with any of theym, she haupnge great meruayll that he of his owne good wil called to her, and asked drinke of her: aunswereth in this wise. How cummeth this to passe, that thou beyng a Jewe (as I may well coniecture by thy speache and garment) doest cōtrarie to the custome of the Jewes, aske drynke of me that am a Samaritane, considerynge that ye Jewes are wount to abhorre to haue any thyng to do with the Samaritanes, accoumptyng it a thyng detestable to haue any familiaritie or cōuersacion with vs. But Jesus who did not so muche thirst for that kinde of water (albeit as concernyng his manhed he was a thirst in dede) as he did couete the health of the soules, litle by litle doeth alure the poore woman to the knowlege of ỹ grace of the golspel: aunswering her after this sorte by a darke saying: to the entent he might the more kyndle in hir a desire to learne. If thou diddest knowe, saieth he, how excellent that gifte is whiche now God doeth offre vnto you, and in case thou knewest hym also whiche at this present asketh water to drynke of thee, thou wouldest rather aske drynke of him, and he could geue vnto thee ferre better water then this is, that is to saye, the water of lyfe.

And it was about the sixt houre.

His disciples wer gone away vnto ỹ toune to by meate.

The texte.

¶ The woman sayeth vnto him: Sir thou hast nothyng to drawe with, and the well is deepe, from whence then hast thou that water of life? Art thou greatter then oure father Jacob, whiche gaue vs the well, and he hymself dranke therof, and his children, and his cattell? Jesus aunswered and saied vnto her: Whosoeuer drinketh of this water, shall thirste agayne, but whosoeuer drinketh of the water, that I shall geue him, shall neuer be more athirst. But the water that I shall geue hym shall be in hym a well of water springyng vp into euerlasting lyfe. The woman sayeth vnto him: Sir geue me of that water that I thirste not, neyther cum hither to drawe.

Forasmuche as this was spoken of the spirite which ỹ beleuers in ỹ golspell should receiue, it is no meruaill thoughe a poore selie womā of Samaria did not vnderstāde it, seyng ỹ Nicodem⁹ being both a Jewe & a maister could not perceiue ỹ thing, which Jes⁹ had spokē sūwhat more plainly, cōcernyng being borne again frō aboue, yea & yet did he aūswer more grossely thē this woman.

For he sayed: can a mā when he is olde enter againe into his mothers wombe, & so be borne a new? But this woman after she had conceiued a certayne great high thing of this saying of Jesus, (If thou knewest the gifte of God, and yf thou knowest who he wer: and he could geue ỹ water of life,) she was not miscontent that he semed litle to regarde Jacobs wel, whiche she had in great reuerence, neyther yet did she mocke the bolde sayinges of him, which was to hir both a straunger vnknowen, and also a Jewe, but she, desiryng to learne what this was whiche he did so setfurthe as a thing straunge and notable, in token of honor calleth him Lorde, as who sayeth she had alreadie conceyued no smal opinion of him. But in the meane while this exaumple of the woman of Samaria was thus deuised and brought to passe by the ordinaūce of gods counsel, to rebuke and declare thereby the peruerse frowardnes of the Jewes, which wer so farre from shewyng theymselues easie to be taught of our Lord Jesus, that they did wickedly dispise his benefites, and fynde fault with his holsome doctrine, where as this poore woman hauyng a desyre to be taught, did curteously and gently answer to all thynges, in so muche that she tarieng styll in the heate, and hauynge forgotten the thinge for whiche she came, gaue hede to his woordes, who was to hir both vnknowen and a straunger, and of whome as yet she had hearde no notable reporte. Sir sayeth she, thou doest promise vnto me water farre more excellent then this, but thou haste no vessell wherewith to drawe the same, and the well is d eepe. Therfore, howe shouldest thou cum by this liuely water, whiche thou doest promyse? Arte thou greater then our father Jacob: whome ye Jewes also haue in reuerence? He gaue this well vnto vs as a notable gift, & did somuche set by this water, that he himself was wont to drinke therof with all his familie, & also his cattell. Jesus perceyuing that the woman was apt to be taught, which did not suspect him to be a southsaier or an inchaunter, but sum notable greate man, whom she thought worthy to be compared with Jacob (a man highly estemed of hir) Jesus I saye, doeth not disdayne to allure her by little and lytle to haue him in higher and greater estimacion, shewing how the water whereof he did speake is spirituall, whiche should not refreshe beastes, but soules. Who so drinketh (saieth he) of this water whiche the Patriarche Jacob gaue vnto you, doeth but onely for a shorte time slake the bodely thirst, whiche within a while after will returne againe. But to thintente that thou maiest vnderstande howe muche this gyfte of God (whereof I haue spoken) is more excellent then the gift of Jacob, & how muche the water (which I promyse) is better then this water which floweth furth oute of the veynes of the yearth: if any man drynke of this water which I shal geue him (if he desyre it,) he shall not thirste eternally, neyther shall any thyrste euer after put hym in anye ieopardye, nor yet shall he nede from tyme to tyme anye where els to aske water, but after he hath once dronken this water, it shall remayne in him whiche hath dronke it, and shall bryng furth in the same, a fountayne perpetually spryngyng vp euen vnto life euerlasting. Jesus spake these thinges by a darke similitude, knowyng that the woman was not yet hable to receyue the misterie of fayth, by the whiche the holye gost is geuen, who beyng once receyued neuer failleth, but doeth styll goe forewarde whilest it bryngeth man vp to eternal life. But the simplicitie of this woman was so greate that where as the Jewes are wount ouerthwartly and wrongfully to interpret such maner of parables, she not vnderstanding what he saied, but yet both beleuing & louing him, sayed: Lorde I praye the geue me parte of this water, that I be not cōpelled by beyng often & sundrye tymes a thirst, to go vnto this wel, and draw therof. Albeit this answere was grosse, yet neuertheles it did declare that her minde was enclined and readie to beleue.

The woman sayeth vnto him. 15

The texte. ¶ Jesus saieth vnto her, goe call thy husbande and cum hither. The woman answered and

swered and sayed vnto hym. I haue no husbande: Iesus sayd vnto hir, thou hast well sayd: I haue no husbande, for thou hast had fiue husbandes, and he whom thou now hast is not thy husband. In that saiedst thou truely.

Therefore because she had alreadie conceiued no small opinion of Iesus, he doeth inuite and moue hir further with greater tokens and proues of his godhed to thynke yet more highly of him. Iesus then, as though he woulde not open so secrete a matter to her, vnles hir husbande wer present, commaundeth hir to call hir husbande, and bringyng hym with hir to retutne again to him byanby. When the woman had heard this, thinking that she spake but to a man, and by the reason of womanly shamefastnes, desiryng to dissemble and hide hir vicious liuyng, and with denyal of matrimonie to kepe secrete hir aduouttrie, she sayeth: Sir I haue no housband. Here Iesus both declaryng his godhed and gentelly reprouyng the womans lyfe, saith vnto hir: In that thou sayest thou hast no housbande, thou hast tolde the trueth, for although thou hast had fiue housbandes to satisfie thy filthye luste, yet neuer a one of theym was lawfull, yea and euen hey he whome thou now hast, is not thy lawfull housbande. Therefore in this poynte thou hast spoken nothyng but truthe.

¶ The woman saieth vnto him: Sir I perceyue that thou art a Prophete. Our fathers worshipped in this mountayne, and ye saye that in Hierusalem is the place where men ought to worship. Iesus saieth vnto hir: woman beleue me, the houre cummeth when ye shall neyther in this mountayne, nor yet at Ierusalem worship the father. Ye worship ye worte not what, we knowe what we worship, for saluacion cummeth of the Iewes. But the houre cummeth, and now it is, when the true worshippers shall worship the father in spirite, and in the trueth: For such the father also requireth to worship him. God is a true spirite, and they that worship him, must worship him in spirite & in the trueth. The texte.

The woman when she perceyued the rebukeful synnes of hir lyfe, cõmitted at home, not to be hidden from Iesu, beyng a straunger and also a Iewe who could not know by the report of menne, that thing whiche he did disclose, she shrynketh not awaye from him, as one confounded with shame, neither is she with anger moued to answere him again spitefullye, but so much the more she is inflamed, to haue hym in great admiracion: where as if Iesus had spoken any suche thyng vnto the Pharisees, they would haue cried out and sayd: he is an enchaunter and possessed with a deuill. But what aunswer made this godly synner the Samaritan? Sir sayeth she (as I perceyue) thou art a Prophet. The faith of the womã was cum to this point. At the first she calleth him but a Iewe: and meruaileth that he did no more earnestly obserue the Iewes religion, because that contrarie to the custome of other Iewes he did aske drynke of a Samaritane. Anon after she calleth hym Lorde. Here now she attributeth vnto him the name of a Prophet, because euen of hymself he knew the secretes of other. And at last she desiryng to learne certayne higher thynges of this Prophet, ceassed to speake of lowe and meane matters, and propoundeth to him a question, (as a thyng) to her thynking, impossible to be assoiled, concernyng the waye and maner how to worship God, because in this point the Iewes & ỹ Samaritanes did very muche disagre. For albeit both those kindes of people did worship one God, yet the Iewes had an opinion that God should be worshipped in no place but only at Hierusalem in ỹ temple, as though God did no where els heare the desires of theim that did praye. Contrarie wyse the Samaritanes with lyke superstition (but after an other sorte) denyed that God should be worshipped in any place but in the mounte Garizim, bycause that place was appointed by Moses where ỹ Patriarkes should blesse the people that kepte the commaundementes of God. And forasmuche as bothe these nations, beyng well pleased with their owne seuerall rites and customes, did the one of theim contempne the religion of the other, the woman desyred to learne of Iesus (as of a Prophet not ignoraunt in suche thynges)

Sir I perceiue that thou art a prophet.

Our fathers worshipped in this mountaine.

whiche of those two nacions had the holyest waye in seruyng of God, as one that would folowe that waye which she should knowe to be best. Therfore she sayeth: Our elders wer woont to wurship God in this mount, and they thynke it not lawfull to wurship him in any other place, where as you Jewes contrarie wyse accompt it abhominable to do sacrifices in high places and groues, and that it is not lawful to wurship God any other where then at Hierusalem in the temple: wherof they do glorye, as though God wer shut vp in a house builded with mans hand. Because this question of the woman did appertein to the learning of true godlines, Jesus openeth and declareth to her how that, after the true and spirituall wurshippyng of God shoulde be set foorth by the doctrine of the gospell, the superstitious religion of the goddes and deuils of the Gentiles should be vttrely extinguished: yea and also that the maner of the Samaritanes wurshyppyng of God, should be abolished, whiche had no suche iudgemēt of God as they ought to haue: but toke him to be as a certain special diuel, and did mixe the wurshippyng of hym with the wurshippyng of deuils, mingling and confoundyng together he wicked superstition of ỹ Gentiles with the wurshippyng of God, as a man shoulde put fyer to water: and folowyng the sayed Genttles example, did their sacrifices in hye groues and mountaynes. And furthermore he shewed her that the Jewes religion whiche (as the tyme required) had been hitherto grosse and carnall: and did rather represent certayne shadowes of true godlynes then very godlynes it self, should encreace vnto more perfection, and that God being afterward more fully knowen through the sonne and the holy goost: should be wurshipped not onely in Jurie, but throughout the whole worlde: yea and that in more holy temples then the temple of Hierusalem was: that is to saye, in the pure myndes of men, whiche God had dedicat vnto himself with his spirit, and is not now to be pacified with the sauour of burnt offerynges of beastes, but with holy praiers, godly desires, and chaste affections. But before Jesus would open this mysterie of the godlynes of the gospell: he speaketh first of faith, without whyche none is mete to be a hearer of ỹ euangelical doctrine, neyther fitte to be a wurshipper of Christes religion: for fayth onely doeth purifie the hertes and maketh them apte to bee put in trust with the secretes of heauenly wisedom. Woman (sayeth he) beleue me (yf thou take me for a prophete in dede) the tyme is cum now when both the vnpure wurshippyng of the Samaritanes shalbe abolyshed: and also the carnal religion of ỹ Jewes shalbe turned into better, neyther shall ye hereafter wurship my father in this mountaine (who is not onely the god of this mountayne, but also of the whole worlde) ne yet at Jerusalem: but wheresoeuer shalbe the congregacion of good and godly people, there shall hereafter be Jerusalem. In the meane whyle, we Jewes do excell you in this behalfe, that we wurshyp God whome we knowe by the lawe, and whome we doe confesse to be the Lorde of all thynges and all people: nor we do not defyle the woorshippyng of hym, who is onely to be honoured, with the wurshippyng of other goddes. You wurship you cannot tel what, supposyng God to be no bodyes God but the Jewes and your owne, yea and ye take hym to be suche a one as would suffre hymself to be matched with deuels: whereas all godly honour is due to hym alone. The lawe hath taught the Jewes these thynges. And by gods commaundement there was a temple builded at Jerusalem to wurship one god therein, whiche shoulde be a fygure of the spirituall temple. There were priestes ordained, and also rytes and ceremonies of sacrifices as it wer with certain shaddowes betokenyng the holynes of the ghospell. Therefore the Jewes do excel you herein, that bothe we haue a better iudgemēt of God then you haue, and also that we do not pollute or defyle the wurshipping of hym with any prophane wurshippinges of other

goddes

And ye saye ỹ in Hierusalem is the place where men ought to wurship

ye wurshyp ye wot not what we knowe what we wurship, &c.

goddes. And moreouer we do excel you in that we doue wurshippe hym in a place appointed of god himselfe, and with rytes and ceremonies of his own teachyng. Howbeit in the meane while this our religion although it be not perfit, yet it is (as it wer) a steppe or furtheraunce towarde perfit honouryng of god. Therefore eternall health came first of the Jewes, to whome the Prophetes haue promysed Messias to cum, whiche by the meanes of the lawe haue the figures and shaddowes of the religion of the ghospell. Nowe the tyme is cum that the false religion of the Gentiles muste geue place, and that both the carnal wurshippyng must geue place to the spiritual wurshipping of god, and also the shadowes of the lawe to the light of the ghospell. For now I tell you the tyme is at hande, yea it is already presente, when trewe wurshyppers shall wurshyppe the father not in temples, not with beastes, nor with bodily thynges, but in the spirite: not with shaddowes, but with trueth. For God seyng he is a spirite is not delyted with the purenes of the body, nor with the walles of the temple, neither yet to haue beastes offered in sacrifices, but he loueth spirituall wurshippers, of whom he maye bee wurshipped accordyng to the spirit and trueth. For there hath been hytherto enough attributed to the shadowes and figures of Moses lawe: Hereafter whersoeuer there shalbe a mynde pure from synne through the faithe of the ghospell, there shalbe a worthy temple for god. Whersoeuer there shalbe heauenly desires, pure prayers, and holy thoughtes, there shalbe sacrifices wherwith god is pleased.

The texte.

The woman sayeth vnto him: I wote that Messias shal cum, which is called Christ. When he is cum, he wyl tel vs al thynges. Jesus sayeth vnto her: I that speake vnto thee am he. And immediately came his disciples, and maruailed that he talked with the woman, yet no man sayde, what meanest thou? Or why talkest thou with her. The woman then left her waterpot, and wente hir way into the citie, and sayth vnto the men. Cum se a man whiche tolde me all thynges that euer I dyd. Is not he Christ? Then they wente out of the citie and came vnto hym.

The simple and patient beleke of this woman of Samaria dyd so muche profit by the forsaid communicacion of Jesu, ẏ she now supposeth him (whom first she had called a Jewe, then a Lorde, and after a prophet) to be Messias hymselfe. For the Samaritanes also by the prompse of Moses, dyd loke for that excellent prophet to aryse and cum of the Jewes. Therfore she aunswereth after this sorte: I knowe that Messias shall cum whome the Jewes do loke for, of whom already there is a rumour emong the Jewes. Therfore when he shall cum, he shall declare vnto vs all these thinges whiche thou hast spoken concernyng the newe maner of the wurshipping of god, neyther shal he suffre vs to be ignorannt in any thyng. Jesus perceyuing the beleke of the woman apte to be taught, and suche feruente desire to knowe the trueth, as he had not founde the like emong his countreye men the Jewes, he vouchesaueth therfore to open and declare vnto her who he was. Thou lokest (sayeth he) for Messias to cum, be thou assured he is cum, and euen now thou seest hym, for I that do talke with the am he in dede. And as sone as these thynges wer spoken: his disciples returnyng from the toune came thyther, & before they came at hym, perceyued that he talked with a woman of Samaria, and dyd meruail at his so great gentlenes. Yet no man durst aske hym what thyng he required of the woman, or for what cause he had talked with her. But the woman beyng amased with the saying of the Lorde Jesus, dyd aunswer nothyng at all: but leauyng her waterpotte at the well (for now the thirstyng for that water was clearely gone and forgotten, after she had tasted of the water whiche Christe had promised) she maketh haste towardes the citie, and of a synfull Samaritane sodenly becum a messenger and as it wer an Apostle in that she doeth declare this thing openly to all folkes, to thintent that the knowledge of many shouldconfirme her faithe: Cum sayeth she and see a man to be meruayled at,

I knowe that Messias shall cum, whiche is called Christ.

Jesus sayeth vnto her I that speake vnto the am he.

and

and one that knoweth al secretes, who although he be a stranger and one that I neuer saw before, yet hath he tolde me al the secretes that I haue doen, it is possible ỹ the same is Messias. Trust not my woordes, proue the thyng your selues and ye shall fynde me no lyar.

The texte. ¶ In the meane while his disciples prayed hym, saying: Master eat. He sayd vnto them I haue meate to eate that you know not of. Therfore sayd the disciples emongest them selues: hath any man brought him ought to eat. Jesus sayeth vnto theim: my meate is to do the wil of him that hath sent me, and to fynishe his worke. Say not ye there ar yet fower monethes, and than cummeth harueste? Beholde I say vnto you, lifte vp your yes and loke on the regions for they are al white already vnto harueste, and he that reapeth receiueth reward, and gathereth frute vnto lyfe eternal, that bothe he that soweth and he that reapeth, might reioyce togither. And herein is the saying true that one soweth and an other reapeth. I sende you to reape that wheron you bestowed no labour. Other men laboured and ye are entered into their labours.

Whiles the woman did bruit abrode this rumour emonges the citizens of Sychar, in the meane tyme Jesus disciples supposyng hym to bee payned with houngre, moued hym to take suche meates as they had brought. But Jesus euery where takyng occasion to drawe men vp frō the care of bodily thinges, to the desire of spirituall thynges: lyke as he had allured and drawen the woman to the knowlage of the faith of the ghospell by his speakyng of the water, so by the occasion of meates he prouoketh his disciples that wer as yet but ignorant, to be diligent in preachyng the gospel: yea and peraduenture at that tyme he did not so muche thirst for the water of the well, and although he did so, yet did he more desire and thirst for mans saluaciō: neuertheles thaffection of the woman whiche came to draw water, gaue him occasion of this godly communicacion: In lyke maner although he was then hungrie in that he was a very man, he was muche more hungry to saue mankynde, for whiche cause he descended from heauen. Therfore he said vnto his disciples whiche moued him to take his bodily affeccion: I haue other meat to eat (saieth he) and suche meat as I delite more in, then in that whiche you bring me. His disciples meruailyng what this saying ment, & yet not bolde to aske their master, for reuerence they bare vnto him, lest he shoulde be any thyng offended therewith, talked thus emong themselfes, what meneth he by this? hath any other body whiles we wer absent brought him any meate? But Jesus because he woulde now imprint in their myndes the thyng whiche he had spoken before darkely, saith now openly: I passe very litle (saith he) vpon this bodily meate. There is an other kinde of meate whiche I do specially care for: that is to say, to accomplyshe that thyng for whiche cause my heuenly father hath sent me hither. This is my hungre, this is my thirst, to go about the thyng whyche he hath commaunded me. Both the tyme prouoketh: and the promptnes of mens myndes to the faith of the gospell, do also require the dyligence of preachers. If you whiche do so muche care for the welth and commoditie of the bodies, know that harueste is at hand fower monethes after that seede tyme is past, how much more ought we to regarde the tyme of our spiritual harueste? And as when the corne beginneth to growe yealow, it doeth (as it wer) require a syckle, and the diligence of reapers: so yf you wil lyfte vp your yes and beholde the corne that groweth in mennes myndes, yea euē in theim emonges the Samaritanes and Heathen, whiche make haste to the doctrine of the gospell, ye shall perceiue the regions and countreyes on euery syde to be as it were reapyng rype to the harueste of the ghospell, and to require our labour and dilygence. But yf the hope of yearthly fruite doeth soone prouoke the reaper to his labōure, howe muche more ought we to be forwarde togather this harueste to our father, whiche bothe shal obteyne for the reaper a righte large rewarde in heauen, and shal gather for God, not wheate into the barnes, but the soules of menne into euerlastyng life? And so it shall cum to passe that bothe the sower

I haue meate to eat that ye know not of.

Jesus saith vnto them my meate is to do the will of him that hath sent me,

Saye not ye ther ar yet iiii. monethes and than cummeth harueste,

sowier and the reaper shall reioyce together. For that thing happene th to you whiche is wont to bee spoken in a common prouerbe, one soweth and an other reapeth: there is more pain and labour about the tillyng and sowyng, then in the haruest and reaping. The ground must be plowed, ẏ cloddes must be broken with the harow, ẏ feld must be dunged, the sede must be sowen, couered with earth, attended and kept, the cocle also must be weeded out, but after whē the corne is ripe, there is not so great ado about the reappng thereof: and the fruite beyng ripe and ready doeth mitigate the tediousnes of the labour, but in this spiritual harueſt it happeneth muche otherwise then in the bodily harueſt: for there (accordyng to the common prouerbe) as often as the fruite and commoditie of the harueſt, cummeth to an other then to him that soweth, the reaper in deede reioyseth but the sower is greuously vexed. In this spirituall harueste it is otherwyse, for both the sower and the reaper reioyseth, and neyther of them lacketh their fruit and commoditie. I haue sent you to reape the corne, in sowyng wherof ye bestowed no labour. The prophetes haue tilled the grounde with their trauayle: and haue with their doctrine prepared to the gospell, the world beyng as at that tyme vntractable, ye now succede and entre vpon their labour, and goe about a thyng prepared to your hande, by reason that the world now applyeth it self to receyue willyngly heauenlye doctrine, and men goeth aboute to preasse into the kyngdome of heauen, in maner by violence.

And herein is the saying true ẏ one soweth and an other reapeth.

I sent you to reape ẏ whereon ye bestowed no labours.

The texte.

¶ Many of the Samaritanes of that citie beleued on hym for the saying of the woman whiche testified that he tolde her all that euer she did. So when the Samaritanes were cum vnto hym, they besought hym that he would tary with thē, and he abode there two dayes: And many men beleued because of his owne wordes, and sayd vnto the woman. Now we beleue, not because of thy saying, for we haue heard hym our selfes, and know that this is euen Christ the sauiour of the world.

Whiles our Lorde with these sayinges doth exhorte his disciples towardes the busynes of the ghospell, the thyng it self doeth declare that to be true whiche he had spoken of the corne waxing white and ripe towardes the harueſt. For in the citie many Samaritanes did beleue that Messias was cum: where as that woman had testifyed nothing els of Jesu, but that he had opened and declared vnto her the secrete shamefull deedes of her lyfe tyme. As yet they had neyther heard him speake, nor seen hym doe any miracle. So redy was, yea euen their beliefe whiche semed to be farre from the promysses of the Prophete. Therefore a multitude of the Samaritanes came ridyng out of ẏ citie to se hym whom the foresayde woman had so earnestlye commended and sette forth vnto theim. Neither doeth his presence diminisshe their opinion of him, neyther be they offended with his homelye and course apparell, ne yet with his slender trayne of his symple and vnlearned disciples: wheras the Jewes after that they had seene so many of his miracles, heard so many of his sermons, and receyued so many commodities and benefites at his hand, did eyther falsely accuse him, openly rebuke hym, or els chased hym away with casting stones at hym. In conclusion the Samaritanes vpon a womans report and witnesse, goe forth to mete with a manne whiche was not of their owne nacion, whom as yet they had neuer heard speake, of whome they had neuer sene any notable thyng doen, and yet do they require and desire him to be contented to take a lodgyng in their citie. But what did most gentle Jesus: he knewe the enuie of the Jewes, he knewe what hatered they bare to the Samaritanes, and yet the tyme was not cum that the gospell should be taken from them beyng reiected for their inuincible lacke of beliefe, and shoulde be preached to the Gentiles. Therfore he so tempered the matier, that he neyther gaue by apparunt proke, any occasion to his own countrey men the Jewes, to complain that they wer despysed of him, and the Samaritanes preferred before theym:

And he abode there .ii. dayes

considering

consideringe ỹ Prophecie promised that Messias should cum to theim: neither yet would he vtterly disapoint the godly beleke of the Samaritanes. For in that he went through Samaria, he did euen of very necessitie. And at theyr requeſt, to tary there but two daies, was good maner and gentlenes wherwith no man of right could fynde fault. And now whē they had heard Jesus, many mo there did beleue, and their beleke was stablished, whiche vpon the report of one woman, had conceiued a notable opinion of Jesu. And now they beare a full witnes of Jesu: and suche a testimonye as was ryght seemyng for a very true Jewe, saying to the woman: Thou hast reported lesse of hym then the thyng requyreth. For we nowe, do beleue hym to be Messias, not by the perswasion of thy woordes, but we our selfes doe assuredly knowe by his wonderful communicacion that he is the very true Messias whiche was loked for of the Jewes: who shall bryng saluacion not onely to thē but to the whole world. With this so chereful and so full of witnes, the Samaritanes did bothe declare their owne beleke, and therwithall reproued the wicked vnbelief of the Jewes.

The texte. ¶ After two dayes he departed thence, and wente away into Galile. For Jesus him self testified that a Prophete hath none honour in his owne countrey. Than assone as he was cum into Galile, the Galileans receiued him, when they had seene all the thynges that he did at Jerusalem at the day of the feast, for they wente also vnto the feaste day.

Therefore Jesus because he woulde geue no occasion to the Jewes of greatter hatered and enuye: wrought no miracle emong ỹ Samaritanes neither tourned he in to theim but by the waye, and at their desire, nor yet dyd not he lodge emong theim lenger then two dayes, but forthwith he maketh an ende of his purposed tourney, and so goeth forth on his waye in to Galilee. Moreouer albeit his owne countrey lay in his way here in this iouruey: yet would he not turne into it: not that he dyd despyse it, but that by reason of the contempte and lacke of beleke of his owne countrey menne, to whom he was knowen and also of kindered, as concerning his manhood, he had no hope that the gospel should bring forth any frute there, and than his preachyng should haue doubled the faulte of their vnbeleke. For by this meanes their faulte was the lesse in not beleuyng Jesus doctrine. And when our Lorde was asked the question why he did not go to his own nacion to shewe of what power he was: In this aunswere he vsed that auncient prouerbe whiche the common people vseth, that is to saye: a Prophete is no where cōtempned but in his owne countreye and emong his owne kynsfolkes. For suche are the affeccions of men, that familiaritie bringeth contempte. And they esteme many thinges for none other cause but that they cum from farre and straunge countreis. Furthermore for asmuche as in Galile by reason of Johns testimonye and the miracle whiche Jesus hymselfe had dooen there of late, right honeste brute and fame was spred of him, they of Galile receyued hun when he came thyther, specially because at Jerusalem they had seene hym dryue the byars and sellers out of the Temple, and other thinges whiche he had doen there with greate auctoritie in the presence of the people: for at that time they also of Galile wer assembled at Jerusalem to kepe the holy and festful day. All these thynges verily do condemne the incredulitie of the Phariseys and betoken ỹ the grace of the gospell shall remoue from them to the gentiles. The Samaritanes doe beleue at the report of one symple woman: They doe in maner force hym beyng a straungier to lodge with them: They confesse hym to bee Messias and the redemer of the worlde, when as yet he had not vouchesaued to worke any myracle emong them. The people of Galylee (beeyng but grosse nacion and vnlerned in the law) who neuer had any prophete emong them, after they had seene his miracles, began to beleue. They of Jerusalem both priestes, Phariseis,

and

and Scribes, whiche seemed to kepe most perfitly the religion of ỹ Jewes: and also wer excellētly learned in the law: did obstinately find fault both with Jesus doynges and sayinges. Therfore the more iust and religious euery mā thought hymselfe to be, so muche the farther was he from the godlynes of ỹ gospel: and agayn the further of he semed in mans iudgemēt from the knowledge of the Prophetes and the law, whiche did promyse Christ, & ỹ more cōtrariouse to the Jewes religion, so muche the nerer he was vnto Christ: whō the lawe had promysed to cum, and more apt to receiue the doctrine of the ghospell.

¶ So Jesus came agayne into Cana of Galile, where he turned the water into wyne. And there was a certayne ruler whose sonne was sicke at Capernaum: as the same heard that Jesus was cum out of Jewrye into Galile, he wente vnto hym, and besoughte hym that he would cum doune and heale his sonne, for he was euen at the point of death. The sayed Jesus vnto hym: except ye see signes and wonders ye wyll not beleue. The ruler saith vnto him, Sir cum doune or euer that my sonne dye. Jesus sayde vnto hym. Goe thy waye thy sonne liueth. The man beleued the word that Jesus had spoken vnto hym. And he went his way. And as he was now goyng doune, the seruaūtes met hym, and told him saying: thy sonne liueth. Then inquired he of them the houre when he began to amende. And they sayd vnto hym, Yesterday at the seuenth houre the feuer left him. So the father knewe that it was the same houre in the whiche Jesus sayed vnto hym, Thy sonne liueth: And he beleued and all his houshold. This is agayn the second miracle, that Jesus dyd when he was cum out of Jewrie into Galile. The texte.

Therfore Jesus beyng entered into Galile, went again to Cana a toune of the said Galile: where not long before he had turned water into wine. That miracle at the first beyng knowen but to a few, when afterward it was commonly bruted abrode: caused the people to haue sum good opiniō of Jesu, but yet not suche as was wurthy for his dignitie, for very fewe did beleue that he was Messias, and many toke him to be but a prophete. Therfore Jesus wēt again to Cana, not to get any prayse for the miracle whiche he had doen there, but now at this time to reape sum corne of that sede whiche he had sowen secretly: for this was the thyng that he thirsted for and coueted, that is to say, the faith of men worthy for the gospell: and here again an occasyon rose to lay to the Jewes charge their vnbeleefe: for at that tyme there was i Galile a certain ruler whiche was the Emperours deputie in prophane & tempozall causes, who was neyther Jewe nor Samaritane: but an heathē man, and cleane contrary from the Jewes relygion, he had a sonne whom he loued entierly, whiche lay very sore sicke and in great daunger of lyfe in the citie of Capernaum: when he heard that Jesus had left Jurie and was cum into Galile, he leauyng his sonne at home, departed out of the citie of Capernaū and came to Jesus, requiryng hym very earnestly to go with hym to Capernaum and heale his sonne, because the vehemencie of the disease was suche, that the sicke mā could not be caried to Jesus: for he was euen at the poynt of death when the forsaid ruler departed from hym. Now Jesus declaryng the faith of this ruler to be as yet vnperfit, in that he did not rather beleue that his sonne could be healed vnles Jesus himself had goen thither, as though he called vpon a physician, or els as though Jesus couldnot restore euen the dead vnto life: but Jesus rather rebukyng the incredulitie of certain Jewes, whiche would not beleue, after they had sene his miracles, sayeth vnto the ruler: I do alow their beleefe (saith he) whiche do credit my worde alone, without confirmaciō of miracles: ye beleue not me vnles you se tokens and miracles. The ruler was so myndful of his sonnes perill and ieopardy, that he made no answer to this saying of our lord Jesus, because he thought suche communicacion was but a wastyng of time, whereas ỹ disease required a present remedie. Therfore he requireth hym more importunately to make haste to cum to Capernaum, before his sonne wer dead, as though he should cū in vain in case he did cum after he had geuen vp ỹ gost, wheras it was as easy to Jesu to call again the life after it The rewler saith vnto hi.

Jesus sayeth vnto hym: go thy way, thy sonne liueth.

was once paste, as to kepe the same in the body whē it was ready to go out therof. Therfore Jesus without rebukyng ỹ rulars fayth, sheweth by ỹ deed it selfe, that he can do muche more than the ruler trusted ỹ he could do: I nede not (saith he) for this cause go to Capernaum. Go thy way, thy sonne whom thou diddest leaue at the point of death, is now alyue and in helth. The rulers faith was sum what stayed by this saying, for he (trustyng to Jesus word) maketh haste homeward. And as he was goyng thyther, his seruaūtes mette with hym to bryng the father good tidynges of his childe: that is to saye, ỹ he whiche was a litle before at poynt of death, was sodeinly recouered: and that he should not trouble Jesus, of whose helpe they had no nede: for they

Thē he inquired o' thē the houre whē he begā to amēd

supposed that the chylde had recouered his health but by happe, as men that wer ignorant what was doen betwene the ruler & Jesus. In this point verily the rulers lacke of ful truste, beyng mixt with sum hope, caused ỹ miracle to be better beleued. For ỹ ruler desyrouse to know the truth certainly whether his sonne was restored to health again by chaūce, or by the power of Jesu, enquired of his seruauntes at what houre his sonne began to amend. Yesterday (say they) at ỹ seuenth houre, that was about one of the clocke at after none ỹ feuer sodeinly left him, and byanby your sonne was hole. The father knew that euē at that very houre Jesus said vnto hym, go home, thy sonne lyueth: and thā he was wel assured ỹ his sonne was reuiued, not by chaunce,

So the father knew. &c.

but through ỹ power of Jesus. And though this myracle was wrought vpon an heathen man, yet muche fruit came therof: for not onely ỹ ruler hymselfe beleued that Christ was Messias, but also by his perswasion and example,

And he beleued, & all his houshold.

his hole houshold beleued the same: whiche muste nedes haue muche people in it, consideryng that he was riche, and a man of high auctorītie, wheras Jesus after he had wrought many miracles amongest his owne countreymen & kinsfolkes, had muche ado to wynne a fewe to the gospel. This is the second

This is the second miracle. &c.

miracle that Jesus wrought when he was cum out of Jurie into Galile, to theutent that he might confirme againe the former miracle whiche he had wrought in Cana with doyng an other ỹ was greater then it, and by ỹ exāple of a prophane and heathen manne, might prouoke his owne contreymen vnto fayth: & dyd euen than by that occasion, as it wer, pronosticate and signifie, bothe that the Jewes should be repelled for their incredulitie, and the Gentyles through faythe receiued to the grace of the ghospell.

The fifte Chapter.

The texte.

After this was there a feast day of the Jewes, and Jesus went vp to Jerusalem. And there is at Jerusalem by the slaughter house, a poole (whiche is called in the Hebrue tounge Bethsaida,) hauyng fiue porches. in whiche lay a great multitude of sicke folke, of blynd, halte, and wythered, waityng for the mouyng of the water, for an aungell went doune at a certayne season into the poole, and stirred the water, whosoeuer then first (after the stirryng of the water) stepped in, was made whole, whatsoeuer disease he had.

And there is at Jerusalem by the slaughter house, a poole, &c.

After that Jesus had in this wyse begun his matters amōg the Samaritanes, and the people of Galile, he goeth agayne to Jerusalem, euen aboute the feast of Penthecost, intendyng there by reason of the great resort of people, to declare and setforth his auctorītie to many, and to reproue the Phariseis of their infidelitie, (whiche swelled in pryde throughe false perswasion of holines and knowledge) whom now the Samaritanes and heathen did so muche excell. At

Jerusalem

Jerusalem verily there was a poole or a certain depe lake of water, whiche the Grekes calleth *probatica*, takyng ỳ name of cattell, because ỳ priestes wer wont there to washe the sacrifices that wer to be offered: and of a like reason it is called in Hebrue Bethsaida, as a man would say, a slaughter house, or an house of cattel. This lake hath fiue porches ouer it. In these porches lay a great nũbre of mẽ ỳ wer sicke of diuerse bodily diseases: & besydes that, there was a great multitude of folkes that wer blynde, that halted, and wer lame, abidyng and lokyng for the mouyng of the water: for the angell of the lord went doune at certain tymes into the poole, and therwithal the water was moued: whoso than (after the aungel had stirred the water) stepped first into the poole, he was made whole, wer he sicke, or whatsoeuer bodyly mayme he had. And euen at that time was this a figure of baptisme, wherby ỳ filthyness and diseases of our soules (be they neuer so deadly) are washed away at once, so often as the office of the baptiser and Gods operacion from aboue, be concurrant with the elemẽt of the water. There is no doubte but by this occasiõ muche people at that tyme wer in that place, eyther of suche as wer gathered together there, to behold and see what was doen, or els of them whiche dyd attend vpon the sicke folkes that lay in the fiue porches.

¶ And a certain man was there, whiche had been diseased, xxxviii. yere: whẽ Jesus sawe hym lye, and knewe that he now long tyme had been diseased, he sayeth vnto hym, wylte thou be made whole? The sicke man answered him, Syr I haue no man, whẽ the water is troubled, to put me into the poole, but in the meane tyme while I am about to cum, an other stepperth downe before me. Jesus sayeth vnto hym, ryse, take vp thy bed, and walke, And immediately the man was made whole, and toke vp his bed and walked. The texte.

And because the miracle might be the more notable, Jesus did chose out from among all the sicke folke, one whiche was of them all furthest from hope of recouerie, whose disease was daungerouse and almost incurable, and had also holden hym a long tyme: fynallye the sayed mã moste of all lacked the helpe and succour of other men: and was so poore, that he was not able to prouide any man, by whõ he might at due tyme be caryed doune into ỳ water. Nor any one of ỳ multitude was cured but only he whose chaũce was first to go doune into ỳ water. This mãs great misery must nedes setforth the greatnes of ỳ miracle, & thesame mãs faith helped muche to therãple of other. For ỳ palsie had vexed him xxx. yeres together: to teache vs ỳ there is no disease of ỳ soule so deadly & of so lõg continuaunce, but that baptisme and faith in Jesu, may easily take it away. Therfore when that most merciful Jesus had beholden this sicke man of the palsey, whõ euery body pitied lyng with all his mẽbres loose & shakyng, by reason of that disease: and also perceyued that sickenes so muche the more to be dispayred of, for ỳ it had holdẽ already ỳ miserable creature thirty yeres together: Jesus I say, beyng moued with mercie, sayd vnto hym: wilt thou be made whole? willing to declare herby to the standers by, ỳ fayth and sufferance of that mã, and also to make them besydes this perceiue the violence of that disease, declarying therby how no mã can be cured of the vyces of the soule, vnles he hate his owne sickenes, & haue a desyre to be made whole. For it is not to be doubted but that he desyred health, which so many yeres had lyen besides that poole with a constant hope of health, and beyng so oft disapointed, ceased not from his hope nor dispaired. Therfore the sicke mã of the palsey, made no aunswer to Jesus question, and yet conceiuing sum good hope vpon his so chereful demaund, sheweth that he lacketh no wil: nor that he mistrusteth for all the greatnesse and long continuaunce of his disease, but that he should be healed in case he wer brought into ỳ poole: howbeit (he sayeth) he lacketh a man to helpe to beare him, who might in due season carye hym into the poole, assone as the water should be stirred.

Whan Jesus sawe hi lye &c.

He sayd vnto hi: wilt thou be made hole?

Syr I haue no man. &c.

For when other perceiued that the poole was styrred: euery mã made haste for himselfe to entre first and so to obteyne alone the benefite of health: but as for the sayed sicke man, beyng slowe by reason of his disease, and lackyng one to bear hym, did but in vayne crepe forth toward the lake, for as muche as an other had gon into it before hym. Truely the sicke mannes meanyng in this his saiyng was lowely and shamefastly, to desire Jesus that he beyng a man of strength, and piteouse as it semed by his woordes, would when tyme wer, cary him doun into ỹ poole: whiche thyng he durst not require of hym openly: but yet after he had disclosed his necessitie, he shewed what hindred his health, for the sicke man knewe not Jesus. But Jesus beyng well pleased with the mans pacient sufferaunce, whiche dyd not as the moste parte of suche myserable creatures are wont to do, that is to say, crye out, wyshe hymself deade, and curse the day he was borne in: neyther was he offended with Jesus asking him whether he would be made whole or no, & therefore did not saye or make any clamoure that Jesus had hym in derision: our Lord beyng likewyse moued with his so constant hope to recouer his health, and in conclusion willyng to shewe, bothe that they whiche wer healed by the mouyng of the foresaid poole, wer cured by his power, & that it was an easy and ready thyng for hym, euen onely with a becke to take away all diseases, bothe of body and soule, he sayd vnto the sicke man: ryse, take vp thy couche, & goe thy way. And the woord was no soner spoken, but the man was healed, and so healed, that not onely he was clerely deliuered from his disease, who els should haue been faint and feble, like as they are wont to be, which ar cured by physike: but this man (I say) was so throughly healed, that without any stay of mans help, he rose vp vpon his fete, caryed away his bed vpon his shoulders: and so beyng strong inough to beare his own bed, did walke forth, and bare it home in all mens syght, as a remembrance of his long continued disease.

The texte. And the same day was the Sabboth. The Jewes therfore said vnto hym that was made hole, It is the Sabboth day, it is not lawfull for the to cary thy bed. He answered thẽ, he ỹ made me whole said vnto me, take vp thy bed and walke. Thã asked they him what mã is ỹ which said vnto ỹ take vp thy bed & walke? He that was healed wyst not who it was, for Jesus had gotten himself away because that there was preasse of people in that place.

And the same day was ỹ Sabboth, &c.

And it was ỹ Sabboth day whã the sicke mã of ỹ palsye did these thynges, wherat ỹ pharisees toke occasiõ to finde fault with hym: which Pharisees did superstitiously maintein suche thynges of ỹ law, as wer carnall and geuẽ but for a tyme: & contẽned those thinges whiche wer chief & should stil continue: amonges thẽ it was coũted a wicked deed to do any busines on ỹ sabboth day, but to deceiue their neighbour vpõ ỹ sabboth day, they toke it but for a trifle. They would haue it seme an vngodly thyng ỹ a poore sicke man should cary away his bed vpon the sabboth day, but to grudge and enbie his helth, they thought it no fault. They knewe this mã whiche was sicke of the palsie wel inough, & that he had lyen sicke many yeres. They did wel perceiue that he was now strõg, & had no token or apparãce of his disease in hym. Of so great a miracle, they ought bothe to haue glorified god, & to haue reioysed i his behalf whiche was cured, vnles they had been very wicked against god, & enuiouse toward their neighbour. Therfore these, like peruerters of true religion, fal in hand and chide with him, whiche caried away his couche. This is the sabboth day (say they) which ought to be kept with rest and quiet. It is not lawful for the to cary away thy couche: he not dissẽblyng ỹ benefit that he had receiued, and to deliuer hymself frõ their enuye of that faulte, by ỹ autoritie of Jesu, shewyng that he whiche could do so great a thyng with his word, semed to be greater than eyther man or ỹ sabboth day, the pore mã (I say) maketh this answer to the spiteful Jewes: he that made me whole with his

his very woord onely, commaunded me to cary away my couche and walke. When they heard this (where as they ought by reason of the miracle to haue beleued it) they did not only enuie hym ẏ was cured, but also went about to deuise matter against hym by whom he was cured: who is ẏ man (say they) whiche badde thee carye awaye thy couche and walke: for they would haue burdened hym with the faulte of breakyng the sabboth day, as they had doen many tymes before. Now he that was healed, knewe not Jesus by name, but onely by sight: howbeit at that tyme he could not shewe hym vnto them, because ẏ Jesus after he had spoken to the sicke man of the palsye, immedatly withdrew hymself from the multitude: partly lest his presence should more prouoke the Jewes enuie, & partly that he beyng absent, the miracle should be the better knowen by ẏ report of hym, which had felt the benefit of health.

Thã asked they hym, what man is that. &c.

¶ After ward Jesus found hym in the temple, and said vnto him: behold thou art made whole, synne no more, lest a worse thing happen vnto the. The mã departed and told the Jewes that it was Jesus whiche had made him whole. And therfore the Jewes did persecute Jesus, and sought the meanes to slea hym, because he had doen these thinges on the Sabboth day.

The texte.

But after the myracle was made manyfeste and euidently proued, Jesus willyng that the auctour therof also should be knowen, when he met with ẏ manne vpon whō he had bestowed that benefite of health, he sayd vnto hym: behold thou hast obteyned health, and art delyuered from the bodely sickenes which came to the, by reason that thy soule was sicke, I haue cured thee of both those diseases. Take thou good hede herafter that thou fall not agayne into thyne olde former synnes, and there by cause thy selfe to haue sum worse disease. Therfore after the man ẏ was made whole knewe that this was he whiche before had commaũded hym to carrye awaye his couche, and which now also hauyng testified hymselfe to be ẏ authoure of helth, did monish and warne hym to beware least he should fall agayn into sum sorer and worse disease, by committyng and renewyng synne: also perceyuyng that his name was Jesus, the sayde man went to the maliciouse & slaunderous Jewes, & told thē how it was Jesus whome he myghte thāke for his health, thinkyng that it should be profytable for many, to haue hym knowē to all men, which with a woord could so helpe a desperate disease. And here now agayn ẏ Jewes peruerse and damnable frowardnes, sheweth it self, for where as ẏ Samaritanes had honourably receiued Jesus, by the reporte of one woman: wheras the people of Galile beyng euill spoken of cōmonly among ẏ Jewes, for their baselnes and ignorauncе of the lawe, had geuen credit to Christe: when a great ruler also beyng a gentile, and an heathē man with all his familie and household for one onelye miracle had confessed Jesus to be the sauiour of the world, yet the citizens of Jerusalem beyng proude as well of the noblenes of their citie, as also of the holy religion of their temple, & in lyke wyse auauntyng themselfes to be men exactely learned in ẏ lawe, picked quarels to Jesus of suche purposed malice: that albeit the benefit of health was so euidente that it coulde not be denayed, and so holy that it could not be foũd fault with, (for what thyng is more holy thē frely to geue health of body to a mā miserably afflicted:) yet do they lay to Christes charge as a faulte, that without regard of the Sabboth day he hath commaunded him to cary away his couche, as who say man had be made for the Sabboth day, and not rather the Sabboth day ordeyned for man, or as though the ceremonies of Moses lawe ought not euery where to geue place to more holy preceptes & dueties. But what great blyndnes was this to disdayne Jesus because he had healed a piteouse creature vpon the Sabboth day, when they whiche thought

The mã departed and tolde the Jewes that it was Jesus.

Because he doeth these thinges on the sabboth day.

themselfes most precyse kepers and obseruers of the lawe, wer not afrayed to helpe vp their asse beyng fallen into the ditche vpon the Sabboth daye. They falsly say that in helpyng the man god was offended, without whose helpe the man could not be cured, but in helpyng vp the asse they thoughte not the religion of the Sabboth day to be broken. This is the ouerthwart & disordered religion of the Jewes, imbracyng outward apparaunce of religion, & thereby subuertyng the very perfeccion of true religion: styffely obseruyng the shadowes of the lawe, and with obstinate myndes persecutyng hym who was the cause that the lawe was written. For they dyd not onely slaunder Jesus but also persecuted hym, because he had doen an holy and good dede vpon the Sabboth day.

The texte. ¶ And Jesus aunswered theim: My father worketh hytherto, and I worke. Therfore the Jewes sought the more to kyll hym, not onely because he had broken the Sabboth, but sayd also that god was his father, and made hymself equall with god.

But Jesus to shewe that he was maister of the Sabboth day & not bond, the very auctor, and not subiecte to it, therewithall declareth that the thyng wherof the Jewes slaundered hym, beyng sonne to the father of heauē, & one that did worke what so euer he dyd by his fathers auctoritie, did also redoūd to his fathers dishonour: Jesus (I say) went about to repreue & put away ỳ Jewes false report of him with these wordes. My heauenly father (saith he) whose religiouse worshippers ye would seme to be, who also made the Sabboth day for you, when after he had made the whole world in sixe dayes, he rested the seuenth day and wrought not: he (I say) dyd not so bynde hymself to rest and quiet, but that he may woorke what so euer he wyll as often as it pleaseth hym. For although the sabboth day doth yet styll endure, neuertheles he ceasseth not from his worke wherby he gouerneth al thynges whiche he hath made, wherby also he causeth from tyme to tyme by procreacion, one thyng to succede of an other: and finally wherby he restoreth thinges decayed. Therfore lyke as he doeth not cease daily to doe good both to mē & all other thynges that he hath create (not withstādyng the religion & obseruaūce of ỳ Sabboth day, wherein as scripture sayeth, he ceassed from the creacion of thynges) so I who am his sonne hauyng bothe power and exaumple of hym to worke suche thynges as perteyneth to mans saluacion, am not letted by ỳ religyouse obseruacion of the Sabboth day, but I may perfourme those thynges whiche my father hath commaunded me. But yf ye blame me for breakyng of the Sabboth day, by thesame meanes ye condempne also my father, who giueth me bothe exaumple and auctoritie to do these thynges. But yf ye thinke hym faultlesse and glorifye hym for restoryng health to a desperate creature: wherefore do ye lay to my charge the fault of breakyng ỳ Sabboth day: and do not rather acknowledge the vertue an power whiche is greater than the kepyng of the Sabboth day. I haue restored lyke to a myserable man. And you craftely go about to procure my death for doyng so good a dede. These most sacred woordes which Jesus spake, dyd so lyttle asswage the fury of the Jewes, that they wer thereby the more sharpned and vehementlye styrred against hym, sekyng occasiō to put hym to death, because that nowe he dyd not onely breake the Sabboth day, but also dyd (as they sayed) wrongfully take god to be his owne father: makyng hymself equal with God bothe in his workes and autoritie to do whatsoeuer he would.

Ther fore the Jewes sought the more to kyll him. &c

The texte. Than answered Jesus, and sayd vnto them, Verily verily I say vnto you, the sonne can do nothing of hymself, but that he seeth the father do. For whatsoeuer he dooeth that doeth the sonne also. For the father loueth the sonne, and sheweth hym all thynges that hymself doeth, & he will shewe hym greatter workes then these, because you should mer-

uayle.

usyle. For lykewyse as the father rayseth vp the deade and quickeneth them euen so the sonne quickeneth whom he will. Neyther iudgeth the father any man, but hath committed all iudgement vnto the sonne, because that al men should honor the sonne euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father, whiche hath sent hym.

But after our Lord Jesus had perceiued their malice, he procedeth further with them, and openeth more manyfestely vnto thē his power whyche he had receiued of god the father: thereby to make theym afeard to procede in theyr wicked crueltie: and doeth so tempre his communication, that other whiles he talketh of certain hye thynges to signifie vnto them couertly his diuine nature whiche was all one betwene God the father and hym. And other whiles agayne in his communicatiō he bringeth lower thinges to testifye his māhed therby: that if the affinitie whiche was betwene hym and theym in that he was man, would not stire thē to loue, at the leste the maiestie of his godly power should let them from theyr wicked rashenesse: but yet he doeth so chalēge to hymself lyke power with his father, that neuertheles he attributeth to hym the preeminence of auctoritie. And he spake on this wyse: ye meruail ꝑ I haue takē vpon me to be of equal power with my father in his worckyng. This I do assuredly promyse you, the sonne whiche doeth wholy depend of the father, can do nothyng of hymself: for as muche as he is not of hymself, but doeth that whiche he seeth his father do. They haue both one will and one power: but the auctoritie resteth in the father, from whence procedeth to the sonne whatsoeuer the sonne is, or maye do. Therfore whatsoeuer the father doeth, the same in lyke wise worcketh ꝑ sonne by the equalitie of power communicate to hym through his eternall natiuitie. Among men oftentymes children be vnlyke in maners to theyr parentes, neyther is the fathers will and the sonnes all one, nor yet theyr power like: but in this case the thyng is far otherwise. For the father loueth his sonne intierly, and hath begotten him moste like to himself, pouryng into hym egall power of worckyng, and sheweth vnto the sonne how to do all thynges whiche he doeth hym self. The exaumple cummeth from hym, but the worckyng is common to both: he hath create the worlde, & he also gouerneth the worlde, yea euen vpon the Sabboth dayes. He hath made man, and it is he also that preserueth man vpon the Sabboth dayes. Therfore whosoeuer doeth slaunder the worckes of the sonne, doeth iniurie to the father. These thinges whiche ye se me do on the Sabboth daye, I do them by the fathers auctoritie, and at his appointmēt: but if ye thinke it a thing to be merueyled at and aboue mans power, to restore health with a woorde to a man sicke of the palsye, the father (at whose commaundement the sonne doeth all thynges whiche he doeth) will declare that he hath shewed to his sonne greatter worckes than these, because ye may the more meruaile. For it is a thing of far greater power to raise the dead to life than to restore helth to the sicke, yet the father hath giuen this power also to the sonne, and he hath geuen him it as his owne for euer: that as the father with his onely becke rayseth the dead & calleth them agayne to life, so the sonne also by that self power may call agayne to life, whom he liste: for whatsoeuer the father doeth, he doeth it by the sonne: whatsoeuer the sonne doeth, he doeth it after the will of the father: and the father and the sonne haue both one will, like as they haue bothe one power. The moste hie and chief auctoritie of God is to iudge the worlde. For he is king and lord of all thynges. And yet hath he made his sonne partaker with hym of this whole power, vnto whom he hath giuen all power to iudge whatsoeuer is in heauē, in earthe, and vnder ꝑ earthe. Like as the father hath create all thynges by his sonne, gouerneth all thynges by his sonne, & hath restored al thynges

The sonne cā do nothyng of himself. &c.

For ꝑ father loueth the sonne. &c.

Neither iudgeth the father any mā.

The lorde be prayse anno 1563
the lorde be only my sufficiencye & whole inheritaunce

by his sonne, so he iudgeth nothyng but by his sonne: to thintent that eyther of them may glorifye and honour the other. The father is knowē by his sōne by whom he worketh: the sonne on the other partie declareth the maiestie of his father, from whence he hath whatsoeuer he worketh, so ỹ eyther of thē beyng knowen by the other, all men may honour the sonne as they do the father. For it is mete that they which be egall in power and will, should be also

He that honoureth not the sōne, &c.

felowes in honour. Thinke not that ye can haue the father merciful vnto you, if ye be alienate and fallen from the sonne. Whosoeuer honoreth the father worckyng in the sonne, he honoreth also the sonne worckyng by the power of the father. And whosoeuer doeth not honour the sonne, which is most intierly beloued & most like to the father, that person doeth dishonour the father who sent the sonne to thintent he might through hym be honoured: for euery thyng is common betwene them, be it honour or dishonour. He ỹ mistrusteth the sonne, mistrusteth also the father which sent hym into the worlde, by whose will and appoyntment, he doeth al thinges that he doeth: & by whom also the father speaketh vnto the world. Like as the faithfull shall haue great reward, so the vnfaithful shall haue no smal punishment.

The texte. ¶ Verily verily I say vnto you, he that heareth my word and beleueth on him that sent me, hath euerlastyng lyfe: and shall not cum into damnacion, but is scaped from death vnto lyfe.

For this I tell you for certaine, whoso heareth my word and beleueth hym whiche bothe sent me, and speaketh in me, that person hath alredye euerlasting life. For whosoeuer is iustified frō his synnes, & liueth to God thorow righteousnes, he hath God and also life eternall: neyther shall he nede to feare the damnacion of eternall death, whiche is redye to receyue the vnfaithfull, yea rather whiche doeth alredy possesse the vnfaythfull, but the true beleuer beyng cleansed from his olde sinne by faith, passeth thorow from death to life. For it is a greater thyng to raise a soule that is dead by sinne, from death to lyfe, than to restore a dead bodye to life: but the father hath geuen power to the sonne to do both these thinges.

The texte. ¶ Verily verily I saye vnto you, the houre shall cum, and now it is, when the dead shall heare the voyce of the sonne of God. And they that heare, shal lyue. For as the father hath life in hym self, so likewise hath he geuen to the sonne to haue lyfe in hymself, and hath geuen hym power also to iudge, because he is the sonne of man. Meruayle not at this, for the houre shall cum in the whiche all that are in the graues, shall heare hys voyce, and shall cum forth, they that haue doen good vnto the resurrection of lyfe, and they that haue doen euill vnto the resurrection of damnacion.

Be ye well assured of this, the tyme is now at hande, yea it is alredye present, that euen the dead also shall heare the voice of the sonne of God: & who so heareth it, shall lyue: for they beyng as it wer raysed out of theyr slepe, shall cum furth out of theyr graues, and shall declare vnto you (beyng astonished therwith) that they liue in very dede. In like maner also the dead soules do liue agayne, yf they will heare the voice of the sonne of God: but he doeth not heare it, whiche heareth it without faith.

The time shall cū. and now it is &c.

In tyme to cum all dead bodyes shall ryse agayne at the voyce of the sonne of God, now hauyng shewed a likelyhoode of the resurrecciō to cū by raysing of a few from death to lyfe: a greatter matter is in hande, to rayse vp soules from death to life at his word and call. As nothing is more precious than life, so nothing is more godlike than to giue life, or to restore the same. There

For as the father hath life in himself, &c.

is no cause why any mā should mistrust the power of ỹ sonne, if he beleue in ỹ power of the father. No mā doubteth but God is the fountayne of all life, frō whence all lyuing thynges eyther in heauen or earth, haue their lyfe: but as the father hath life in him self to geue it or restore it, to whom he list, so hath he also geuen to his sonne to haue in himself the fountain of all life.

And

And besides that, hath geuē him power to iudge both quicke & deade. For by the sentence of ỳ said sonne, which can not be exchewed, they that haue obeyed his doctrine, shal go from hence to eternall life: & contrarie wise, they ỳ would not obey it, shall be appointed & iudged to eternall punishmēt. Merueyl not ỳ so great power is geuen to a man, considering that the same is the sonne of God. The selfe thyng is now committed to hym, whiche he alway had cōmon betwene him & ỳ father. Endeuoure your selues in the meane time ỳ thorow faith ye may be wurthie to haue life. For the time shall cum that al whiche be dead and buryed, shal heare the almightye voice of the sonne of God: & furth with ỳ bodies shall liue again. Then shal they whiche haue been dead & buried cum out of theyr graues, to be rewarded in sundrie sorte, eyther accordyng to their belief or vnbelief: for they whiche haue done good workes in this life shall than lyue agayne, to enherite immortall life: on thother side, those which haue doen euill here, shall lyue agayne to suffer paynes of eternall death. And lyke as faythe is the well and fountayne of all goodnes, so is infidelitie the spryng of all euill.

Merueil not at this. &c.

¶ I can of myne owne self doe nothing. As I heare I iudge, and my iudgement is iuste, bycause I seke not myne owne will, but the will of the father, whiche hath sent me. If I should beare witnes of my self, my witnes wer not true. There is an other that beareth witnes of me, and I am sure that the witnes whiche he beareth of me is true.

The texte.

Neyther is there cause whie any man should slaunder the iudgement of the sonne, as though it wer not indifferent. If the fathers iudgement cannot be but indifferent, no more can the sonnes iudgemēt (which is all one with the fathers) bee but in like maner indifferēt. For ỳ sōne iudgeth none otherwise but as the father hath appointed & prescribed vnto hym. Who so feareth the fathers iudgemēt, ought also to feare the sonnes iudgement. I can do nothyng of my self. As I heare of my father, so I iudge, & therfore my iudgement is iust, because I haue no nother wil, but that whiche is my fathers, so that in no wise there can be a corrupt wil, wherof may procede a corrupt iudgement. Among men small credit is geuen to him whiche beareth witnes of himself, & he is counted arrogant and proude whiche by his owne reporte, attributeth great thynges to himself. If I alone be myne owne witnes, then let my witnes be taken emōg you to be but vayne & vntrue: but there is one whiche hath borne witnes of me, ỳ is to say John, to whome ye do attribute very muche in other thynges: but here now as vnstedfast men, ye do not credit hym, wheras I knowe his witnesse to be true, forasmuche as he hath not vttered it of hymself, but by thinspiratiō of my father. ye can not denye but ỳ Johns record and witnesse is much set by amonges you: your selues haue sent graue men vnto him, that by trustie men you might know of him (as of a moste true auctor) whether he wer Messias or no. He did not take vpon him that false prayse, which ye would haue attributed vnto hym, but confessed the truthe, openly testifiyng hymself not to be the man that he was taken for, but sayed that I was the Messias which should take away the sinnes of the world, and geue life to the same.

I cā of myne owne self do nothyng.

If I should beare witnes of my self.

Ye sent vnto John and he beare witnes vnto the trueth, but I receiue not the record of man. Neuertheles this thyng I say that ye may be safe. He was a burning and a shining light, and ye would for a season haue reioyced in his light: but I haue greater witnes then the witnes of John, for the woorkes whiche the father hath geuē me to finishe, the same woorkes that I do, beare witnes of me, that the father hath sent me. And the father himself whiche hath sent me, hath borne witnes of me. Ye haue not heard his voice at any tyme, nor sene his shape, his woord haue ye not abyding in you, for whō he hath sent, hym ye beleue not.

The texte.

At the leste his witnes (whome ye did so muche exteme, that ye did beleue hym to be Messias) ought to haue bene regarded among you, specially seyng it was not procured on my behalf, but brought to light by your owne selues.

But I receyue not the record of man &c.

Jas

He was a burning & shyning light.

I as concernyng my selfe haue no nede to be commended by mans witnes, but I do report vnto you Johns witnes of me: not because I (who care nothing for worldly glorye) would be ỹ more made of among you: but to thintent that you, whiche so muche regarde Johns auctoritie, should credit me, of whom he hath borne witnes: wherby ye may eschew the condemnacion of infidelitie, and thorow faith obteyne saluacion. John doubtles was a great man, yet was not he that light which was promised to the worlde, but only a burnyng candel tynded at our fyre, and geuyng light by our light. And yet where as ye ought at his telling and declaracion to haue made haste to ỹ true light whiche doeth alwaie illuminate euery mā ỹ cummeth into this worlde, ye had leauer for a short tyme to boast and glory in his light, thā to embrace ỹ true lighte which geueth euerlastyng glorye, and is neuer darkened nor dyeth. John gaue light before the sonne, as one that should immediatly geue place to the same, and be derkened thorow ỹ shyning of the true light. You would haue taken hym for Messias whiche denyed him selfe to be worthie to vnlouse the latchet of Messias shoes. Why doe you then so litle regard his witnes that he bare of me, seyng in other thynges ye haue had so good an opinion of hym? I do not depende vpon Johns witnes, but yet I would wishe that ye would geue credit vnto it, that ye do not perishe thorow infidelitie. And though ye do not beleue his witnes, yet haue I a more certayne testimonye of my self, that is to saye my fathers testimonye and witnes, who is greater than John, and whose witnes can not be reproued.

But I haue greater witnesse then the witnesse of John.

There is no recorde more sure than the very dedes that a man doeth: yf ye do perceyue those worckes to be worthie for God whiche ye haue seen me do, they beare sufficient witnesse of me that I do nothyng of my selfe, but by hym whiche for your saluacion hath sent me into the worlde, wherfore ye haue no cause wherby to excuse your infidelitie, and diminishe my credence, as who sayeth I alonely were myne owne witnesse, and did declare great thynges of my self. Ye haue Johns witnes, whiche among you is muche regarded and taken to be very weightie, howbeit in dede he rather nedeth my witnesse leste he seme to haue borne false witnes. Ye haue the testimonye of my worckes, so that now ye nede not to beleue any mans sayinges when ye loke vpon ỹ dedes them self. And yf all this do not satisfye your vnbelief, yet haue ye heard at Jordan the voyce of my father from above bearing witnes of me. But yet my father (forasmuche as he is a spirite, neyther hath voice whiche may be perceiued with mannes eares, nor fourme or shape which maye be seen with bodely iyes. For Moses did neyther heare hym, nor see hym in ỹ very fourme of his owne mere nature, as you suppose he did. Onely his sonne hath seen him, & heard hym after ỹ sorte, yet neuertheles he hath made hymself knowē to your senses, by sum kynde of voice, and thorow sum maner of fourme. He spake to the Prophetes, and by the Prophetes hath spoken to you. He hath spoken to John, & by John to you, but vnto me he hath spoken as he is of his owne very nature, & by me he speaketh vnto you. If ye cā make no excuse but that John did beare playne & manifeste witnesse, why do ye not beleue hym? If ye thinke that God in verye dede did speake, & was seen of Moses and the Prophetes, wherfore do ye not credit those thynges whiche he hath spoken by them?

For the worckes which my father hath geuen me to finisshe. &c.

And ỹ father himself which hath sent me hath borne witnes of me.

ye haue not heard his voice at any time nor seen his shape.

¶ Searche the scriptures, for in them ye thinke ye haue eternall lyfe. And they are they whiche testifie of me, and yet will ye not cum to me that ye might haue life. I receyue not prayse of men, but I know you that ye haue not the loue of God in you. I am cum in my fathers name, and ye receyue me not, if an other cum in his owne name hym will ye receyue. How can ye beleue, whiche receyue honour one of an other, and seke not the honour that cūmeth of God. Do not thinke that I wil accuse you to my father. There is one that accuseth you, euen Moses, in whom ye trust. For had ye beleued Moses, ye

The texte.

woulde

would haue beleued me, for he wrote of me, but if ye beleue not his wrytinges, how shall ye beleue my woordes?

Verely ye beleue that the scriptures are cum from God and albeit you do diligentely occupie your selfes in searchyng of them, and put the hope & felicitie of your lyfe in them, yet euen as ye would not beleue John, (to whom in other thynges ye gaue very great credite,) when he bare witnes of me: so you beleue not the very scriptures in that whiche is the chiefe poynte of all: for they promyse life, but through me.

The father doeth there beare witnes of me, & promyseth that he will send his sonne, by whom men shall be saued. But as ye haue heard John and not beleued hym, and also the voice of the father and not geuen credite vnto it: so neyther the witnesse of the lawe nor of the Prophetes sticketh in your myndes. And although ye haue their bookes euer in your handes, & theyr woordes alway in your mouthes, yet do ye reiecte hym whome those scriptures do promyse: and do not beleue hym whom the father hath sent accordyng to the promyses of the Prophetes: & whereas there is none other entrie into life but byme, who hath been approued to you by so many testimonies, yet ye will not forsake al thyng and cum to me, whereby ye may obtain life without difficultie. For the gate and entrie of saluacion is to haue beleued the sonne whō the father sent. There is no cause why I should seke for worldely glory amōges you by the testimonie of John, or the Prophetes, but I am sory for your destruction, whiche through your incredulitie do in maner enuie your owne saluacion. And besides that I leaue you no maner of excuse to make for your self, if you will not beleue: for I haue brought forth thus many witnesses whiche in other thynges be of very great autoritie among you: and onely in matters concernyng me (for whose cause all thynges were written & spoken,) ye do not alow them: ye pretēde to wurshippe and loue God, ye haue the Prophetes in reuerence by whom he spake: and yet you dispise him, which was promysed of God: & doeth declare hymself by his woorkes what he is. This is a playn argument that ye wurshyp God with counterfaict holynes, & that ye loue not God in dede, whō the lawe commaundeth you to loue with al the power of your soule, & your strength, in as muche as ye cōtemne and regarde not his sonne. Therefore your infidelitie is not for want of witnesses, but for lacke of true loue towardes God. you loue worldely glorie, you loue money, you loue pleasures, & to get these thinges you misuse your selfes with false pretence of religion. But ye persecute the sonne of god, because he teacheth those thynges, which be contrarie to these your wicked desires, albeit his teachyng agreeth with the will of the father. These thinges declare that ye loue not God with your herte. For he which loueth doeth also beleue & obey: and whoso loueth the father can not hate his most entierely beloued sonne. In like manor he ỹ loueth the sender, cannot mislike and contemne the messenger, specially consideryng I couet neyther glory, kingdom, nor richesse among men, but onely the glorye of my father. And also I couet that to thintent you may be saued. you se woorkes wurthie for God, and yet I doe not ascribe the worldly prayse to my self, but to my father, who woorketh by me. Therfore although ye would seme religiously to wurshippe my father: yet ye doe not receyue me who am cum in his name, and doe none other thyng but that whiche he hath prescribed vnto me. And looke how peruersely you doe discredit me, who cummyng in my fathers name do frely offer life & saluacion: euen so fondely shall ye beleue whosoeuer cummeth in his owne name, presumptuously taking vpon him the glorye of God, and therwith attendeth his owne busines & not Gods, bringyng suche thinges vnto you as may leade you into eternall death. If ye loue God, why do ye murmure and crie

ye haue not the loue of God. &c.

out

out against him that seeketh his glorye: If ye loue euerlastyng life, why do ye reiecte the autour of life? If ye accompte hym wicked whiche chalengeth the glorye of God to hymselfe, wherfore then do ye receyue hym whiche doeth presume falsely to take vpon hym the glorye of God? what is then more to be sayed, but ỳ ye must nedes confesse your holines to wardes God to be but fayned? ye wurshippe God with woordes, with outwarde obseruaunces, & ceremonies, but ye hate hym in verye dede: ye haue alwaye in your mouth, the temple of the Lord, the temple of the Lorde, the temple of ỳ Lorde, but your herte is set vpon rychesse. ye talke muche of the law and the Prophetes, but in your herte ye couet and desire worldely prayse: you be euer speakyng of these woordes of the law, loue thy Lord God with all thy herte, and thy neyghbour as thyselfe, but in your hert remaineth enuie, hatred, and manslaughter. To deserue prayse before God is the true prayse in dede. True godlines is to geue and ascribe al glorye to God. Therfore how can ye beleue me setting furth to you none other thyng but Gods glorye, when you despysyng the true glorye which procedeth from God, goe about to seke false glory and prayse amongst men, one of you flatteryng an other, & enuiyng that God should haue his owne due prayse & glorye: sekyng also vnder a false pretence, to be thought holy before men, and not regardyng the sincere and pure conscience whiche God beholdeth, whiles ye trauail to get the vile lucre of this world, ye lose eternall life. Therfore it is no meruail though God be angrie with you whom ye resist so stubbernely. Thinke not that I, of any desyre to reuenge the contempte ye haue me in, will accuse you to my father. I nede not to be your accuser.

do not thinke tha I will accuse you, &c.

Moses hymselfe shall accuse you, whose auctoritie you amongst you take to be right holy, and in whō ye put very great trust, takyng whatsoeuer he wrote as a thing spoken of Gods owne mouthe. But as ye pretended but a feyned reuerence towardes John, whose witnesse concerning me you do not beleue: and as ye do shewe your selfes to regarde the sayynges of the Prophetes but feynedly, in that ye do now persecute hym, whom they haue promysed, fynally as ye do vntruely wurshipp god, whose woordes ye do not acknowledge, whose sonne ye do hate: So ye do honour Moses but after a feined sorte, whose auctoritie ye set little by in ỳ thyng, wherein ye ought moste to regarde him. And yet euē very he hath writtē of me, for whē your elders beyng agreued with the terrible voice of God, and with the perilous fyer, made intercession that from thencefoorth they myght no more heare the voice of God, or proue that dreadefull fyer, God did graunte theyr requeste, and promysed Moses that he would rayse vp an excellente Prophete lyke vnto him selfe, whiche should cum of your brethren, whose gentle and pleasant voice not fearyng men with threteninge, but alluryng them to saluacion, it should behoue thē to heare. But God did threaten punishment to hym that would not obey this Prophetes woordes, saying: Truely I will be reuenged of hym whiche will not heare the woordes ỳ he shall speake in my name. And agayn he commaundeth him to be destroyed whiche will heare a Prophete cummyng in his owne name, and speakyng suche thynges as God hath not cōmaunded hym. Therfore none other shall more accuse you before god than Moses your frēd, whose writinges ye contemne: he hath promysed that I should be quiete, gentle, and should speake all thynges accordyng to Gods will. Suche a one am I beyng here presente, and yet ye refuse me, he also commaundeth that person to be killed, whiche shall cū in his owne name and speake of his owne spirite. Suche a one do you embrace & make much of, for the hatred ye beare to me, as one that is more agreable to your wicked desires. Therfore you be not onely stubberne against me, but also against Moses hymselfe, whose promyses you do not credite. For truely if ye beleued Moses, ye would credite me

also,

also whom he hath promysed, and whose saiyng, he hath commaunded to be beleued. Therfore it is no meruayll though ye beleue not my woordes, who ye do openly contẽne as one that is but a meane simple person, when ye geue no credite to Moses writinges, whose auctoritie ye would seme to haue in so great estimacion, and of whom ye haue so notable an opinion. With these sayinges our Lorde Jesus beyng the light and trueth, did reproue & disclose the feyned religion of the Jewes, a thyng as muche contrarie to the godlynes of the ghospell as may be, to the intent he would make it euidently knowen to all men, that they through theyr owne faulte and deserte did perishe, whiche would not be moued with so many recordes and testimonies of him, nor be allured by his benefites and gentle woordes, nor feared with his threatenynges, neyther prouoked to fayth by the desyre of eternall lyfe, nor yet turne from their infidelitie for feare of hell. But if Jesus had spoken these thinges among the Samaritanes or the Gentiles, specially causyng his wordes the better to be beleued through miracles, they would haue been conuerted to penaunce. But the Scribes and Priestes of Hierusalem make no aunswer to these thinges whiche they could not reproue: but yet neuertheless they do still remain in theyr murderouse thoughtes: and procure his deathe, whiche offereth to them the benefites of eternall lyfe.

For had ye beleued Moses, ye would &c.

The .vi. Chapiter.

After these thynges, Jesus went his way ouer the sea of Galile, whiche is the sea of Tiberias, and a great multitude folowed hym, because they sawe his miracles, whiche he did on them that wer diseased. And Jesus went vp into a mountain, and there he sat with his disciples. And easter a feaste of the Jewes was nye. *The texte.*

MOwe therfore, to geue place for a tyme to theyr furye, and to withdrawe hymselfe from amongst those that swelled in pride, through an opinion they had in theyr false feyned religion, and in theyr vnexperte knoweledge of the lawe, Jesus presented hymself to more playne meanyng men: goyng not now again into Cana, but into that Galile whiche lyeth beyonde the great lake Tiberias, takyng that name of the citie Tiberias: whiche citie Tiberius the Emperour buylded vpon ỹ riuers side. And a great noumbre of folke folowed hym goyng thither, partely beyng moued so to doe of the great minde they had to his myracles, because they had seene him healpe mẽ of theyr diseases by a rare & straũge power, partly because that they whiche wer sicke of vncurable diseases might be holpen of hym, and partely for that they desyred to heare his doctryne. But when he sawe the feruencie of that disordred and confused multitude to be so greate, that forgettyng prouision of vitels, they went farre into the deserte with hym: now to make his disciples mete for the myracle (to whõ moste specially he would haue the thyng that he should worke to be knowen and imprinted in theyr hertes, for as yet they wer but rude and ignoraunt:) Jesus I saye gote hymself secretly vp into the mountayne, and his disciples with hym teachyng euen by the same dede, ỹ albeit he which professeth hymself to be a shepeheard of the people, do accũpany hymself often with the meane and lowe sorte to profit thẽ, yet it behoueth suche a one to eleuate & lift vp his mynde to

more high thinges so ofte as through holy studye or prayer hys mynde is to be stirred and prouoked to the contẽplacion of heauenly thinges. The people abideth benethe vpon the playne grounde, and only Jesus disciples went vp vñ hym: for it behoueth bisshops to bee without all vile care of tẽporal thiges: and as men that haue mounted higher, to contempne those thinges whiche the ignorant people setteth muche by. Therfore Jesus beyng sumwhat separate from the people, setteth hym downe on the hyll, accumpanied with his disciples, but so that he might loke vpon the people: for bishops ought not to go backe from Christe, although the common people sticke muche to lower thinges.

And in dede aboue all in ỹ hill is conuenient for men to sitte, that is to saye, in studie of celestiall thinges muste men take reste: and as for lower & inferiour matters (which thynges are to be handled & gone about as charitie, and tyme requireth) men must rather walke therin, then sit down and reste. Nor our mynde ought not so to be delited in the contemplacion of hye thynges, that we fall to be careles of our common flocke: for the solitarines of bishops ought to be to this ende, ỹ they more liuely & better instructed, might repayre again to loke to the peoples profit. Neyther doeth it beseme them whiche are in Christes stede to leaue cumpany, for banketting, wantonnesse of bodye, dicyng, huntyng, or suche lyke inordinate pleasures: but through quietnes to renewe the mynde (whiche before was muche busied and wearied with more lowe and meane busines.) And to make the same by pure desires, & instante prayer, by holy study and deuout communicacion, mete for the office and ministerie of the ghospell. Moreouer whylest these thinges were doen in Galile, Easter was at hande: A feast which the Jewes kepe very religiously. Wherfore if he had sought for to haue been noted of their religion, it had been more conuenient for him now at this tyme, to haue been at Hierusalem, but to shewe sum likelyhood that in time to cum their house should be leaft desolate after the Jewes wer once becum rebels against God through incredulitie, and also that after the holy gospell should be openly setfurth, all theyr carnall wurshippyng of GOD should cease, and there finally the feaste of Easter to be moste specially celebrate, where as (worldely affeccions renounced & put away) the mynde should be brought vnto the loue of celestiall thynges: vpon these consideracions (I saye) Jesus had rather be among the people of Galile in deserte solitarily, then at Hierusalem in the temple.

The texte. When Jesus then lift vp his yes, and saw a great cumpany cum vnto him, he sayeth vnto Philip. Whence shal we bye breade, that these may eate? This he sayd to proue him, for he hymself knewe what he would doe. Philip aunswered hym: Two hundreth peny woorth of bread are not sufficient for them, that euery man may take a litle.

Now then when Jesus had opened his yes and looked vpon the people, perceyuyng the noumbre to be exceadyng great, he so prepared the myndes of his disciples towardes true credence of the miracle, that first he would haue the lacke of meate well marked and considered of them, and also that the multitude whiche stoode beneath in their sight was innumerable: besides this that there was but very fewe loaues which they themselfes with their owne handes should take vnto Jesus, and from hym distribute the same among ỹ people. Finally, how that there should be leaft many baskettes full of broken meate, whiche the same disciples should gather together as fragmentes of the feaste. And all this would Jesus haue thẽ to consider, because they should not be ignorant in the thing, neyther afterward forgeat the same. For he knewe that as yet his disciples wer but of small vnderstandyng & forgetfull.

Therfore

Therfore to proue what mynde Philip was of, & litle by little to make hym beleue better the miracle, Iesus sayeth vnto him: where shal we bye bread þ this great noũbre of people may haue sum what to eate? Our Lorde Iesus asked these thinges, not that he was ignoraũt what store of bread and other vitels they had, but partely (as was said euen now) to cause his Apostles more aduisedly to consider the miracle: and partely also that all men myght knowe how without care of bodily sustenaũce the disciples wer which folowed Christe, and how well contented with common and homely meate. But Philip, as yet lokyng for no miracle, although he had seene Christe before turne water into wyne at þ maryage, when he wayed well how lyttle money they had to succoure theymselfes withall, & further what a great multitude of men there was, he aunswered: Sir, why speake you of biyng breade? I assure you: in case we bestowe twoo hundreth pence in breade, yet wil it not be inough, I meane for to satisfye these menne, whiche by reason of long abstinence are very muche an hungred: it will not so relieue them that euery one eatyng but a little maye escape therby the perill of famishyng.

Where shal we bye breade that these may eate.

¶ One of his disciples, Andrew (Symon Peters brother) sayeth vnto hym, there is a lad here, whiche hath fiue barly loaues, and twoo fyshes: but what are they among so many? And Iesus sayed, make the people sitte downe. There was muche grasse in that place. So the men sate downe in noũbre about fiue thousand. And Iesus toke the bread, and whan he had geuen thanckes, he gaue to the disciples, & the disciples gaue to them that wer set downe, and lykewise of the fishes as muche as they would.

The texte.

When Philip had spoken thus, Andrewe (brother to Symon Peter) beyng sum what wyser, lifted vp his minde to sum hope of a miracle, howbeit, as yet with no full confidence, for he had seene the water turned into wine: & therfore did not altogether mistruste but that the loaues also might be multiplied, neuertheles as he thought, none otherwyse then after a moderate porciõ, so that of fewer loaues, the lesse bread, & of mo loaues more breade should encrease. wheras Iesus (of truth) had no nede at all of any matter to make breade of, who createth euẽ of nothyng what he will, & when he wil. Andrewe therfore sayed, here is a certain boye that hath fiue barlye loaues & two fishes, but what can so litle do to so great a multitude, beyng already hungrie?

Iesus sayeth make þ people sit down.

When Iesus sawe they perceyued the lacke of meate, & pondered what a multitude there was, he entendyng to stiere vp theyr myndes to loke for a miracle, commaunded his Apostles to see the people placed and set down vpõ the grasse, wherof in that place was great plentie. The disciples doe not now aunswer agayn, and saye, what nedeth it to haue them sette downe when we lacke meate to sette before them? For þ which we haue in store will not suffice our selues: but simply they without more a do obeyed Iesus cõmaũdement, and caused the people to sit downe in ordre, as it wer to a feast. The people also lyke simple playn men, trusted well, and did obedyently as the Apostles badde them, although they sawe no prouision of meat. There was that sate downe almost fiue thousand. Iesus therfore toke the fiue barlie loaues, and whẽ he (after his customable maner) had geuen thãkes to the father, he brake them, & so toke them to his disciples to distribute þ same vnto þ people, then framyng & fashionyng thẽ, that by this corporall similitude, they should enure them selues to playe wel the shepherdes: and beyng ministers of the ghospel, to feede and norishe the soules of Christes flocke with spiritual foode. For he is that very bread, whiche came down from heauẽ, to geue eternal life to them that desirously eate therof. This breade verily do byshoppes bestowe & minister vnto the people, but frõ no where els, then out of Christes

And Iesus toke þ bread. &c.

handes, and not without rendryng thankes to the father of heauen, of whom we muſt knowledge oure ſelfes to haue receiued whatſoeuer apperteyneth to the ſaluacio of mākind. And vnto whom as to the very auctour, our lord Jeſus referred al notable thynges whiche he did here in this worlde, monishyng vs therwith by the way, that in caſe we ſhould haue any excellent vertue in vs, we ſhould not chalenge the prayſe therof, but clerely put from our ſelues all the glorye of the ſame, and geue it vnto God, from whom procedeth all thynges that of right deſerue prayſe.

Furthermore, Jeſus did euen here now the ſame thyng by the two fyſhes. that he had before doē by the fiue loaues, deliueryng it vnto his diſciples, and at his will and pleaſure, the meat did encreaſe betwene the hādes of the dealer of it, ſo muche in quantitie as he knewe would ſuffice them all, yea and alſo a great deale more, to make the myracle the better to be beleued.

The texte. ¶ When they had eaten enough, he ſayeth vnto his diſciples: Gather vp the broken meate whiche remayneth, that nothyng be loſt. And they gathered it together, and filled twelue baſkettes with ꝑ broke meat of ꝑ fiue barly loaues, whiche broke meate remayned vnto thē that had eaten. Then theſe men (when they had ſeen the myracle that Jeſus did) ſayed. This is of a trueth the ſame Prophet, that ſhould cum into the worlde.

Finally, when that great cōpany was well filled with meate, Jeſus ſettyng foorth the certaintie of that dede by an other proofe, leaſt any man ſhould fynde fauite and impute the thyng to be a deluſiō or a counterfayt thyng, ſayed thus to his diſciples: Gather vp the broken meate whiche is left of the feaſte, that nothyng be loſt. And they founde ſo muche broken meate after euery one had eaten his fill, as filled twelue baſkettes. The bountifull goodnes of Jeſus augmented that ſcarſitie and ſmall ſtore of vitayles (that is to wete, of fiue loaues and two fiſhes) into this ſo great plentie, to teache vs by the way that we ſhould not niggardly do our charitie vnto the poore. But by this his miracle muche more he teacheth how that it behoueth hym which hath taken vpō hym the charge to fede the flocke of Chriſte, largely to beſtowe out of the riche treaſurye of holy ſcripture whatſo euer apperteineth to inſtructe, to counſaile, to comforte and encourage theym that nedeth ſuche foode.

Moreouer: when they whiche had eaten enough at full, wer not ignoraūt how there was at ꝑ fyrſt foūde out but fiue barly loaues & two fiſhes, & had alreadye ſeen ſo many baſkettes full of broken meate remayne, they begonne highly to reporte of Jeſus, ſaying: Truely this is that ſame Prophet whiche hath long tyme been loked for, to cum into the worlde. This is euen the nature of the common people, they dooe ſooner fele the benefite of the bely then of the minde. They had ſeen greater miracles, yet did they neuer geue him ſo hye a prayſe. Plēty of meate could cauſe them ſpeake thus.

The texte. ¶ When Jeſus therfore perceyued that they would cum & take him vp to make hym a kyng, he departed agayne into a mountayn hymſelf alone. And when euen was now cum, his diſciples went doune vnto the ſea, and gat vp into a ſhip, and came ouer the ſea vnto Capernaum. And it was now darke, and Jeſus was not cum to theym.

And at this preſent, (becauſe as yet they wer ignorant and groſſe, lokyng that Meſſias ſhoulde cum to get hymſelfe a worldely kyngdome) they did cōſulte among theym ſelues to take Jeſus, and make hym their kyng, wel aſſuryng themſelfes therof, that in caſe they might haue ſuche a kyng they ſhould haue plentie of all thinges, bittayles enough, riches, libertie, and other worldely commodities aboundantly.

But Jeſus whiche did couet an other maner of kyngdome: and came to teache vs to contempne riches, pleaſures, and worldely glorye, knowyng right wel what they entended and went aboute, did now agayne ſecretly conuey hym

ſelf to

selfe to the hyll (from whence he came doune to the people). From theim that called him to a kingdome, he withdrewe hymselfe priuely all alone, so that no man coulde perceyue his going awaye: but of his owne free will he meteth theym that pulleth him to the crosse, therein geuing a playne exaumple to theim that shoulde hereafter be his deputies. For he can neuer preache the ghospell purely, that loueth a worldely kingdome and pompe, whiche thynges spirituall shepherdes ought so litle to seeke for, that it behoueth theim to refuse those thynges though they be freely geuen theim. For the kyngdome of the worlde agreeth not with the kingdome of heauen, no more verely then darkenesse and lighte accordeth.

When the disciples had long looked for theyr maister in the hill, and euening was nowe at hande, leste the darke night shulde cum vpon them being in deserte, they wente downe to the lake to rowe ouer vnto the citie Capernaum (for Iesus had there a litle place to repose himselfe in) well hopyng eyther that he in sum other shippe shoulde meete theim as they were sayling ouer the lake, or at the leaste they shoulde finde him in the citie. And it was darke already when they prepared their passage ouer: neither dyd Iesus in the meane while cum to his disciples, beeing long and muche looked for of theim, knowyng well enough howe muche they were agreued with his absence.

But Iesus minde was through his absence to make his disciples more desirous of him, and therewith also to teache in what great daungier we be in, what great darkenes, what worldely trouble hangeth ouer vs, as often as we be diseuered frō Iesus. In the meane while a matter was prepared for a great miracle.

¶ And the sea arose with a great wynde that blew. So when they had rowen about a. xxv. or. xxx. furlonges, they sawe Iesus walkyng in the sea, and drawyng nigh vnto the shippe, and they were afrayed. But he sayeth vnto theym: it is I, be not afrayed. Then would they haue receyued hym into the shyppe, and immediatly the shippe was at the lād whither they went The texte.

The lake was so great that they called it the sea, whiche the night made more terrible. And to make it mo wayes daungerous then one, they hadde the windes so outragious agaynst theim that the lake was exceding rough withall: yet neuertheles the disciples wer so desirous of their maister, that they dyd aduenture to rowe vpon the water. Nowe therefore, when they were farre from the lande and hadde rowed vpon a fiue and twentie or thirtie furlonges, beeyng almoste in dispaire of theyr liues, our Lorde Iesus was cumme nigh vnto theim vnlooked for: not withstanding the darkenesse, they see hym goyng on foote vpon the sea, as though he had troden vpon the harde grounde: to declare himselfe thereby Lorde not onely of the yearth but of all elementes also. And of trueth the charitie of the ghospell hath yes and can see euen in the darke, neyther is there any night where Iesus is present, nor any deadly tempeste whereas he is nigh, that maketh all thynges cleare and caulme. But nowe when our Lorde was cumme nigh vnto the shippe: the disciples were sodenly aferde, and because they could not well see and perfectly discerne in the darke: they nowe suspecte the thyng to bee but as it were a vision in the night, a ghoste or suche like as the vulgar people beleue many to be seene of theim that saile by night.

Neuertheles, to put theim out of all feare with speakyng vnto theim in his owne proper voyce (whiche they knewe, and were well accustomed therewith) Iesus said vnto theim: it is I, be not afrayed, signifiyng therby that suche as haue the assistence of our Lorde Iesus, ought not to be afrayed of worldly trouble, be it neuer so great and fierse. All they truely whiche in simplicitie and playnnes of hearte do constantly and faithfully depende vpon him: hath him present euen to the worldes ende. Now the disciples being boldened at the voyce of theyr mayster,

ter were desirouse to take him into the shippe: for euen they verily wer sumwhat afrayed, whose truste and hope yet was bothe weake and vnconstaunt. But to thintent that our Lorde Jesus might declare to his disciples the whole thyng that was doen, to be wrought by his diuine power, and that the storme was not swaged and ceased by casualtye, the shippe whiche incontinently before was tossed hyther and thither a farre of from the shore, did sodainly arriue to the lande, whereunto they entended to goe. The disciples (whose fayth was to be framed and confirmed by all the wayes that coulde be possible) by these proues and tokens dyd more diligently imprint in theyr mindes this miracle.

The texte. The day folowing when the people (whiche stood on the other syde of the sea) saw that there was no ship there, saue the one wherin his disciples wer entred, and that Jesus wet not in with his disciples into the ship, but that his disciples wer gone awaye alone, howe beit there cam other shippes from Tiberias vnto the place where they did eat breade, after the Lord had geuen thankes. When the people sawe that Jesus was not there, neyther his disciples, they also toke shippyng and came to Capernaum seekyng for Jesus.

And in dede the people were not altogether ignorant of this straunge thyng and miracle, for the nexte day after these thynges wer doen, when the multitude whiche remayned styll on the other syde of the water, saw that none other shyppe was there, saue that one wherein the disciples went ouer, whom when they saw shootyng of the shore, they were well assured that Jesus went not with his disciples into the shippe, but that they went awaye alone: The people (I saye) meruailed to what place he had secretely withdrawen himselfe, for so muche as not withstandyng the multitude whome he had fed the day before did muche desyre & long for hym, yet in the morning did he no where appeare: But yet supposyng that he woulde not be very longe absent from his disciples, whiche were already gone ouer: euen these folkes also were determining to rowe ouer the water to proue yf they could fynde hym on the other side. And there was present at that same tyme certayne shyppes whiche had cum not from Capernaum, but from Tyberias, a citie also standyng by the sea side, nigh vnto the place where they had been fedde, and eaten theyr fyll with .v. barlye loaues, wherewith beeing satisfied they gaue thankes to god whiche had sente to his people suche a prophete. Therefore when these shyps were in a redinesse to cary ouer the people, and Jesus that was muche sought for, coulde no where be found, the people toke shippyng there to seke Jesus because he had there a resting place, and because they also knewe that the Apostles were sayled ouer thither.

The texte. And when they had found hym on the other syde of the sea, they sayed vnto him: Rabbi, when cameste thou hyther? Jesus answered them and sayed. Verily, verily, I saye vnto you, ye seke me, not because ye sawe the miracles, but because ye did eat of the loaues, and wer filled. Labour not for the meate that perysheth, but for that whiche endureth vnto euerlasting lyfe, whiche meate the sonne of man shall gene vnto you. For hym hath god the father sealed.

When they had founde Jesus here, and sawe that he had passed ouer the lake, and knowyng ryght well that there was no shyppe to conueygh hym ouer, muche meruaylyng by what meanes he coulde passouer the water, asked of him, saying: Mayster when cameste thou hyther? desyryng to gather by the very tyme howe he had passed ouer. For they supposed euen this thing also to be doen by myracle, lyke as he had the day past fedde a very great multytude.
But the feruencie which they had the daye before, whereby the other daye they went about to force hym to a kyngdome euen agaynst hys wyll, was nowe wel cooled. And leste Jesus shoulde seme to auaunt his owne power, he maketh no answere to these thynges: to the intent they shoulde be more credibly enformed of the myracle by hys disciples, and also by euident proues thereof. But

Jesus

Jesus did sore rebuke and earnestly reproue the affeccion of the multitude (as not onely vnconstaunt, but also rude and grosse, and farre vnmete for the doctryne of the ghospell,) because that albeit they had seene greater miracles which did more proue his diuine power, yet neuertheles one plenteous dyner dyd more stirre them then the desire of eternall saluacion: And they sette more by bodely sustenaunce (wherewith that thing is nowe and then and but for a tyme releued, which within a whyle after shal perishe) then thei did hunger after that meate without whiche the soule doeth euerlastyngly perysshe. Fynallye, he dyd correcte theyr grosse iudgement of him: wherby they thought he did woorke his miracles to the intent to deserue therewith, at the rashe peoples hande, a worldly kyngdome: whereas Christe in very dede (accordyng as the tyme required) did shewe sum proufe of his diuine power by certaine miracles, for none other cause surely but that through sensyble and bodily thynges, he myght cause more credite to be geuen vnto his doctrine: which promised those thynges that cannot be perceyued with bodily senses. And by this way also to bring vp those (that wer yet rude and weake) by certayne degrees, to the capacitie of more hye thynges. Lyke as a trustie maister woulde wishe, that (if it could be) his scholer should forthwith take and vnderstande his whole science, yet for a tyme he fourmeth and fashioneth the rude and vnframed witte with certayne principles, vntill he haue brought him vp to ỹ perfecte knowledge of his facultie, so that he shall after nede none of those introduccions. And though the teacher do not teache the very letters and his first rules without weriues, yet he doth beare that tediousnes and weare it awaie with the hope of profityng his scholer, labouryng al the wayes he can, to get hym soone out of those course principles. Therfore Jesus to declare here also his godheade, in that he knewe their thoughtes, when he sawe the people had nowe again recourse vnto him, for the desire of such miracles which should rather fyll the belly then instructe the mynde: He toke occasion of the meate that he had once geuen them, to teache theim what foode they ought to haue moste desired. The effecte of his sayinges was this. Verely this thyng is true (saieth he) whiche I wyll tel you: ye call me maister, not because ye be muche desirous of my doctrine whiche is all spirituall, but because ye seke for worldly pleasures and small commodities, which are more esteemed of you then thynges whiche doe farre excell them. And at this present ye do seeke me with great affeccio, and yet (I wisse) not somuche for to see miracles whiche ought in dede to allure you to mynde celestiall thinges, but yesterdayes chere dooth more prouoke you, then that ye be enamoured of godly power: And ye coumpte it a great matier yf a manne fede your body without your charge. It is but a small matier to feede this body, that otherwyse must nedes decay and be destroyed: neyther shall they that bee desirous of the doctrine of the ghospell lacke meate. Therfore turne al your care to get that foode, whiche wher it is taken, doeth not perishe by disgestion, nor doeth prolong life of the bodye for a shorte tyme, as the common materiall sustinaunce doeth, and yet within a whyle hunger cummeth agayne: But gette suche foode (I saye) as tarieth still in man, norishing the soule with spirituall foode: and geuethe eternall lyfe thereunto. The sonne of manne wyll geue you this excellent bread, if he perceiue that you do long & hunger for it. For certeynly God wyllyng to geue eternall lyfe to mankynde, dyd specially appoynte this sone of man geuyng vnto hym power, and with miracles bringyng him to great estimacion, that he shoulde geue spirituall foode to all that desyre eternall lyfe. And also for this purpose he gaue vnto the same, power and auctoritie: and with miracles brought hym to great estymacyon. For Jesus came not into the worlde to get vnto hymselfe worldly honour, or to make men blessed with worldly commodities: but he came rather about this busynes,

that is to wete, to lyfte vp menne from vile filthy cares, to care and ſtudie for heauenly thynges.

The texte. Then ſayed they vnto hym: what ſhall we do, that we might worke the worke of God? Jeſus aunſwered and ſaid vnto them: this is the worke of God, that ye beleue on him whō he hathe ſent. They ſayed therfore vnto hym, what ſigne ſheweſt thou then: that we maye ſe and beleue thee? what doeſt thou worke? our fathers did eat Manna in the deſerte as it is writen: He gaue them bread from heauen to eate.

When as the rude and ignorant people (minding altogether their bealy) vnderſtode not theſe thinges, no nor once conſidered them, they aunſwered Jeſus on this wyſe. For ſo muche as thou counceleſt vs to worke a certayn meat, that ſhould ſtil remayne in vs, and bringe with it euerlaſtyng life, what ſhall we do therfore, that we may worke thoſe thynges whiche are mete for God, and that we may deſerue eternall lyfe, for whiche cauſes you ſaye that you wer ſent into the worlde? Jeſus beyng nothyng offended with this ſo groſſe an anſwer, procedeth by litle and litle to call them from their fondneſſe to more perfit thynges. If ye alſo (ſayeth he) what is the worke wherby ye may deſerue to haue God, whiche is a ſpirite and is pleaſed with ſpirituall thinges, yea ſhall vnderſtand: that it is no ſacrificyng of beaſtes, no keepyng of the Sabboth daye, no outwarde waſhinges, no choyce of meates, no religion of garmentes, nor other thinges whiche doeth conſiſt in corporall ceremonyes: but this is the worke whiche god requireth of you, to beleue his ſōne whom he hath ſent, and by whom he ſpeaketh vnto you; leaſte he ſhoulde ſeme to graunt euerlaſtyng lyfe to you that be vnthankefull perſones, or rather vnworthy ſuche a benefite. The people whiche chalenged a wounderfull religion through the obſeruyng of Moſes lawe, made nowe anſwere vnto theſe thynges, not onely groſly, but alſo vnkindly and wickedly, and ſayd: If you take vpon you a ſpeciall auctorite aboue our elders whoſe authorite we haue hytherto folowed, ſhewe ſumme proofe and leſſon of thyne auctorite geuen thee of God: that vpon ſight therof we maye beleue not thy wordes but thy deedes. For it is no reaſon that without ſome wonderouſe ſigne we ſhoulde beleue the whiche in wordes takeſt arrogantly vpon the this auctorite. Neither would we rathely haue geuē credēce vnto our forefathers but that through a token whiche came from Heauen, they dyd certifye vs of theyr godly authorite. Our auncetours did eate Mana in the wildernes vnder Moſes that was theyr guide. This was of trueth the bread of god, an heauenly foode which did not putrifie, as it is writen in the Pſalme: he gaue them celeſtial bread to eate. Therfore by reaſon of this wonderful thynge, the people then being moued, obeyed Moyſes. And in caſe thou cāſt do the lyke or els ſum greater thing, we wil alſo beleue thee. Nor yet did this ſo groſſe, ſo vnkind ſo wiked an anſwere of ỹ people, make ỹ gentines of Jeſus wery, frō alluring them to the knowlege of ſpiritual thinges. For firſt of all they require ſum ſtraūge token, as though they had neuer ſeen any miracle before, neither be they content wt euery kinde of myracle, but as men that would go before hym in all thynges, they preſcribe hym what kinde of miracle they would haue hym do, and to conclude amongſte ſo many wōderful doinges that are reade to be doen vnto the olde auncīēt Jewes, they pycked out that chiefly whiche aperteineth to feding: ſo much care had thei of theyr bely.

This is the worke of God that ye beleue.

What ſigne ſheweſt thou then.

The texte. Then Jeſus ſayd vnto them, verely, verely I ſay vnto you, Moſes gaue you not that bread from heauen, but my father geueth you the true bread from heauen. For the brede of god is he whiche cummeth down from heauen, and geueth lyfe vnto the world.

Therefore Jeſus as it were diſſemblyng the ignorance of the people, thus litle

lytle by lytle bringeth them to ỹ perceiuyng of spiritual thynges, saying: If Moses auctoritie be therfore weightie and regarded among you, because he gaue you Manna from heauen, and ye honour it as heauenly foode because it came doun from heauen: god is most then to be thanked herein, from whom Manna did flow, & to whom the glory and prayse of all miracles is due. For neyther Moses coulde do this thyng of hymself (who was nothyng els but gods minister) neyther was that bread very heauenly bread in dede, although Dauid that wrote the Psalmes call it bread of heuen: for it came not from very heauen, but it rayned doune out of the ayer, lyke as byrdes liuyng in the ayer are called byrdes of heauen: and truely this Manna was but onely a figure of the heauenlye breade. And euen as god gaue corporall bread to a carnall people by Moses, that serued hym in the world, so now my father by his heauenly soonne geueth vnto you as to a spiritual people, that bread whiche vndoubtely came from heauen: and doeth not onely fyll and saciate the bodyes for a tyme, but geueth immortalitie of soule to them that will receiue it. That was but materiall bread, and gaue lyfe only to the body for a tyme, and how great a benefit so euer it was, yet did it profit but the people of one nacion alone: but the bread that I speake of is neyther corporall, neyther did it distill out of the ayer, but did procede euen from very god hymself, and is of suche efficacie, ỹ it geueth lyfe, not to bodyes but to soules, & not to one sorte of people alone, but to the hole world. As touchyng the autour therof (in case ye passe muche ther vpon) well, in stede of Moses in whom ye muche glory, ye haue God the very autour of this gift: and for the seruãt of god, ye haue gods own sonne. And if ye regard ỹ gift, there is as great diuersitie betwene these, as is betwene the body & the soule, and as is betwene this life whiche shall shortly cease, and euerlastyng life in heauen.

¶ Then said they vnto him: lord, euermore geue vs this bread. And Jesus said vnto them I am the bread of life. He that cũmeth to me shall not hunger, and he that beleueth on me shall neuer thyrst. But I said vnto you that ye also haue seen me, & yet ye beleued me not. The texte.

Whan ỹ Jewes had heard all these thynges, yet wer not they for all that lift vp to the loue of celestial thinges: but still dreamyng vpon matters touchyng the belly, said vnto Jesus: Sir geue vs alway this bread. They loued the sacietie of meate better then health, and soughte rather for a plentyfull geuer of meat and drinke, then for a sauiour. Therfore, to take from thẽ their dreame of corporall foode, Jesus expresseth more plainlye vnto theym that he did not speake of bread that is chewed with teeth, and whiche beyng conueyed through the throte in to the stomacke, swageth bodilye hunger for a season, but of heauenly bread, whiche is the word of god. Therfore he saith: I am that bread the very geuer of eternall lyfe. He that hungarly lusteth after this bread, and wyll cum to me, and suffer it to haue passage into ỹ bowelles of the soule by fayth, shall not feele any grief of hunger, that shall cum to hym after he be once fully satisfyed, but it shal tary still and abide in hym that hath receiued it, vnto eternall life. And my woorde hath in it a foũtayn of spirituall water: wherof the soule drinketh by fayth, and not the bodye: therfore he that beleueth in me, shall not onely be without hunger, but also without thirst eternally. This bread is not receyued by gapyng of the mouthe but through beleefe of the soule. And therfore I haue spoken these thynges vnto you, to let you knowe that thorough your owne faulte ye shall perysh, in case ye do persist and continue in your infidelitie. My father denieth this breade to no man, and to you of all men it hath been first offered, notwithstandyng ye care more for the bread that shall vtterly cum to naughte. Ye haue seen me do greatter thynges then yf I should feede you with Manna: and I promyse I am the bread of life, &c.

vnto

vnto you also thynges of greater felicitie, and for all this ye beleue me not.

The texte. All that the father geueth me shal cum to me, and he that cummeth to me, I caste not away. For I came doune from heauen, not to do that I wil, but that he wyll whiche hath sent me. And this is the fathers wyll whiche hath sent me, that of all whiche he hath geuen me, I shall loose nothyng, but rayse them vp agayne at the last day. And this is ỹ wil of hym that sent me: that euery one whiche seeth the sonne and beleueth on hym, haue euerlastyng lyfe. And I wyll rayse hym vp at the last day.

And albeit ye dooe through vnbeleefe loeth this bread, yet for al that my father hath not sent it into this worlde without cause. There shal be sum folke to whome this bread shall bryng euerlasting lyfe, although the whole nacion of the Jwes shal reiecte gods sonne: and therfore be euen wicked towardes god because they do contene the said sone, whome the father hath sent to saue the whole worlde. For my father is god not onlye of the Jewes, but also of al gentiles. I haue nothyng in dede of my self, but yet whatsoeuer my father hath geuen to me (what kynde of people soeuer it be of) the same shal cum to me by fayth, although it hath nothyng to dooe at all with Moses lawe. And whosoeuer wyl cum to me, hym wil I not reiecte, yea and wouldeto God al folke would cũ vnto me. For my fathers wyl is (as muche as lyeth in hym) that al men should be saued by faith. And for as muche as his wyll and mine is all one, for this end therfore I descended from heauen: not to do what I wyll: as it were disagreyng with my father, but to dooe my fathers wyll whiche sent me: from whose wyl myne cannot dissent. And truly my fathers wyll that sent me is this, that what thyng soeuer he hath through fayth geuẽ vnto me, no deale therof doe perysche. I beyng the preseruer of the same, least the worlde should violently draw vnto death that thyng whiche my father hath ordeyned to lyue.

For I am cum doune from heauẽ &c.

Furthermore, although the body do dye by the course of mans nature, yet doeth the soule, whiche is ỹ better parte of mã, remayne stil alyue. And to thintent also that the whole man shoulde liue through me, my father wylleth this thyng to, that in the last day I shal restore the dead bodye also to lyfe. For this is my fathers wyll that sent me, euen by his sonne to geue eternall lyfe vnto all men: and that not through Moyses lawe, but by fayth of the gospel. The father doeth nothyng but by his sonne. And therfore he ỹ doeth not acknowledge the sonne, doeth not acknowledge the father: and whoso resisteth the sonne, he also resisteth the father. The father is inuisible, but yet he is seene in his sonne: Therfore whoso seeth the sonne, acknowledgeth him and beleueth his wordes, the said sonne wyll not suffer hym to perishe: but although he be dead in bodye, he wyll rayse hym agayne in ỹ last day, accordyng to his fathers wyll, that he so maye lyue wholly, both in body and soule in the presence of the sonne whom he gaue credit vnto. The father hath geuen this power vnto the sonne, that he maye restore euen the dead vnto lyfe.

This is ỹ wil of hym that sent me

The texte. The Jewes then murmured at hym, because he said I am the bread of life, whiche came downe from heauen. And they said: Is not this Jesus the sonne of Joseph whose father and mother we knowe? How is it then that he sayeth, I came doune from heauen? Jesus aunswered and saith vnto them. Murmure not among your selfes. No manne can cum to heauen, except the father whiche sent me, drawe hym. And I wyl raise him vp at the laste day.

When Jesus had spoken these thynges, the people whiche hytherto thorough hope of meate, could metely wel away with his communicacion, now seyng that they saw their hope of bodily sustenaunce was taken away, they fell to quarellyng with hym, to maligne against him. And also whom they (being suffised with eatyng) would haue made kyng, him do they now contemne as a vile person and lay arrogancie to his charge: not openly as yet,

but

but murmuring among them selues: chiefly at that saying whiche of all o-thers they ought to embrace, that is to wete: I am the liuely bread which des-cended from heauen. They moste coueted & gaped for bodily foode, and with this saying, they thought themselues deluded and mocked, where as in dede a thynge farre more excellent was offered them then they loked for. Certes the infirmitie of his manhed offended them, whiche they onlye loked vpon with bodily yes, whē as they myght both of his doynges and sayinges haue seene ỹ power of god in hym, yf they had had yes of faith. Is not this mā (say they) Joseph the Carpētars sonne, whose father and mother we knowe wel inough by syght, and to be but poore folkes and of a very meane estate? Furthermore howe can he for shame say, that he came downe out of heauen, when as but of late tyme he was borne here in earth amōgst vs: a very man of men as we be-for what meaneth he by tellīg vs of an other father? And whiles they wer tal-kyng secretly one to an other of these thinges, Jesus (declaring forthwith ỹ mens very thoughtes wer not hid frō his knowlage) did make more plain, & also confirm that which he had spokē before, saying: there is no cause why ye should murmure among your selues at these thinges whiche I haue spoken vnto you. Your infidelitie is the cause why my wordes stick not in youre myn-des. Ye se and se not, you heare and heare not, and whyles ye be present yet are ye absent. Of truth whosoeuer cūmeth to me, shall obtayne eternall lyfe, but by fayth must men cum to me. And faith cummeth not at all auentures, but it is had by the inspiracion of god the father: who lyke as he draweth vnto him mens myndes by his sonne, so by breathing in faithe secretly into mens soules he draweth thē to his sonne, in such wyse, ỹ through ỹ operatiō of both ioyntly together, men cū to thē both. The father doth not geue this so great a gift: but to them that be wylling & desirouse to haue it. And truly whoso doth w a redy wil & godly diligence deserue to be drawen of my father, he shall obtayn euer-lastyng life by me. For I (as I tolde you) shal calle to life again euen hī that is dead: when ỹ day shal cum, wherin the felicitie of ỹ godly & the destruccion of ỹ wicked shal be finished & fullye concluded. He that beleueth me, receaueth an excellent great thyng, but he ought to thanke the father for it, wout whom no man can beleue, & yet for al ỹ, they that in the mean season do not beleue, cannot excuse their faut by saying that they wer not drawen: For the father (so much as lyeth in hī) coueteth to drawe all men. He that is not drawen is in faut him-self, because he with draweth himself from him that els would draw him.

The texte. It is written in the prophetes: and they shalbe al taught of god. Euery man therfore that hath heard, and hath learned of the father, cūmeth vnto me, not that any man hath seene the father, saue he which is of god: the same hath seene the father. Verely, verely, I say vnto you: He that putteth his trust in me, hath euerlastyng lyfe.

Thynges of this worlde are learned by mannes ēdeuour and studye. This celestial philosophy is not vnderstand, vnles the secret inspiracion of the fa-ther make mans harte apt to be taught. Vndoubtely this is that whiche the prophetes long ago, did say should be, thus prophesyng before hād: And they shalbe all taught of god. But the lustes of this worlde maketh many one vnto-wardes to bee taught: which worldlye desyres, whyles they euen droune mē in these earthly thynges, they suffer theym not to lyft vp their myndes to hea-uenly thynges. The gyft is gods, but the endeoure is yours. A man heareth my wordes with bodily ears in vayn, excepte he heare before the secret voice of the father, whiche must inspire the mynde with an insensible grace of faithe. Therfore whosoeuer fathyō theymselfes to bee apte to receyue this ispiraciō the father dooeth thus drawe them. And he only that is so drawen, cummeth finally to me. For god is a spirite, and is nether heard nor seene, but to them ỹ

And they shal be al taught of God

be spi-

be spiritually good, ye may attayne life euerlastyng. I would ye should forget that bread wherwith the bodye is satisfyed, and be ye desirouse of that heauenly bread, whiche geueth eternall lyfe. This breade is receiued by faith, & faith is to be obtayned of god the father: be ye well assured therof, that whosoeuer hath affiaunce in me, the same hath already eternall lyfe, for so muche as he hath the fountain of immortalitie.

The texte. I am the bread of lyfe: your fathers did eat Manna in wyldernes, and are dead. This is that bread, whiche cummeth doun from heauen, that a man may eate therof and not dye. I am that liuyng bread, whiche came doun from heauen. If any man eate of this bread, he shall lyue for euer. And the bread that I wyll geue, is my flesche, whiche I wyll geue for the lyfe of the world.

I am that very breade whiche geueth not a bodily and a transitory lyfe, but the lyfe of the soule, and eternal lyfe. Although ye haue me present, yet neuertheles ye desire Manna, as a wonderful thyng. And albeit Manna (whiche your auncestours did eate & feede vpon for a certaine tyme in the wyldernesse) did cum from heauen (as you suppose,) yet it did them no further pleasure thē wheaten or barlye breade would haue doen. It put away for a while the hunger of the bodye, whiche shortly after would returne agayne, and require more meate: but it could not geue them immortalitie. For though your forefathers wer neuer so happye, yet dyd as many of them dye as dyd feede of that Manna. This bread (whiche I speake of) descended out of heauen in very deede, and it hath receiued of god celestiall strength to make him that eateth of it, to liue i body and soule euerlastyngly, ād neuer to be subiecte vnto death. ye nede not therfore aske importunatlie any Manna from heauē, whē as ye haue very heauenly bread present and readye prepared for you, whiche geueth eternall lyfe, in case ye wyll receiue it by fayth. For I my selfe am that bread, the graunter of immortall lyfe, who alone cam doun from heauen, whom you (beyng offēded with ỹ infirmitie of this bodye) take and thinke to be nothyng els but the sonne of Joseph and Marye.

I am ỹ liuing bread. &c.

Truely I am the very woorde of god the father, whiche who so beleueth shall haue immortall lyfe. If any man wil conuaye and digest this heauenly breade into the inward partes of the soule, he shalbe quickened and grow into eternall lyfe. And yf you beyng but carnal do not yet vnderstand spirituall thynges, I wyl shew you a more playn & grosser matter, & a thyng ỹ is more apperteinyng vnto the flesche. Euen this flesche whiche you see & loke vpon, and which I shal bestowe and geue vnto death for to redeme the lyfe of the whole woorlde, is the liuyng bread. Beleue, eate it, and liue. By this saying our Lorde Jesus did sumwhat (after an obscure sorte) open vnto them ỹ misterie of his godhed, wherby he was alway with god the father, and of his death also: by the whiche he should deliuer and saue the woorlde from the tiranny of death. Finally he did herein insinuate vnto them, the priuitie of his mystycall bodye: wherof he that is not a membre and by fayth annexed therunto, and so styll cleaue and sticke fast vnto it as the branche doth cleaue vnto the vyne, he shall not haue lyfe in hym. And Jesus knewe wel enough that at that tyme the Jewes dyd not vnderstande his sayinges: but yet for all that he was assured that in tyme to cum it should cum to passe, how that these sedes (and as ye would say nourishmentes of mysteries) beyng shut and closed vp within the myndes of good men, should growe vp and bryng forth plenteouse fruite.

The texte. The Jewes therfore stroue among themselfes, saying: how can this felowe geue vs that flesh of his to eat? Then Jesus said vnto thē, verely, verely, I say vnto you, except ye eat the flesche of the sonne of man, and drinke his blood, ye haue no lyfe in you. Whosoeuer eateth my flesh and drinketh my blood, hath eternall lyfe, and I wyll rayse hym vp at the last day. For my flesche is meate in dede, and my blood is drinke in dede. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in hym.

Therfore

Therfore whē as these thinges semed to thē very inconuenièt & to folysh to be spokē, & durst not talke homely & familiarly with ỳ lord himselfe, there arose a great discorde in opiniōs amōgst thē: diuerse of them diuersly interpretyng ỳ thing that was spoken. For euē as Nicodemus vnderstode not Iesus whē he spake of a newe heauenly byrthe, nor the woman of Samaria knewe what Iesus ment in his darke speakyng of the water that should flowe into euerlasting life: so this rude & grosse people cōtēded how it could be brought to passe, that a man should geue his flesh to bee eaten of other: and that in suche sorte as it should suffise al men to perpetual lyfe. For he dyd bid, & inuited all mē to eate heauenly bread, & sayd moreouer that his flesh was bread. How shal we (say they) eat the flesh of a liuyng māne? And agayn, Iesus beyng not ignorant about what matter they contended, did not declare vnto them by what way & meanes ỳ flesh might be eaten in steade of breade, but here now confirmeth ỳ thyng to be nedeful, & a very necessary thyng, whiche they iudged but a vayne thyng and a playn absurditie, and that it could not be doen. Take this for a very suretie (sayth he) excepte ye receyue me whole, that is to say, vnlesse ye eate the flesh of the sonne of man in steade of breade, and in the place of wyne drinke his blood, ye shall not haue life in you. On the cōtrary side whosoeuer eateth my flesh & drinketh my blood, hath by eatyng and drynkyng therof eternal life. Neyther shal the soule alone liue blessed & most happy by reason of this meat & drinke, but also after the resurreccion of the body, the whole man both body and soule shall haue with me the fruicion of euerlastyng lyfe. For lyke as mās naturall meate beyng conueyed down into the stomacke, and after it be digested is conueyed thence through out all the membres of the body, & so turneth into the substance of the bodye, so that then the meate and the man that eateth it, is all one: in lyke maner on the other syde, he that hath eaten me, shalbe spiritually transformed and turned into me. Furthermore, for so much as I am the chefe auctour of the resurrection, I wyll not suffer my membres to be disseuered and pulled away from me: but whosoeuer is surely ioyned to me by this meate and drynke, I shal rayse hym vp agayne in the last day: that because the whole man hauyng bothe bodye and soule beleued me, the whole man now also may lyue with me euerlastyngly. Bodely meate worketh not this effecte, neyther yet Manna wherein ye reioyce, but the eatyng of my bodye, and the drinkyng of my bloud, bringeth this thyng to passe. And therfore my flesche is truely meate, whiche geueth immortalitie, and my blood is truely drinke, whiche doeth procure eternall life, not only to the body, but to the whole mā both body and soule. And as the lyfe of the bodye whiche is nourysshed with dayly sustenaunce, least it should perysshe before the tyme, is common to all the mēbres of the body, by reason of the indiuisible felowshyp that all the partes of the bodye hath togetherwardes, in so muche that though the membres of the body be diuerse and sundry, yet there is but one bodye, because that one soule geueth lyfe to euerye parte of the bodye: so he that eateth my flesh, and drynketh my bloudde, is in suche sorte coupled and ioyned to me, that neyther can I be separate from hym, nor he from me. For I am in hym by my spirit, by whō I wyll geue lyfe to hym. And he is in me as a membre in the bodye, and as the braunche is in the vine, by suche a participacion as cannot be dissolued.

Except ye eat the flesche of ỳ sōne of man.

The texte.

¶ As the liuyng father hath sente me and I lyue for the father, Euen so he that eateth me, shall lyue by the meanes of me. This is the bread whiche came doune from heauen, not as your fathers did eate Manna, and are dead. He that eateth of this bread, shall liue euer. These thynges sayd he in the Synagogue, as he taught in Capernaum. ¶ Many therefore of his disciples (when they had heard this) sayd, this is an hard saying: Who can abyde the hearyng of it?

The father that sent me is the principall fountain of al life. Whosoeuer is ioyned to hym, is made partaker of life. And therfore as ỳ father is in me, and

geueth me life, and also power to geue life vnto other: euen likewyse to hym ỹ eateth me (and is so annexed to me, by reason of that mysticall eatyng, and drinkyng, that he is made one with me) do I geue lyfe, not to endure for a shorte tyme, but eternall lyfe. What thyng soeuer is of earthly nature, the same doth continue but for a tyme, and is of smal efficacie. Manna whiche stylled down from heauen for you, then beyng vnder Moses tuicion and conductyng, because it was foode pertaynyng to the body, it coulde not geue eternall lyfe to your elders: for where as all men did eat therof, they neuertheles dyed, nether did any one of so great a number remain vndead: yea more part of thẽ died also in soule, because they prouoked god many waies to wrath. But certes this bread, that vndoubtedly came down from heauen, hath a celestiall vertue in it, and geueth eternall life to the eater therof. The Lord Jesus did instruct the ignorant and grosse multitude with suche wordes: very desirous to stirre thẽ vp from the loue of visible and corporall thynges, to the loue and desire of heauenly and eternall thynges. And he spake these woordes in the Synagogue amõgst a great assembly of people, exercisyng the office of a teacher. Howbeit the grosse people was so farre of from the capacitie of these heauenlye mysteries, that a great sorte of his disciples also beyng offẽded herewith, wer about to fall from theyr maister, mournuryng amongst themselfes and whisperyng this saying: This is an hard cruell saying (saye they) cõcernyng the eatyng of a liuyng mannes flesche, and drinkyng his bloud: whose eares can abyde to heare suche doctrine?

This is the bread which came downe from heauen.

The texte. Jesus knew in hymself that his disciples murmured at it, & he said vnto them: doth this offend you? What & yf ye shal se the sonne of mã ascẽd vp thither where as he was before? It is ỹ spirit that quickeneth, the flesh profiteth nothyng. The wordes that I speake vnto you, are spirit & life. But there are sum of you ỹ beleue not: for Jesus knew frõ the begynnyng which they wer ỹ beleued not, & who should betray hym. And he said: Therfore said I vnto you, that no man can cum vnto me, except it wer geuen vnto hym of my father.

Jesus, vnderstãdyng what they murmured at secretely amõg thẽselfes, labored to remedie the thyng that they wer offẽded with, geuyng knowledge before hand vnto thẽ that they should see greater thynges w̃ their iyes then that they heard hym at this tyme speake of himself. And he shewed thẽ ỹ ỹ wordes which he had spokẽ as touchyng the eatyng of his flesh, & to drinke his blood, was no incõueniẽt thing, nor to be abhorred at, but a right pleasaũt, gracious and fruitful saying: in case it wer taken and vnderstand not after their course & grosse intelligence, but after a spirituall sence. Now therfore beyng turned towards his disciples, whõ it had behoued to haue further considered, & to haue been wyser then the base sorte of people, by reason of ỹ acquaintance & familaritie whiche they had with Jesus, and also for the myracles whiche they had seen hym worke: Jesus (I say) loking vpõ his disciples, rebuked theyr dulnes in this wyse, saying: Doeth it offend your eares to heare me saye that I am ỹ breade whiche came out of heauen, to geue lyfe to the worlde? whether is it a greatter difficultie (after the grosse vnderstandyng of mannes wit) to haue descended from heauen, or to ascend vp into heauen? What then, yf hereafter ye do see the sonne of man, whom ye now see to haue the naturall body of a man, ascende into heauen, where he was before he came down thence, and before he had this mortall bodye? This is not doen and graunted by reason of your senses: that ye should be alwaye carnall & vnderstand al thynges fleshly, but that ye should leaue ỹ flesh, & go forward to the spirite. The spirit descẽded from heauen, and was incarnate: the flesche beeyng now made spiritual, shal be carryed awaye vp into heauen, least ye should alwaye loue the flesh, and be carnall, but yet beyng first instructed by the flesh, ye ought to profit and go forward toward heauenly thynges. For the flesh alone and of himself, profiteth nothyng, it is the spirit ỹ geueth life. For what is bodily substãce of men,

What and yf ye shall see the sõne of mãne

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if the spirit lacke: euē so my woord carnally vnderstād, shall not geue life vnles ye take it as an heauenly thyng, and vnderstand it spiritually. By my flesh and blood, I meane my doctrine, & so I tearme it, whiche doctrine yf ye do by true faith receiue it desirously & effectuously, and than conueigh it into the bowels of your mynde, and retayne it there, it will quicken & make your myndes liuely, and cause you and me to be al one: so that ye shall through my spirit, liue euerlastyngly: like as the mēbres of one bodye liueth by one commō spirite, so lōg as they do adhere and cleaue fast together. And I shall leaue vnto you my flesh and bloud as a hid secret mystery, and mystical token of this copulacion & felowship: whiche self thyng although ye do receiue it, yet wyll it not profit you vnles ye receyue it spiritually. Therfore do not repugne & refuse my saiyng (though being still carnall ye do not rightly vnderstande it, nor take it as it ought to be taken) but rather labour for the true vnderstandyng therof. For the woordes whiche I haue spoken vnto you, are not carnall (as you interpretate them) but be spyryte, and lyfe: and whye? Uerely because they beeyng spirytuallye vnderstande, do conferre & geue lyfe to the soule. He that receiueth these woordes rightly and truely, eateth my flesh, and drynketh my blood: and beyng coupled to me, gayneth thereby euerlastyng life. But he that willyngly refuseth them continueth in deathe, through the synnes of his former lyfe, and doubleth his owne damnacion of eternall death, by reason of infidelitie. And all they refuse this bread whē it is offered thē, which beleue not my woordes. And I know we that these thynges are spoken all in vayne to sum folkes: beyng ryght wel assured that there be sum among you whiche dooeth not credite my woordes, and therefore reiectyng lyke when it is offered them, they be cause of theyr owne vtter destruccion.

And for that cause our Lorde Jesus spake these thynges, who was ignorant in nothyng, yet he knewe wel ynough or euer he spake these woordes, whiche of his disciples would geue fayth vnto hym. And moreouer he coulde tell this also: that euen amōgest the twelue Apostles, (whom he so surnamed for honour sake) and whome he dyd also choose specially to be about hymself, as most sure frendes: He knewe (I say) that there shoulde be one of theym whiche woulde betraye hym to the Jewes, that shoulde put him to death. Therfore, to note them, whiche though they dyd heare all one woorde and saying with the reste, and though also one of ỹ twelue should eate of the same bread and drinke of the same cup, which his felowes should eate and drinke of, yet should not they obtayne lyfe thereby, because they tooke and receiued that heauenlye bread not spirituallye, but carnally, Jesus added more, and sayde: for this cause I tolde you a litle before, that no man coulde cum vnto me, excepte it wer geuen hym so to do from heauen of my father. To haue heard this my voyce, is nothing: to haue seen & felte this body, is nothyng, except ỹ father of heauen haue geuē withal, ỹ yes of fayth: with the which I am loked vpon to the beholders health, and vnles he shall geue therwith heauenly eares of the mynde, with the which I am heard fruitefully, and to the hearers cōmoditie.

From that tyme many of his disciples went backe, and forsooke hym, and walked no more with hym. Then sayed Jesus to the twelue, wyll ye also go awaye? Then Symon Peter answered hym: Lord to whom shall we go? thou hast the woordes of eternall lyfe: and we beleue and are sure that thou arte Christe the soonne of the liuyng God. Jesus answered them. Haue not I chosen you twelue. and one of you is a deuill? He spake of Judas Iscarioth the sonne of Simon, for he it was that should betray hym, beyng one of the twelue. The texte.

These woordes of Jesus beyng full of the doctrine of saluacion, dyd not descende doune into theyr myndes, whose myndes wer occupied with earthy-

ly deſyres and couetouſnelle: who alſo vnderſtood no heauēly thinges, beſides the groſſe and carnall religion (as they vſed it) of Moſes lawe. Therfore after that Jeſus had this communicacion among them, the more parte not onely of the common people, but alſo of his owne diſciples, fell awaye from theyr mayſter, and thereby are made wourſe, whereby they might haue been muche better, in caſe they had taken al thynges well, and receiued him accordynglye, and they ſo muche forſooke hym, that they withdrewe themſelfes from his cumpany, and from eating and drinkyng with hym, as men that by that facte would condempne his doctrine. But Jeſus to ſhewe euen now the maner and way how that preachers of the ghoſpell ſhould behaue themſelfes: doeth neyther make to humble and vile ſuite to haue them tarie ſtill with hym, leaſt he ſhould ſeme to dooe the thyng that other are woūte to dooe: ẏ is, to ſhewe himſelfe to ſtande in neede of theyr cumpany: Neyther doeth he ſpeake to the reproche of theyr goyng awaye, leaſte therein he myght haue been thought to haue more ſought his owne prayſe and glory, then theyr ſaluacion: and yet he doeth not vtterly put them away from him, becauſe they myght (perchaunce) afterwarde haue been better aduiſed: but to declare that through their owne faute they wer offended, and ſo without any occaſion geuen them, went awaye, and ẏ his saying ſhould not altogether lacke fruite, although that ſum made themſelfes throughe infidelitie vnworthie any heauenly gifte: Jeſus (I ſaye) vpon theſe ſkylles tournyng hym towardes the twelue Apoſtles, whom he had admitted and taken vnto hym to be the ſpeciall witneſſes and bruters abrode, of all the thynges that he wroughte, did ſo get out of theim the open confeſſion of theyr beleke, that he neyther retayneth theſe with flatterye, as thoughe he had gonne about his owne buiſynelle rather then theyrs, neyther dyd he to muche feare theim with threatenyng and chidyng, leaſte they ſhoulde ſeeme to folowe Jeſus, rather compelled, then (with their owne conſent) perſwaded. For no man is to be compelled vnto the faythe of the ghoſpell. And Jeſus had leauer men ſhoulde openly forſake hym, then to haue a diſciple colourably and faynedly: And therfore whiles other wer departing from him, Jeſus ſaieth to ẏ twelue: And will ye alſo goe away from me: ye maye tarye ſtyll and ye luſt, vnleſſe ye thynke it more your commoditie to departe. Verely I doe deſyre that it myght be euery mans lucke to haue this heauenly gift by me: but it is neither to be geuen to theym that refuſe it, for they dooe not deſerue it, nor any manne can attayne to cum by it, excepte he be deſirouſe of it. And yet it is the gift of the father that any man doeth couet & earneſtly deſyre it. Here now doeth Simō Peter, a man alway of a playne and ardēt fayth towardes Jeſus (repreſentyng in his perſon the whole churche) and in ẏ name alſo of other maketh aunſwer cherefully, and with great courage ſaying: O Lorde, God forbyd that we ſhoulde forſake the, for conſidering that we be muche deſyrous of eternall ſaluacion, and alſo knowe right wel how bare and vnpleaſaunt, how colde and vnprofitable thoſe thinges are, which the Phariſeys teache, and ſeyng alſo that we haue harde John teſtifiyng of the, whither els and to what other man ſhould we go frō thee: for thou alone ſpeakeſt the woordes whiche bryng with them euerlaſtyng lyfe. Thou that receyueſt euery one (that will cum) ſhalt not driue vs from the, whom thou haſt once admitted to thy ſeruice, neyther do we deſyre to change our lorde and maiſter, for we ſhould change for ẏ wourſe, what new maiſter ſoeuer we ſhall chooſe. For we not onlye truſtyng vpon thy woordes beleue thee, but alſo we knowe by ẏ very dedes that thou doeſt, & haue certainlye founde & tryed out therbye, that thou arte veraye Chriſte, & the anoynted ſonne of God: of whome onlye all men ought to hope for eternall health and ſaluacion. But Jeſus did neyther ſhew hym ſelf muche to wounder at this ſtoute ſaying of Peter, wherby

will ye alſo go awaye &c.

Thou haſt ẏ woordes of eternall life, &c.

We are ſure that thou arte Chriſt. &c.

Peter

Peter did so hielye reporte of Christe, least he should seme to take pleasure in mens praising of hym, nor he did not vtterly refuse it, least he should so haue denied the truth: but exhortyng all men to perseuer in that faythfull cõfession, whiche Peter had made in all theyr names, he did sumwhat disclose that one of those fewe should be suche one as should not only go from hym, as other disciples had doen, but should also couenaũt with his aduersaryes, and betray him euen to deathe. And his pleasure was to signifie that thyng couertly, because he would not bewray Judas: lest any man should thinke that Judas beyng with suche a rebuke prouoked, did worthely reuenge hymselfe vpon his maister, and Jesus mynde was also to cause euery man with this saying to beware lest through theyr owne faulte, they fal into so wicked a dede. And he sayeth: what is the cause ye do meruaill that already sum of my disciples are gone awaye frõ me: haue not I chosen you as moste excellẽt, out from amõgst all other: And yet one of so small a numbre and so specially chosen is a very diuell, and shall accuse and betray hym whose bodye he hath eatẽ, & whose bloud he hath dronkẽ carnallye, but not spirituallye: whõ he hath heard also preche, and seen do miracles. Therfore do not shrinke from the thyng that you haue begonne, as they haue doen, whom ye haue seen go awaye, but perseuer and ware alwaye better and better, vntill ye may wurthelye cum to be suche, as can spiritually eate the foode of my heauenly doctrine, and beyng therby as it wer conuerted into me, ye shall obtayne euerlastyng lyfe.

The.vii. Chapter.

After these thynges, Jesus went about in Galile, for he would not go aboute in Jewry, bicause that the Jewes sought to kyll hym. The Jewes feast of tabernacles was at hande. His brethren therfore sayed vnto hym: Get the hence, and go into Jewry, that thy disciples also maye se thy workes that thou doest. For there is no man that doeth any thyng in secret, and he hym selfe seketh to be knowen openly. If thou do suche thynges, shew thy selfe to the world. For his brethren beleued not in hym. The texte.

But after that our Lorde Jesus went about & was muche cõuersaũt in Galile, forsomuch as by reason of his wordes whiche did implie certayne heauenly thynges, and thynges of greater importaunce than mans reason could reache, and also through the myracles that he wrought he gat hym selfe muche enuie amõgst his owne disciples, who had him i more contẽpte, because he was knowen vnto thẽ by beyng in house among them: and verely the baselnes of the house & paretes ỹ he came of, made theyr hatred more bitter & vengeable against hym. For he could not now lyue in Jewry with suretie of his life, because ỹ Jewes had a good while sought wayes to kill him, yet Jesus wẽt not out of Jewrie for fear of death, or that he had not power to slyde awaye out of the middest of theyr wylie traynes as oft as he list, but shewing him selfe very man, he layed before his disciples as it were an image and portrature of thynges that should folow, to whom it should chaunce, that through the maliciouse infidelitie of the Jewes, he should be compelled to go from them to the Gentiles. But the Jewes very feastfull hye and solemne day, whiche is emong the Grekes called Scenopegia (in English the feast of tabernacles) was at hande. And this feast had that name scenopegiam to call to remembraunce the old Patriarches, and theyr wayes: whiche led theyr life in pauilions and tentes many tymes remouing frõ place to place, euen so at that tyme declaryng by figure what maner of life theyrs ought to be, whiche profesſe the doctrine of the gospell. And because a great

great mayn company of folkes came now against this holy tyme & hye feast out of all Syria, and other countreys whiche border therupō thicke and three fold vnto Hierusalem, for the solemnitie of the temple: the holynes and religiō wherof was had in reuerence euen among the heathen people. Iesus kinsfolkes al ignorant and subiect as yet to worldly desyres and affeccions, hauyng affiaunce in the title of theyr kinred, more boldly than was mete, exhorte hym, if he had ben desirous of fame and glory, but yet they toke hym to be timorouse, and of lesse audacitie than behoued hym, and for that cause they moue hym that if he thought hymself wel inough ayded and durst trust therto, that he would not lurke and hide hymself amongst the aliens of Galile, but would worke and performe at Hierusalem in the full sight and euen in the middest of the people that was resorted thither, those thynges whiche he had so hiely spoken of hymself. The great day and solemne feast (saye they) is at hande: leaue Galile therfore, where as thou hast to long tyme kept thy self close, and go into Iurie the most flourishyng part of the whole kingdom, & so bryng thy self to Hierusalem the chiefe citie, and head place of all the Iewish nacīō, thou mayest there get many disciples if they al once looke vpon thy doynges. No man that would be extemed, doeth those thynges priuely & in corners, wherby he maye get a name amongst men. If thou be cum from heauen in dede, & canst do so great thynges as thou sayest thou cāst, do so that thou mayst be knowen to the world. But let no mā meruail at this carnal, presumptuouse, & very vngodly saying of the lorde Iesus kinsfolkes. For of trueth at that tyme, they that wer his nye kinsmē (and therfore called his brethren) & knit to him by a straight familiaritie, did not beleue on him: of whō, sum for all that being afterward of the numbre of his Apostles, did most constantely setfurth Christes glory in theyr preachinges.

His brethren therfore sayd vnto him. &c.

There is no man þ doeth any thyng in secrete.

For his brethren beleued not in him.

¶ Then Iesus sayd vnto them: My tyme is not yet cum, but your tyme is alwaye readye. The worlde cannot hate you, but me it hateth, because I testifie of it, that the woorkes therof be euill. Go ye vp vnto this feast, I wil not go vp yet vnto this feast, for my tyme is not yet full cum. Whan he had sayd these woordes vnto them, he abode styll in Galile. But as sone as his brethren wer cum, then went he also vp vnto the feast, not openly but as it wer priuely. Then sought hym the Iewes at the feaste, and sayd, where is he? And muche murmuring was thet of hym among the people. For sum sayed, he is good, other sayed nay, but he deceyueth the people. Howbeit, no man spake openly of him, for fear of the Iewes.

The texte.

Iesus therfore accordyng to his singular modestie & gentilnes, did blame the boldnesse of his familiar frendes easely, and with great softnesse, signifying that carnal kinred hath no intresse in that he did concernyng the saluacīō of mankinde, but that all suche busines (because it is heauenly) is to be moderate by thauctoritie of the father of heauen: he declared also that he neyther feared death, which he was ready willingly to suffer for the saluacion of mankind, nor that he desired the glorye of this world, the hatred wherof he did prouoke towardes himself by speaking trueth, & thinges cōtrary to mens worldly affeccions: & in consideracion hereof Iesus sayed: My tyme is not yet cum. Whan that shall exhorte me, then shall not nede your aduertisementes.

My time is not yet cum. &c.

It dependeth of the father of heauens determinacion, & not of mans deuise how & whan it behoueth me to be knowen to the world. I that came at the fathers pleasure and arbitrement, haue my tyme. But your time (whiche beyng led with worldly affeccion, seketh for the glorye of this world, & woulde haue me accordyng to the iudgement of the world to glory) is alway ready. ye may safely go whither ye list, when as the world loueth you as men cōformable therunto. I do not seke glorye at the worldes hande with this affeccion & loue that ye hunte about for it, for I seke my fathers glory, and go about the

The worlde can not hate you.

saluacion

saluacio of man. It is so vnlyke & far of, that I should (by any kynde of flattery) get glory and prayse in the world, that I do rather bring the hatred of the world vpō me by dissenting from the lustes and carnall pleasures therof, & by testifiyng opēly ỳ the woorkes of it are euel, notwithstandyng that the world selfe putteth forged godlynesse and false felicitie in such woorkes as be but carnall and worldly. The Jewes haue theyr feastfull dayes whiche now of late tyme God abhorreth. For they offer vnthankful sacrifices and odiouse to God seyng in the meane tyme they haue theyr handes al bloudy, and in the selfsame daies which they woulde shoulde be thought pure and holye, they go about ỳ death of innocentes. There is one true feastfull daye which I must celebrate spiritually, wherewith the father is pleased & delited. That day is not yet cū, but when it shal cū I shal wylligly go mete with it. You that ar yet stil carnal and worldly wise, get you vp to this solēne feast. I intēd not to go with you to this greate feast that is now nie at hand, forbicause my tyme is not yet fullye accōplished. With these woordes our lorde Jesus sent awaye from him his natural kynsmen, being alwaye wont to set aside the regarde & affeccion towardes him, as often as the busines of the gospel was to be gone in hand withal, whiche matter because he would it should be wholly ascribed to his fathers wil & arbitremēt, he would not suffer it to be polluted wᵗ any worldly thing. Thus did he restraine & stint the autoritie of his mother at the mariage and again he was euil apaied and in maner thought scorne and disdayned ỳ he should be called out by his mother & kynsfolkes from talking of the gospel, & after that he had made his abode a while with his nye frendes at Caparnaū he left them and set in hande to preache: furthermore hanging vpon the crosse he called his mother woman, asthough he had knowen no mother in ỳ busines. Yea and also beyng a child but of .xii. yeres old, he semed to disdayne ỳ by theyr autoritie he should be called from his fathers affaires. Now therfore they supposyng that for feare of the Jewes Jesus would not cum to the hye and solemne feast, wēt thither alone. And they goyng vp to Hierusalem, Jesus taried stil in Galile: so tempering al his doinges and with moderacion duelye bestowing thē, that sumtime he proued hi self to be verye man, lest he should not haue semed to be man, and sum other tyme he shewed great likelihood of his godlye power, lest men should beleue that he was but mā only. But after that his brethren were departed and gon towards the feast, then did he himself go after: so that the matter is plain, he did not so muche refrain going to ỳ solemne metyng for feare of the Jewes, as he did to eschewe the coumpany of his kinsmen, whom beyng as yet carnal, he would not haue to be associate wᵗ hym in the gospels cause, or to haue anye medlyng therwith. But he came to Hierusalē not to auaunt hymself, but as it were by stelth & priuely, & as a man would say, to cause them the more earnestlye to loke for his cūmyng: and when his time wer, to cū abrode and declare him self to the brode worlde with more fruite. For he knewe the Phariseys myndes how that they had been a great while about in their cōuenticles and secrete counsels to fynde sum occasion vpon the holy daye to attache and apprehende him. Now therfore when he was of trueth cum to Hierusalem, but as yet he went not abrode into the commō resorte & assemblie of people as he was wont to doe, the Jewes marked him and layed spyal for him whether he went to the kepyng of the holy day or no, and forasmuche as they desyred to se him, they enquired one of an other where he was. And euen now alredy many sundry tales went of him amonge the people, as if he had beene absent, because all men had not one opinion nor were not like affected towardes Jesus. For of suretie manye of the homely sort of the people which had been present at his miracles woorkyng, & had heard him preache, who also had had experience of his gentlenes by being

I will not go vp to this feast, &c.

in his cumpany, saide that Jesus was a good man, and one not mete to be euil entreated and cruelly hādled. Of the cōtrarye side, the Priestes and Phariseis, whom the prayse and renoume which was of Jesus had vexed a great while, denyed that he was a good man, who lyke a seditious felowe did allure the people to hym and turne thē from hauing the Priestes, Scribes, & Phariseis in reuerēce. Verely these sayinges were by secrete whisperinges sperpled abrode concernyng Jesus, whereas no man durst in ỳ meane while opēly make any good reporte of him: Howbeit there was many whiche had a good opinion of him: For they feared the head men of the Jewes, of whome they knewe Jesus to be much hated, because he semed with his woordes and dedes to diminisshe theyr auctoritie. Moreouer, as touchyng the keping of him selfe out of the way, he so did of very mekenes and modestie, lest he should be thought wittingly and willigly to haue prouoked the malice of the Phariseis, who sought for nothing els but matter and occasiō to put him to death. That he did go abrode, was doen for theyr cause whō he knewe should be furthered to saluacion by his doctryne: whereas he was not ignorant ỳ the Phariseis & Scribes would growe more heady and fierce through that he should say and do for the saluacion of the world. For the Lorde beyng moste desirous of mans saluacion, coueted that yf it might be possible, his doctrine should worke saluacion in al men: but yet so much was not to be geuen to the frowardnes of certain, that the doctrine of the gospel was to be withdrawē and kept from the good simple people.

For sum said he was God.

Howbeit no mā spake opēly of hym.

For feare of the Jewes.

The texte. Now whan dalf the feast was done, Jesus went vp into the temple, and taught. And the Jewes meruailed, saying: how knoweth he the scriptures seing that he neuer learned. Jesus aunswered & saied: My doctrine is not mine, but his that sent me. If any mā wilbe obedient to his will, he shal knowe of my doctrine, whether it be of god, or whether I speake of my self. He that speaketh of himself, speaketh his owne prayse, but he that seketh his prayse that sent him, the same is true, and no vnrighteousnes is in hym.

Therfore when as the high & solēne feast was half doen, Jesus wēt openly in the sight of al men into the temple, and there taught the people not phariseicall ordinaūces or ceremonies of the law, whiche should anon after cease, but the philosophy and wisdom of the gospel. But when the Jewes could picke no quarell against his doctrine, yet they deuise and studie to bryng him out of credēce and to diminisshe his autoritie amōg the people, meruailing how that he, being not lerned and vnlettred (for in dede he was neuer brought vp in phariseicall doctrine, in the reading and profession wherof they swelled for pride) should cū by those sayinges, which he alledged and brought out of holy scripture, with great wisdom, and to much purpose: in maner appeching him as one that had a deuil to teache hym, or that he had cum by the knowledge of that learnyng (which he learned of no man) by sum other magicall art and deuilishe witchecraft: The Jewes therfore in consideratiō hereof, sayed: how doeth this felowe, a Carpēter hymself, & a Carpenters sonne, read & vnderstād sciences, whē as he neuer learned thē? Verely Jesus, to shewe vs an exaūple of sobrietie and gentle behauiour, very curteously and with muche lenitie put awaye and confuted their so sinful and wicked suspicion, declaring plainlye ỳ this doctrine came neyther of man nor deuil, but euen of God whōe they also did worship: & whose glorye and honor they ought of duetie to fauour, yf they would be taken for true godly men, and as for him self, he told them plainly, that he did neyther chalenge to himself the doctrine which they woondred at, nor the honour and prayse which they did enuie: but that altogether came of the father of heauen, whose businesse he did. He told them furthermore that forasmuche as they had taken vpon them the perfite knowledge of the lawe which God gaue vnto them, and did disdainfullie lothe other as vnlearned & very

How knoweth he the scriptures.

very ideotes, it wer indifferētlye doen ẏ in case they had ẏ very true knowledge of scripture, they shoulde embrace and acknowledge the doctrine whiche proceded from the same, from whom the law came: vnlesse they woolde make mē knowe, that enuie, hatred, desyre of theyr owne glory, loue of gain and lucre, & suche like inordinate and carnall desires, whiche procedeth of a leude minde, had blinded theyr iudgemēt. For God is not (sayeth he) contrary to himselfe, that now he would teache by his sonne a contrary thing to that he gaue in his law. Therfore Jesus knowyng al theyr secretes, made this aunswer to their secrete murmuring, saying: My doctrine which ye wonder of whom I should haue it, for so muche as I haue learned no letter of any man, is not myne: (for in dede I do bryng you no newe learnyng of man that differeth from ẏ will of God and the mindē of the lawe which was geuen you of God) but it is my fathers doctrine whiche hath sent me into the worlde: that the worlde beyng seduced with the sundry & manifolde doctrines of mē, and blinded wᵗ wicked affeccions and naughty desyres, might by me knowē my fathers will: and when it is knowen folowe it, and so by folowing of it, obtein eternall lyfe.

For of trueth his wil is this, that they that beleue his sonnes sayinges, by whom he teacheth you & speaketh vnto you, should get thereby euerlastyng health. And the cause why many do lesse mynde and desyre that thing, is enuie, hatred, ambicion, aduauntage, and other euill desyres and carnall lustes. But if any man would (setting aside all malice) with a true meanyng and a playn simple herte, obey my fathers will rather then hys own lewde & vngracious affections, he will soone recognyse my doctrine not to be of man, or any newe and straunge inuencion of the deuill, but to be cum from God: nor that I do speake those thynges whiche I saye of mannes reason and witte, but after my fathers mynde whose ambassadour I am. Wen ẏ be more studious of their owne glorye thā of Goddes, do preferre newe doctrine of theyr owne inuenciō before the doctrine of God, to bee made more of in the worlde themselues. For they had rather be taken for authors of mans doctrine, the whole glorye whereof should altogether continually redoūd to them selfes, then to be publike preachers of Gods doctrine, and had leauer teache those thinges, whiche might get to thēselfes prayse and aduauntage, then that whiche should bryng glory and honour to God, or saluacion to theyr neyghbour. But he that seketh not his owne prayse, but his frō whom he is sent, speaketh all thynges purely and vncorruptely, neyther is his doctrine in daunger of any errour, or fauty through the lustes of ambicion, of auarice, enuie or hatred.

If any man wil be obedient vnto his wil.

He that speaketh of hiself. seketh his owne prayse.

Did not Moses geue you a law, and yet none of you kepeth the lawe? Why go ye about to kill me? The people aunswered and saied: Thou hast a deuil: who goeth about to kill thee? Jesus aunswered and sayed vnto them: I haue done one worke, and ye all meruaill. Moses therfore gaue vnto you the circumcision, not because it is of Moses, but of the fathers: and yet ye on the Sabboth day circumcise a man. If a man on the Sabboth day receyue circumcision without breakyng of the lawe of Moses, disdayne ye at me, because I haue made a man euery whit wholle on the Sabboth day? Judge not after the bitter appearaunce but iudge with a righteous iudgement.

The texte.

I teache no other thyng then ẏ whiche God had taught you by his lawe, if a man vnderstand the meanyng of the lawe, nor I do nothyng els but that the lawe prescribeth vnto me. The autorite of Moses is an halowed thyng, and had in reuerence with you that despise me. And did not he take you a lawe whiche he receiued at Gods hande? Ye take vpon you the right vnderstandyng and kepyng of the lawe, whereas none of you doeth truely obserue the law after the will of God who gaue you the lawe: yea rather vnder a coulour and pretence of the law, ye go about those thynges whiche he doeth moste detest

and pu-

and punishe. Ye laye blasphemie vnto my charge because I doe more seke the glory of God thē mans prayse. Ye obiect against me ỹ breakyng of the Sabboth daye, who haue saued a man on the Sabboth day, when as the holy religion of the Sabboth doeth not stay you from deuisyng & labourig to distroy an innocent, and not only an innocent but suche one as hath deserued good at your handes: Is this to magnifie Moses whom ye preferre before me: Is this to honour & reuerence God whom ye with feyned religion worshippe: doeth not the law curse hym that sheadeth innocentes bloud: Nether doeth it permitte any power or autozitie of puttyng to death but vpon malefactours, nor vpon them neyther, except they be lawfully conuicted and condēned. Why than do ye contrary to ỹ lawe trauaill about my death, that being sent of God do preach his will and pleasure to you according to the intent of the law: that do seke his glorye & not mine owne, ỹ do not effectuously seke a kingdome or riches to my self, but that do freely offre saluaciō to all men: that hurte no man but do good to al men: This saying of Jesus did vexe and trouble the Pharisеys mindes for two causes: first because they perceyued well that their craftie inuencions (though they wer secretly doen wer not hid from his knowledge, whom they supposed mighte soone without difficultie haue been made awaye, if the thing that they went about could haue been kepte secret from hym: Secondarily his woordes pinched their myndes, because he did appele them of sinnefull transgression of the lawe in the presence of the people, who would haue been thought moste true obseruers of ỹ lawe. They laying snares for ỹ innocent bloud, feared not ỹ knowledge of God, but they feared to haue their dedes knowen to the people. Therfore to face out the thing by dissimulaciō, they let fare as if they thought the multitude did not knowe their wickednes, and so fel to open rebukes and checkes, as is the maner of al wicked persons that are taken with the maner, in a mischeuouse dede that cā not be excused. Thou hast (say they) the deuil, seyng thou makest the father of heaueu very God hym self, to be auctour of thy doctrine, to auaunt thy self thereby. God is true, & thou by the deuils instigacion art vntrue. Who goeth about to deuise thy death: The Lord Jesus did not brawle with them again with any checkyng answere to theyr so furiouse blasphemie, least he should haue made them more woode by putting to of furie to them, that were already cruel and furiouse: but geuing vs an ensaumple of mildenesse, full gentelly he telleth thē the cause why he did the dede, for the whiche they quarelled with hym. And where as themselues in very dede wer breakers of the lawe in al thinges, yet did they accuse Jesus as a transgressour of the law, because he had healed a man sicke of the Palsey on the Sabboth day.

The people answered & said, thou hast a deuil.

Who goeth about to kill thee.

J (saieth Jesus) did one certain dede on ỹ Sabboth daye, whiche was neyther euil, sinful, nor yet vnhoneſt, but wherwith J gaue health to a man that was myserably diseased, which you your selues could not but allowe & commend, in case it had not been doen on the Sabboth day. But they do rather breake the Sabboth whiche goeth about that thyng on the Sabboth whiche is sinful & wicked, on what daye soeuer it be doē. The religion of ỹ Sabboth is not so great, but it ought to giue place to those thynges which are of more weight and greatter importaunce, and good and godly euery daye whensoeuer they be doen.

If Moses hymself, whō ye highly esteme and attribute so much vnto, haue geuē you the same exaumple, and hath doē before me likewise as J haue doen: If also the very lawe do teache that worke maye be doen on the Sabboth day without breakyng the lawe of the Sabboth, eyther ye muste nedes absolue & cleare me: or els in case ye cōdemne me, ye must also cōdemne Moses with me, and the lawe it selfe to, because whatsoeuer he gaue vnto you, was a lawe.

Moses

Moses gaue circumcision vnto you, not ỳ circumcision began euen very than whan Moses lawe began, for it was geuen of God to ỳ Patriarches before the lawe was written: and for that cause circumcision is a greatter matter in religion then the Sabboth daye, because it went before the lawe, and is as it wer the head of the lawe. But the very same Moses whiche commaunded circumcision, commaunded the Sabboth daye. You do circumcyse a man on the Sabboth daye, and ye thynke not that ye violate the Sabboth day therin: because of the dignitie of circumcision, wherunto ye thinke that the religion of the Sabboth ought of right to geue place, like as the Deacons and Priestes doe also in the temple these thynges which be pertaynyng to Goddes seruice, and yet in so doyng they take not theym selfes to be breakers of the Sabboth daye, for somuche as they esteme the thyng that they doe to be of more holynesse then that it should bee omitted because of the Sabboth daye.

And ye on the Sabboth day circūcise a mā

Considerynge therefore that ye doe circūcise a man on the Sabboth daye, least through not beyng circumcised he should not be one of you, neyther doe you wene that the Sabboth day is by that worke the worse kept, I meruaill why than do you lyke disdainfull men make suche clamour that by my worke the Sabboth daye is vnkept and broken, who haue healed not one parte alone of man, but haue preserued & saued ỳ whole manne altogether one the Sabboth daye: Although circumcision were before the lawe, and is after a sorte the very beginnyng & chiefe parte of the lawe, yet it is not perpetual. For men were acceptable and dearly beloued of God before there was any circumcisiō, and the tyme shal be when God shal mislyke and refuse the ouerthwarte circūcision of the flesshe, beyng without the inward circumcision of the herte. But to geue health both of body and soule to a mans sily wretched neighbour, as it is a greater acte and a more holy dede than to circumcise a man, so is it alwaye good: before the law, in the tyme of the law, and after the law, because it is of it owne self good.

Why than doe ye, in a cause not vnlyke yea in a muche better matter as touchyng my behalfe, worshipp and haue Moses in reuerence, and accuse me as giltye of a greate cryme: For I doe not now dispute whiche of vs twayne is greatter then the other. Take Moses still (as he is) for an excellent man: let it be so that I am euen as you suppose me to be, a mean and an abiect person, yet if ye loke wel about you, and do consider the matter rightly, either ye ought to condemne vs bothe, or to assoyle vs bothe. And ỳ very lawe of trueth, teacheth vs this, that in geuyng iudgement, ye should loke vpon the matter, and not the persone: and he standeth accursed that through fauouring the ryche, oppresseth the poore.

Therfore iudge not after the qualitie of the persone, but lette your iudgmēt be iuste and rightful accordyng to the matter, if ye will truelye obserue Moses lawe. But after these thynges and many suche other wer spoken by our Lord Jesus, so gentelly that they had been able to haue pacified neuer so cruell a mynde, and when his sayinges also wer so trewe that they could not be proued false and confuted of any man, wer he neuer so shamlesse, the Phariseys (of truth) ceassed from speakyng, but neuertheless they persist and continue in their malice without any mitigacion of mynde, because he durst in the presence of a multitude, in suche wise laye from himself ỳ faulte of breakyng the Sabboth, that he burdened them with a muche greatter crime.

Judge not after the vtter apperāce. ij.

The texte.

Then sayed sum of them of Hierusalem, is not this he, whom they go about to kil: But lo: he speaketh bouldely, and they saye nothyng to hym. Doe the rewlers knowe in dede, that this is very Christe. Howbeit we knowe this man whence he is, but when, Christe cummeth, no man knoweth whence he is. Then cryed Jesus in the temple (as he taught) saying: Ye bothe knowe me, and whence I am ye knowe. And I am not cum of my

self

selfe, but he that sent me is true, whom ye knowe not. But I knowe hym, and if I saye that I knowe hym not, I shall be a lyar lyke vnto you. But I know him for I am of hym, and he hath sent me.

The Phariseys pride was so great, that they would be thus farre priuileged, ỹ an innocente beyng accused should rather geue ouer his true cause, then that theyr auctoritie should any thing quayle amongest the people: and rather that Gods prayse and glorye should be nothing at all spoken vpon, than that any parte of their honour should decaye. And yet euen this kynde of men founde many among the people whiche had rather serue this lewde ambicion of theirs, then to obey Gods will. For certain of Hierusalem sayed: Is not this he, whom the Scribes and Phariseys drift is to put to death, and whom men thought did hyde hymselfe and durste not cum to the hye feastful day for feare of them? Lo he speketh openly in the temple, and vttereth his mynd vnto them frankely and frely euen to their face, yet do they geue hym no answer. What meaneth this their silence? Are our head rulers brought in belefe that this is Messias, and now confesse that thyng with silence whiche they did before impugne and denye? Howbeit it is not lyke to be true that the chefe rewlers should thus thynke, for euen all we knowe whence this man came. His father and mother are knowen well inough to be playne folkes and of a meane sorte, we knowe what countreye man he is, we knowe also his brethrē and his other kinsfolkes. But whan Messias cummeth he shall so cum, that no man shall knowe from whence he cummeth. Jesus perceyuing their blindnesse to be so great, that where as the prophecie had geuen knowledge before hande that Messias shoulde cum out of Bethlem, where Jesus was borne, and where al other signes of the prophecies agree with hym to all purposes, yet they beyng blynded with malice, denye that they knowe hym, for no cause els, but because they know hym, and therfore euen of purpose they make a lye, saying that Christ should cum so, that no man should know from whence he cummeth: and this they forge, because they would not be compelled to recognyse him, Jesus I say, from whose knowleage, no not the secretes of men wer hidde, to rebuke also this foolish ignorance of the multitude, whiche was corrupt with seyng their head men so set and affected, whiche multitude was wilfully ignorant in that thyng whiche they might haue knowen, but that theyr lewde mynde letted theyr iudgement, doeth now with a more shrill and loude voice (to thintent he might be heard not onely of them that wer nye at hande, but of al the people whiche wer within the temple: a place moste conuenient to haue Gods glorie preached and setfurth in) beginne to teache openly who he was, and from whom he was sent: and that no man could beignorant who he was, but eyther suche one as wilfully would be without knowleage, or els he that of very malice, would not confesse the thyng that he knewe: and thus doyng, Jesus doeth admonish vs therewith, to giue place oftentimes to the malice of men, least it beyng more kindled, should do worse and more cruelly, & so prouoke a more sorer iudgement of God against them: thus also, after that by all assayes he did all that could be doen for their amendment, he might iustely geue them ouer and leaue them as desperate persons, to theyr owne folly and disease, not ỹ the Glorie of God should be hid & concealed, ne yet the neyghbours health and saluacion neglected for theyr obstinate wickednesse. If therfore (sayeth Jesus) ye do not thinke me to be Messias, whome by the prophecies of your Prophetes ye looke for, bycause ye know frō whēce I came, euē that is the very thing which might teache you ỹ I am he in dede, who haue cum after suche sorte, and was borne in that selfe place, out wherof the Prophetes hath tolde before hand ỹ Messias should cum. Ye haue heard Johns record of me, ye se my miracles, ye heare me bear witnes to

Then cryed Jesus in the temple. &c.

the trueth, studyng about none other thing, but Gods glory & your saluacion. And therfore ye muste nedes knowe me, except ye had leauer wylfully be ignorant in the thyng ye knowe. And how can ye say ỹ Messias should so cum that no man can knowe from whence he cummeth, when as the Prophetes poynte & assigne both his stocke and his countrey? These thynges beyng knowen vnto you, might induce and further you to the vnderstãdyng of the prophecie: howbeit it is a thing of more force and better it wer to knowe from whence I came, than what stocke I am borne of. And in case ye would consider me with pure & sincere iyes ye could not of trueth be ignorant therin. Neither am I so of the worlde nor do now cum out of the worlde, as ye do slaunderously reporte of me; but I cum from him that sent me into ỹ worlde, to the intent it might conuert & be saued. For I am sent from him whom ye knowe not, and for this cause he sent me, that ye also should learne to knowe him by me, as muche as he may of man be knowen. Albeit ye can by no meane yet knowe him, except ye applye your selfes through godlines, to deserue that he would geue knowlage of him. For they knowe him not, that doeth not obey his wil. And it is not sufficient to knowe God in woordes, if ye denye him in your dedes. If ye wyll haue true knowelage of the father, ye must learne it of his soonne. I onely haue truely knowen him, because I proceded from him, and was with him before I came into the worlde, and I was sent into the worlde frõ him to teache you to know him: that through your belief ye might be saued. For I came not of myne owne head as other dooe, seekyng their owne praise rather then Goddes honour, teachyng their owne commentes and fantasies and not the doctrine of God. And he that sent me is true, and forbecause I haue it of him whatsoeuer I speake, therfore my saiynges be also true.

And I am not cum of my self: but he that sent me is true.

And him ye knowe not.

¶ Then they sought to take him, but no man layde handes on him, because his houre was not yet cum. Many of the people beleued on him and sayd: Whan Christ cummeth wyll he do mo miracles then these that this man hath doen?

The texte.

The seniors and rulers beyng stirred and sore heated with these woordes waxed more wood and chafed more in their heartes, because he toke vnto him suche authoritie before the people, and openly rebuked them of their peruerse wickednes. They had muche ado to holde their handes of him, for now their angre was turned into woodnesse, they now passed nothyng of that good aduisement and deliberacion, wherewith they were purposed to make him awaye secretely: But though their will was readye to do that mischieuous deede, yet no mã at that tyme layde hãdes vpõ him, Christ willyng so to haue it, because the tyme was not yet cum whiche his father had appointed, to worke therin by his death, the saluacion of the worlde. For as he willyngly dyed, so could not he against his will be taken. It lay in him to stay mennes myndes, were they neuer so fierce, nor no mannes power could preuaile against him vnlesse it had pleased his excedyng charitie towardes man to be crucified for the saluacion of the worlde: but the priestes, Scribes, Phariseys, and headmen of the people, whom for their holy profession and knowlage of the lawe, it had behoued first of all other to haue acknowlaged Christ, perseuerynge in their wicked purpose euen of corrupte myndes, many of the comminaltie and of the vnlearned in the lawe, whiche (as they wer of the lesse auctoritie and learnyng, so they had more good myndes and deuocion) did so beleue our Lorde Jesus woordes and miracles, but not yet of trueth fully persuaded that Jesus was Messias, howbeit they were brought to this poinct, that they semed apte to be persuaded: If this man (say they) be not Christ, as the Phariseys thynke he is not, yet it is muche to be mernailed at, how he hath so great power in workyng miracles. For if Messias himselfe should cum, should he do greatter thynges then whiche this man doeth?

The texte, The Phariſeys hearde that the people murmured ſuche thynges concernyng him: And the Phariſeys and hye prieſtes ſent miniſters to take him. Than ſayd Jeſus vnto them, yet am I a litel while with you, then goe I vnto him that ſent me, and ye ſhall not fynde me: whither I goe, thither can ye not cum.

But the Phariſeis and the ſenioꝛs, whoſe part had been to haue allured and inticed the vnlearned multitude vnto Chriſt, after that they perceiued there was many of the people inclined towardes him, fell to ſuche furious headines that they wer determined euery way without any ſtoppe, that he ought to dye: whiche was thought would obſcure their honour. Suche a peſtilence is ambicion when it is coloured with pꝛetence of religion and doctrine. But in the meane tyme feare of daungier, and neither ſhame noꝛ pitie ſtayed theim from manifeſt doyng of that enoꝛmitie. Therfoꝛe they did hyꝛe pꝛiuely the common catchepolles to take Jeſus in the ſight of the people, and when they had taken him, to bꝛyng him to them as an euil doer. But Jeſus that knewe their pꝛiuie conſpiracie conſpired againſt him, and could not be taken excepte he had liſte himſelfe, ſumwhat openeth vnto them by darke ſaiynges, that the tyme ſhould cum when as he would voluntarily offꝛe himſelfe to death, whereas then they ſought his death in vain, and in a maner alſo gaue them warnyng to be moꝛe glad of him, and well to vſe him whiles they had him. Foꝛ the tyme ſhould be that all in vain they ſhould deſire him beyng abſent, whom they did perſecute beyng pꝛeſent, ſpecially when as they could not cum to the place whyche he ſhould conuey himſelfe to. Foꝛ he went euen to death, whereunto as yet they might not folowe him. He returned againe to heauen, & thither was no moꝛtal body able to purſue after him. Wel, Jeſus ſpake vnto them in this manier: I am yet a litle while with you & then goe I vnto him that ſent me. Ye ſhall then ſeke me, and not fynde me, and where I ſhall goe to, ye cannot cum. The Loꝛde Jeſus ſpake theſe thynges vnto them couertly, as he was wont to dooe many mo thinges, that they ſhould not vnderſtande them befoꝛe they wer put in vꝛe and finiſhed. And the darkenes of ſpeakyng maketh a man diligent to ſeke the matter. And when the thynges be exibite & dooen: the woꝛdes are moꝛe ſurely beleued. Finally, the thyng grue to this point, that it was well knowen to all men that whatſoeuer our loꝛde ſuffered, he ſuffered it aduiſedly and vpon deliberacion, not of caſualtie: he ſuffered it willyngly & not of neceſſitie. Though theſe woꝛdes were ſpoken to all men in general, yet it did moſt ſpecially pꝛicke the Phariſeys ſeruauntes, whiche were ſent to take Jeſus, againſt whom they perceiued that they could nothyng do, except he were willyng. And whiles he toucheth ſecretely their inwarde conſcience, he declareth that he knoweth what thyng ſoeuer is moſte ſecretely hid in mennes heartes. And therwithall he winneth thoſe hertes vnto him thꝛough his gentilnes, whoſe wicked enterpꝛiſes he did not diſcloſe vnto the people.

ye ſhall ſeke me & ſhal not fynde me, &c.

The texte. Then ſayd the Jewes among themſelfes, whither will he goe that we ſhall not fynde him: wyll he goe among the Gentiles (whiche are ſcattered abꝛode) and teache the Gentiles: what maner of ſaiyng is this that he ſayd, ye ſhall ſeke me, and ſhall not fynde me, and where I am thither can ye not cum:

Than ſayd the Jewes among theimſelues, whither wyll he goe, &c.

Therfoꝛe when as the multitude did not vnderſtande this his ſaiyng: they reaſoned among themſelues, what meaneth this that he ſayeth, where I goe to, thither can ye not cum: will he pꝛiuely ſteale awaye and goe to ſum farre countrey among the heathen people: will he ſuffre himſelf to foꝛſake this holy lande and holy people to go dwell among wicked & pꝛophane people, whither he thinketh we will neuer folowe him: oꝛ wil he wander hither and thither like a vacabound among the Gentiles dwellyng farre awaye, that he can not be found of vs:

In the last day, that great day of the feast, Jesus stode and cried, saying: If any man thirst, let him cum vnto me and drynke. He that beleueth on me (as sayeth the scripture) out of his belly shall flowe riuers of water of life. But this spake he of the spirite which they that beleue on him, should receiue, for the holy ghoste was not yet there, because Jesus was not yet glorified. The texte.

But when the last day of that feast was cum, whiche was mooste solemnely kept with moste great resorte of people, and with great religion, (for when this day was past, euery man was glad to repayre home againe) Jesus stode vp in the temple as though he also would leaue the countrey of Jurye, & doth halow that moste solemne day of that great feast with a notable sermon, and therwith purueyed vitailes of euangelical fayth of the gospel for them that should iourney. For he did not now onely speake openly, but also cryed with a firme & a stayed voice, therby declaryng that the matter was mete to be heard of all folke. The Phariseys had babished the symple people, with fained and colde religion, and had tangled their consciences with mannes ordinaunces. And surely the multitude had nothyng els almost in admiracion that Jesus sayd or did, but his miracles. But for somuche as they had not dronke of the spirite of the gospel, they toke the lesse spirituall profite at his handes. Therfore Jesus called and allured all menne openly from the barren and colde doctrine of the Phariseys, vnto himself, promisyng them the spirite, whiche once beyng receiued, not onely they (by his grace) themselues shall attaine to the true & euangelical doctrine, but shall also by their preachyng issue forth vpō other great aboundaunce and efficacie of wysedome: I am (sayth he) the fountaine of helthfull wysedome: whoso thirsteth, let him take nothyng of Moses, the Phariseys, the Scribes, or of the priestes. Let him cum to me, & drynke of this well. And whosoeuer beleueth my wordes, the same drinketh. Therfore whosoeuer beleueth on me, and desirously drinketh vp my wordes, as the scripture biddeth bearyng witnesse of me, he shal not ware dry through infidelitie, but ỹ draught that he dronke of the spirite of God, shall bryng forth in his heart a well that shall runne euermore and plentifully: in suche wyse, that out of his heart shall flowe, not onely small lytle streames, but also great & plenteous fluddes, wherwith the drynesse of the Gentiles shalbe watered, & therof shall spryng muche fruite of the gospell. By this parable and fat of speakyng, Jesus did meane ỹ fertile and plēteous spirite whiche afterwarde they should receiue that would beleue on him: whiche spirite after that the Apostles had receiued, forthwith they begon with great confidence to preache in diuers toungues to the wholle worlde the philosophie of the gospel, & to distil into the soules of all that beleue on Christ, the same spirite that they receiued from heauen. For albeit that many at that tyme had sum smatteryng and wer sumwhat entered into knowlage of the fayth, for all that the verye effectuall and plentifull spirite was not yet cum to any of them, forbecause Jesus was not by his death and resurrection glorified, nor had not ascēded vp to heauen to sitte on the fathers right hande, frō whence he should sende that spirite to his Apostles. But the mysterie of the crosse was to be perfourmed before, whiche thyng could not be doen & accomplished, except his glorious maiestie had been kept secret, and as it wer dissembled for a season: & thei also could not be made able to receiue that diuine spirit, vnlesse they had first been framed and fashioned therunto by many miracles, sayinges, and doynges. Therfore the Lorde Jesus doeth call and byd all folke to this well of the water of life, yet he compelleth no man against his wyll, nor he excludeth no man, so that he cum a thirst. If any man thirst, let him cum vnto me and drynke.

Many of the people therfore? when they heard this saying: sayd: of a trueth this is a prophete: but other sayd, this is Christ: but sum sayd, shall Christ cum out of Galile. Sayeth not the scripture, that Christ shall cum of the sede of Dauid: and out of the toune of Bethleem, where Dauid was? So there was discencion among the people, because of The texte

him. And sum of them would haue taken hym, but no man layed handes on hym.

When the Lorde Jesus had spoken this, & many mo lyke thynges, though they were not fullye vnderstande, yet they dyd worke sundrie mindes and affeccions in the multitude of the people: for sum, vpon sight of so many miracles, and the great auctoritie of his wordes, sayd: truly this is a very prophete: Agayn, other that thought more highly of hym, sayed: yea this is that very Messias, whom the prophetes haue promysed in their prophecies. On the contrary syde, other beyng corrupted with pharisaical leuen, wēt about to reproue and confute these mens opinion by the very wordes of the prophetes, whiche tolde before that he should ryse out of the tribe of Juda, & out of the towne of Beethleem. Christ was thought with moste part of men to be borne in Nazareth, because he was nursed there, & broughte vp with his parentes whiche dwelte there, & also because he beganne his preachyng in Galile: and for the moste part had his abode there. But the people of Jerusalem and the Jewes that wer of ỹ tribes of Jurie, toke ỹ people of galile as men nigh neighbours vnto the heathen, and wer myxte together, but for half their countreymen, because they neyther excelled in knowledge of the lawe, nor euer had any prophet in whom they might worthily reioyce. They knew verily that Messias was promysed to the tribe of Juda, not to men of Galile, and that he should cum of the seede of Dauid, who had his princely palace at Jerusalem. And thus therfore they did chalenge vnto them honour of Christ to cum whom they themselfes beeyng wt malice corrupted now at his very cummyng did persecute. They say therfore: it is not lyke to be true that this man should be Messias, yf you do pōder and straitly examine the prophecies. When Christe shall cum, shall he cum to vs oute of Galile? doth not the prophecies manifestly say that Messias shall cum of the sede of Dauid, who was certainly of the trybe of Juda? And further more, it also expresseth the tounes name, where he should bee borne, that is to say, Bethleem whiche is the citie of Dauid, that was geuē to Judas for his parte or tribe. Therfore, forasmuche as the prophecie dooeth plainly shewe that he should cum of a kynges stocke, of the moste holye tribe of all Juda, out of a princely toune, how can it stande and accorde that this man should be Messias, whose parentes be poore and of no estimaciō, and cummeth to vs out of a vile toune, of no name, whiche standeth in Galile a coūtrey of no renowme? After this sorte the people disputed of Jesus with diuers iudgementes, & there was dissenciō among theim for his sake. Yet dyd not Jesus accumpany hymselfe with theym in this disputacion, because they did not dispute with suche simple purenesse of mynde, that they dyd deserue to be taught: & it was not yet tyme to declare hymselfe howe great and excellent a man he was. For yf they had vprightly & truely desyred to knowe who he was, they theselfes might haue learned of Jesus kinsfolkes that he was not borne at Nazareth as more part of theym supposed, but in Bethleem, & that he came of Dauids familie. Nor there was not a fewe that knewe these thynges, but because Jesus did not bryng wt hym, & shew vnto them thynges agreable to their lustes, they wer more wyllyng to serue their owne affeccions, than to receiue & acknowledge hym. For yf their mynd had been plain simple & pure, they myght haue lerned the thyng wherabout they contēded in case they would haue asked Jesus hymself the question. And there wer many of the people so blynded with enuy and hatered, that they conspired among theymselfes to take our Lorde Jesus and laye handes on him. But the malice of man had no power & strength against hym, who hath al thynges in his power.

The texte. ¶ Than came the ministers to the high prieste and Pharisets. And they sayed vnto them, wy haue ye not brought him? The ministers answered, neuer mā spake as this man doth. Then answered the pharisets. Are ye also deceyued, doeth any of the rulers or of the pharisets beleue on hym? but this common people wyche know not the law, are accursed.

And therfore the sergeauntes whom the Phariseis had sent as seruantes of their madde fury, to attache Jesus, returned agayne with theyr myndes cleane chaunged, vnto the hye priestes and Phariseis, whiche with fyerce & cruell myndes, taryed lokyng for their seruantes to haue brought the apprehended person vnto them, to the intent that so at last they myght haue satisfyed and accomplyshed their hatred vpon hym.

But in the meane tyme the prouision of God, whiche farre passeth all worldely mennes crafte and subtiltye, procured suche succoure, that whatsoeuer the malycious pharyseys wente aboute to procure, thesame lyghted vpon their own heades, and made well for the settyng forth of Christes glory. The vnlearned multitude, the rude ignorant people of Galilee, the Samaritanes, the Cananytes, and the Heathen people beyng moued with Jesus sayinges and doynges, beleued on hym. Onely the Scrybes, phariseis, seniors, and priestes, in whose gouernaūce the open cōfession & discussion of the whole lawe and religion was, wer not onely neuer a deale moued to cum to better aduisement, and to be conuerted: but were made euery way wurse and more wood. It was now cum to this point, that theyr hiered men the catchepolles, a currysshe kynde of people, and readye to be hiered to doe all vnhappynesse for money, should bothe honestly reporte of Jesus, and also reproue theyr vncurable blyndnesse. These seruauntes had seene no myracles wrought, they had but onely heard hym speake a fewe wordes, yet hauyng their myndes cleane altered, and without any regarde to the commaundementes of the pharyseis, they retourned agayne vnto theym, and brought not Jesus with them. And when they that sente theym, asked and quarelled with theym why they dyd not as they wer commaunded, the menne did not lay for their excuse the feare of the multytude, nor feined any other excuse, but frankely and freely confessed that of truth they went purposely to haue taken Jesus, and to haue brought him with them, but they wer through a fewe of his effectuouse and gracious wordes so as it wer charmed and newely hearted agayne, that they vtterly repined in theyr hartes to do that thyng whiche they had purposed: we neuer (saye they) heard man speake as this man doeth. Who can lay violente handes vpon suche lyke men? What record could haue been anouched in the synagog, which should more haue burdened and pressed, & more openly disclosed the phariseis obstinate malice? They did al they could to the vttermoste of their power to subuert the doctrine of Jesus, but all their endeuoure wente backeward: for whyles they went about by all the wayes they could, vtterly to destroy Christ and his doctrine, they stablish and setforth both. But as yet stil they dissemble the woode furye of theyr hearties, speakyng to theyr seruauntes more curteously and more quietly then accordyng to the fury of their thoughtes: how chaūsed this saye they? Are ye whiche belong to vs, and therfore not to be taken as of the raskall neumbre, also deceyued by hym? Do ye not perceiue him to go about to deceyue men with fayne promyses, and to sel false ware for good? If he wer true, do ye not thinke that such notable men as both excell both in learnyng and auctoritie would approue his sayinges? Do ye se any rulers or magistrates vnto whom the auctorytie of the religion belongeth, or any of the Phariseis, whiche hath the moste exacte knowledge of the lawe, perswaded by his wordes, doeth thee raumple of a fewe caitifes, beleue on hym a sorte of droudges moue you? This sort of people is ignorant, and knoweth not the lawe, and therfore are accursed. Well, euen God thus disposed these thynges, to certifie and teache vs that nothyng doeth more obstinately resist true religion, then the malice of them whiche are cloked with the false pretence of religion, nor no man more deadly enemye to the doctrine of the gospel, then he that wresteth holy scripture to his own lewde affections: neyther are any

Doeth any of the rulers or of the phariseis beleue on hym

more desperately wicked, then those, whiche with pretence of holynes, with persuacion of learnyng, with publike auctorite, be armed against the trueth of the gospell. But in dede, whatsoeuer this worlde deuiseth with all his engins against the heauenly trueth, the successe therof is to the glorie of our lorde Jesus Christ. Now than, marke me this well (O wyse reader) that there is no where more scarcitie of theim, that with their heartes fauoureth the christen trueth, than among the ryngleaders of religion, and head learned men.

The texte. ¶ Nicodemus sayeth vnto theim (he that came to Jesus by night, & was one of theim) doeth our lawe iudge any man before it heare him, and knowe what he hath doen? & they answered, and sayd vnto him, art thou also of Galile? Searche and looke, for out of Galile ariseth no prophete. And euery man went vnto his owne house.

In so great a counsail whiche was of Phariseys, Scribes, Seniours, and Priestes, there was no man saue onely Nicodemus whiche would stand in the defense of that innocent lorde, against suche wicked enterprises. This Nicodemus was one of the headmen of the secte of Phariseys, a grosse mā of truth, and lesse learned then other, but he was of a lesse corrupt minde: and it was the same, whiche for feare of the Jewes came to Jesus by night (as I tolde you before) to be better instructed by him through priuate and secrete cōmunication.

And by that one metyng, he profited so muche that he toke Jesus for a good man though he did not fully vnderstande the mystery and spirituall meanyng of his woorde. When this manne sawe his felowes with bloud suckyng myndes, tende to the vtter destruccion of Jesus, whom he so fauoured that neuertheless he feared the malice, that was armed with auctorite, he tooke Jesus part warely: And spake those thynges for him whiche might haue been spoken for any malefactour before he had been conuicted: we do (sayeth he) professe a law, whiche doth not cōdemne ỹ euil doer, except he be first heard, & the matters duely discussed, whiche be layde to his charge that is accused. Let this manne haue at least this benefite of the lawe, whiche is cōmon for all folke: & the lawe selfe geueth it euen to theim that be misdoers.

When they had no matter once to open their mouthe to speake against this so indifferent and manerly defense, whiche Nicodemus vsed in speakyng for Christ, they do not onely not call theimselues home, & turne to a better mynde, nor yet be pacified and appeased, but without regardyng the mannes dignitie and auctorite, they fall in hand to rebuke him, & to his reproche, say thus vnto him: art thou also nowe becum a man of Galile? The common people and the vnlearned are to be holden excused, and may be forgeuen: but is it not a great shame for thee that art an headman, & a doctor of the law to be the disciple and scholler of this Galile man, whiche is a verye deceiuer of the people: to whom noman toyneth himselfe, but suche as be moste vile abiectes before menne: and cursed before God? Thou that professest the knowlage of the lawe, and art an open reader and discusser of the same, searche well the scriptures, & throughly examine theim, and if thou fynde any where throughout all the scriptures that either any prophete hath euer cum or euer shall cum out of Galile: beleue then this felowe to be a prophete.

Searche and looke: for out of Galile ariseth no prophete.

This answere of the Phariseys was not onely wicked, but also foolishe. For Nicodemus had not affirmed him to be a prophete, but sayd whosoeuer he be, he ought not after our common, or rather publike lawe, (that is to saye, a lawe whiche indifferently perteineth to all menne of euery state) to be condempned, except his cause be knowen before. But where malice and hatred is in ỹ heart, and occupieth the powers of the mynde, there is no iudgement. After these thynges were commoned to and fro from one to an other, the counsel brake vp and was dismist: And so euery man went home: their wyll to bereue Christ of his life, beyng delayed and prorroged, but not chaunged. For Jesus tyme was not as yet.

Jesus

The. viii. Chapiter.

Jesus went into the mount Oliuete, and early in the mornyng he came againe into the temple, and the people came vnto him, and he sate doune and taught them. The texte.

AND so now (when it drewe nere night) Jesus went vnto mount Oliuete, where Bethanie was, a pleasaunt lodgyng for the lorde, considerynge that there was no quiet place in Jerusalē: and herein he taught vs that a secrete place or sum vacation is conuenient for preachers of the ghospell: and that the truethe hath no where lesse place, than in riche and welthy cities. Howbeit sumtyme the euangelical wyse preachers shall resorte thither, not to get riches or honoure, but to do good to other: though they do endaungier their liues thereby. Therfore the next day folowyng, Jesus returned againe to Jerusalem early in the mornyng, and now not stādyng (as he did the daye before) but sate doune, and taught in the temple, with a bolde countenaunce: openly shewyng himselfe to be nothyng afearde of the Phariseys wicked conspiracies. And all the people came in a great assembly vnto him, partly beyng brought to haue him in admiracion through the miracles & wordes that he had doone and spoken before tyme: and partly to intrap him, and to get matter to harme him.

And the Scribes and Phariseys brought vnto him a woman taken in aduoutrie, and whan they had set her in the middes, they say vnto him. Maister this woman was taken in aduoutrie euen as the deede was a doyng. Moses in the lawe commaunded vs that suche shuld be stoned. But what sayest thou? this they sayd to tempt him, that they might accuse him. The texte.

And for because they had marked in him a certain meruelous clemency and gentle patience towardes the poore miserable cōmon people, thereat they toke occasion to accuse him: where as they ought ȳ rather to haue loued him. Moses lawe had ordeined a sore statute against aduoutrie, that is to saye, that in case any woman wer taken vnlawfully vsyng her selfe with any other manne, she should be stoned at the peoples handes. And in the meane while the men pardonyng themselues, wer extreme against the women: as though they should be innocēt before God, or auoide eternal paine, if they wer not punished by ȳ law, though otherwyse they cōmitted greatter faultes. The lawe onely punisheth open faultes: It doth not punish pride, hautenes of mynd, nor hatred, but God doeth more abhorre these thinges, then the other, whiche the lawe punisheth.

Now therfore the Scribes and Phariseys, (that is to wytte, men ye knowe well inough, very seuere kepers of iustice, and of very zeale and loue to ȳ lawe, fiercely set against malefactours, and open synners, when they themselues are inwardly in their hertes sowsed & washed with muche more enormious sinnes) brought a woman taken in aduoutrie vnto Jesus, at that tyme sittyng in the temple. They set the woman openly in the middes of the people, to thintent that if Christ would haue geuen sentence of condemnacion against her, many of the multitude should haue borne him lesse fauoure, whose fauoure he had gotten, chiefly by reason of his lenitie and gentlenes: but and if he should pardon her and clearely dismisse her, as they thought he would haue doen, that then they might fynde some faulte by him, wherof to accuse him: whiche was not afrayde to forgeue an aduouterer contrary to Moses ordinance and lawe: and so then they hope to bryng to passe (that when all should be set on a foare) in steede of the woman, Christ himself should be ouerthrowen and euen pressed downe with stoones. And verily these Phariseys themselues, beeyng more wicked synners, accuse ȳ synfull woman before Jesus, as a iudge on this wise:

And the Scribes & Phariseys brought vnto him a woman taken in aduoutrie.

This woman(ſaye they) was euen now taken in aduoutrie, euen as the deede was doyng, and Moſes made vs a lawe that ſuche ſhould be ſtoned. Therfore we bryng her vnto the people to be ſtooned, excepte thou diſagree therevnto, what thynkeſt thou?

The texte. But Jeſus ſtouped doune, and with his fynger wrote on the grounde. So when they continued aſkyng him, he lift himſelf vp, & ſayd vnto them: Let him that is among you without ſynne, caſt the firſt ſtone at her. And againe he ſtouped doune and wrote on the ground. And aſſone as they heard this, they went out one by one, beginnyng at the eldeſt. And Jeſus was left alone, and the woman ſtandyng in the middeſt. When Jeſus had lift vp himſelf, & ſawe noman but the woman, he ſayd vnto her, woman where are thoſe thyne accuſars, hath noman condemned thee? She ſayd, no man lorde: and Jeſus ſayd, neither do I condemne the. Goe and ſynne nomore.

Verely Jeſus who knewe the ſecretes of their heartes, and was ignorant in no maner of thyng were it neuer ſo priuie, did ſo elude and diſapointe their malice, by his godly wyſedome, that he deliuered the aduoutreſſe out of the ſtonecaſters handes, and yet did not clerely abſoyle her as fautleſſe, leaſt he ſhould ſeme to abrogate Moſes lawe, whiche was neceſſarily geuen, to cauſe men refraine from euil dedes. This I ſay did Jeſus, who came not to breake and abrogate the lawe, but to fulfill it: and againe on the other ſyde he did not condemne her, becauſe he came not into the worlde to haue ſynners loſt, but to ſaue theim. For of trueth Jeſus doeth euery where ſo moderate his woordes, as touchyng thoſe ordinaunces whiche the worlde obſerueth neceſſarily, euen to preſerue a publike peace, and for a common quietnes, that he neither muche alloweth theim, nor improueth them, but vpō occaſion therof geueth monicion that generally all vngraciouſnes is to be eſchewed, and not onely theſe dedes whiche worldely princes lawes do puniſhe.

For truely there be in Goddes iudgement crymes more horrible than theſe whiche yet the law doeth not puniſh: notwithſtandyng they cannot eſcape puniſhment at goddes hand where he taketh on hand to reuenge the doer. Therfore Jeſus doeth neither refuſe the iudgement, whiche was cōmitted vnto him forasmuche as he is iudge ouer all, nor he doeth not appoint and cōmit the woman, whiche was giltie, vnto the men that wer in readineſſe to caſt ſtones, neither dooeth he cleare the woman of the matier, who in dede had deſerued to bee puniſhed: but with ſlēce he ſuccoureth her, that was pulled & hurried to pain, to preſerue her vnto penaunce: and that ſhe might with due repentaunce be better aduiſed: and conuert to health and ſaluacion. He gaue no aunſwere by worde of mouth, but he ſpake the more by his deede. He knewe the ſilye giltie woman to be a ſynner, but he alſo knewe that her accuſars whiche would haue been thought righteous, to be more ſinfull then ſhe was. He did not take away Moſes lawe, but he ſhewed the mercifulneſſe of Chriſtes newe lawe, wherof he was thauthor: he informed them that drewe the faultie womā to cruel paine, to loke well vpon themſelfes, and accordyng to Gods lawe, to examine their own conſcience duely: & euery one to ſhewe himſelf ſuche a one towardes his neighbour that had offended, as he would haue God to iudge him. This thyng our Lorde Jeſus did for our inſtruccion, and he bowed doune himſelfe to ſignifye that a man, all ſtatelyneſſe and pryde layd doune, (wherwith any man flattered himſelf, and of an hault mynde diſpiſed his neighbour,) ſhould deſcende doune into himſelf, and looke well vpō himſelf: and beyng bowed doune, Jeſus wrote vpon the grounde euen to geue vs warnyng that God ſhall iudge euery man after the lawe of the goſpel. The lawe written in tables, made theim by an vntrue righteouſnes proude and arrogant. The lawe written vpon the grounde ſhaketh euery man through a conſcience and knowlage of his own infirmitie, meke, and mercifull vnto his neighbour.

Nowe whyles the Jewes preated styll vpon him, to knowe his iudgement (although he had already by his dede pronounced it) he stoode vp, and so tolde theim plainly his mynde, that wyst not what he meant by his doyng, and sayd: He that is among you without synne, let him cast the first stone at her. With this saiyng he did not clearely assoyle the offender, but he pearced their consciences. And euery one of theim knowyng himselfe giltie, feared least Jesus to whom they saw wer knowen euen most hid and secrete thynges, should haue published their vngracious actes: When he had thus pricked their conscience, he stouped doune againe, and wrote vpon the grounde, as it were by that dede paintyng before their iyes, what he would haue theim to dooe.

Let him that is amõg you without sinne cast the first stone at her.

He noted their arrogancie, whiche toke vpon theim to be holy, when as in dede they were more synfull then those whom the lawe extremely punished. For she, whom they had brought foorth to be stoned with the common handes of many, had not kylled her husband: but through the frailtie of the flesshe, had geuen the vse of her body to an other man, and so committed aduoutrie. They beyng full of enuie, hatred, complainyng, couetousnes, ambicion, and deceite, lay in wayte to kyl the lorde of the wholle lawe, who alone was free in all thynges, and clerely pure from all synne. Therfore vpon this the lordes answere, euery one knowyng himself giltie, & beyng afrayed least he should be bewraied and his faultes disclosed, went out of the temple one after another: the seniors, the Pharisees, the Scribes, the Priestes, and other head menne goyng before, and the rest folowyng theim. For they whiche among that sorte wer taken for the very pillers and mainteiners of religion and iustice, were euen sowsed in enormities, and inwardely moste great synners: When these folkes were goen out, of whom neuer one was cleare and without fault, Jesus remained alone who onely was without fault. And nowe the synfull woman found him: whiche neuer had doen synne, a mercifull iudge, whereas she would haue had theim cruel murderers who were theimselfes giltie of greuous synnes. Therfore the woman seyng their crueltie, stoode alone as a wofull synner before Jesus that was alone: a woman ready to perishe before a Sauiour: a synfull creature before the fountaine of all perfection and holynes. She quaked for feare euen of a very conscience, but the clemencie of Jesus, whiche shewed it selfe euen in his countenaunce, put her in good counfort: and in the meane whyle our lorde (as it were a man occupied about an other thyng) wrote vpon the grounde, so that the Jewes (as it wel appeared) went away, not as menne afraied with the lordes threatenynges, but condempned in their owne consciences.

At length Jesus stoode vppe, and when he sawe that all were gone and the woman all alone and fearefull, he spake curteously vnto her, saiyng: woman where are thine accusars? hath any man condempned the? She answered: no man sir. Then Jesus sayd, neither wyll I that came to saue all men be more vnmercifull then they, nor condempne her whom they haue not condempned. The rigour of the lawe doeth punishe, to feare men: the fauourableneſſe of the ghospel seeketh not ỹ death of a synner, but rather his amendement and life. Therfore goe thy way and synne nomore hereafter. By this example our lorde Jesus taught those that taketh vpon theim to be shepeherdes ouer the people and to be teachers of the ghospell, how great sufferaunce and gentilnesse they ought to vse towardes theim, whiche fall into synne by frailtie: for cõsideryng that he in whom was no synne at all, shewed himselfe so mercifull towardes an open synner, how great ought the bishops gentilnes to be towardes offenders: when as they theimselfes haue many tymes more nede of Goddes mercye then they, against whose faultes they be very angry: or in case they be not so synful, certes their life is not without sum spotte: at least way truely they may by the frailtie of man, fall into all kynde of synne.

He sayd vnto her: woman where are thine accusars.

Goe & synne nomore.

Then spake Jesus agayne vnto them, saying, I am the light of the worlde. He that folowerth me, doth not walke in darkenesse, but shall haue the light of life. The pharisees therfore sayde vnto hym, thou bearest recorde of thy selfe, thy recorde is not true. Jesus
The texte, answered and sayde vnto them, Though I beare recorde of my selfe, yet my recorde is true, for I knowe whence I came and whither I go. But ye can not tell whence I come and whither I go, ye iudge after the flesshe, I iudge no man. And if I iudge, my iudgement is true. For I am not alone but I go to the father that sent me. It is also written in your law that ỹ testimony of two men is true. I am one that beareth wytnesse of my self, and the father that sent me beareth witnesse of me. Then sayde they vnto hym, where is thy father? Jesus answered, ye neyther knowe me, nor yet my father: yf ye had knowen me ye should haue knowen my father also. These woordes spake Jesus in the treasurye as he taughte in the temple, & no man layed handes on hym, for his howre was not yet cum.

Therfore now when they whiche complayned of the woman, were sente awaie, and euery man brought to the knowledge of his owne synne, & the synner dismyst, Jesus vpon this occasion goeth in hande agayn to make an ende of the sermon whiche he had begun. Sinne is darkenes. They that be true and of plain meanyng, & studie not to be thoughte other maner of folke thẽ they be, goe to ỹ lyght, & are deliuered out of darkenes lyke as the sinne full woman went vnto Jesus. And because she dyd not denye, but confessed the thyng that she had committed, she wente away iustifyed. Contrarywise the head men and the Pharyseis, because they would be thought righteous when as in very dede they wer vngracious, and very wicked, fledde from ỹ lyght, leaste their disease shoulde be knowen, and so they made whole Therfore Jesus doeth exhorte al folke that whosoeuer is bewrapped in synne, should cum to hym, but so that he cum penitent: and shoulde rather followe hym then the Phariseis, who beyng blynde, wer guydes of the blynde.

And leaste any man through knowledge of his sinnes, should not be bold to
I am ỹ light of ỹ world, &c cum vnto hym, he taughte vs in the aduoutresse a little before how he reiected no man that desireth to be healed. I am (sayeth he) that to the wholle, not to Palestine alone, whiche the sunne in the firmament is to al ỹ world: as muche to saye, I am the lyghte of the worlde. The sunne taken awaye maketh all thynges darke with all. It beareth lyght before al bodies: I am lyght to pure soules. It geueth lyke and likyng to all bodyes: I am lyghte more presently to soules. He ỹ walketh in the light of the sunne, stumbleth not in the darke: who so folowe th me & beleueth on my doctrine, shall abide no longer in darkenes of errour and sinne: but being purged from sinne & illumined with the doctrine of the ghospel, shal haue the true lyght whiche geueth lyfe to the soule. It belongeth to the dead to be hid in darkenes, and the propertie of thẽ that bee alyue, is to walke and be cõuersant in the lyght. To haue knowledge of me, is the life of the soule. Cõtrary sinne and to be
Thou bearest recorde of thy selfe, ignorant of me, is eternal death. The phariseis enuye could not broke this magnificẽce whiche Christe preached of himself, specially forasmuche as they thought themselues to be touched couertly, & whatsoeuer did redound vnto Jesus commendacion & prayse, thesame to be a derogacion to theirs. And furthwith therefore they cried out against hym, in the presence of the multitude, fearyng leaste the cõmon people would forsake them and folow Christ: and to bryng hym out of credence, they would make him a lyar, and charged hym there w̃. Thou (they say) bearest record and spekest stoutly of thyself, but no mans own recorde is to be beleued. It is no true mans part, but a proud mans fashion to set forth his owne prayse: wherfore this thyne owne testimony is not true. To this vengeable checke (whiche yet in dede could not so muche hurte his glory, as it might hynder the saluacion of that great numbre of people) Jesus made a sharpe aunswere, saying: Trueth it is, amonges men the witnesse of hym whiche both may deceyue and be deceiued, is of smal importaunce, & weyeth litle.

I alone

I alone am not witnesse to my selfe, who can bryng for me Johns recorde and the witnesse whiche the prophetes bare of me, yea and though there were no mannes recorde of me, who stande in no nede of it. For if I alone should beare witnesse of my selfe, yet could not you (in case ye knewe plainely who I am and whence I cam) reproue myne owne recorde. It is expedient that those mennes witnesse be drawen in questiō and doubted of, whiche (beyng nothyng els but very men, and accordyng to mannes iudgement make relacion of them selfes,) may be deceiued: & also lye if they list, but these thynges hath that way no place in me. For I speake nothyng of myne owne head, but the thyng that I say, cummeth of him from whom I was sent, and I haue none other pretēse therein, but to setfurth his glory. He cannot lye, and his onely recorde is more holy and uncorrupt then all mennes witnesses. Whosoeuer hath proceded frō him, and speaketh all thynges accordyng to his mynde, within a while to returne again vnto thesame person from whence he came, hath no nede of mans witnesse: when as his owne proper actes are in redines to declare who he is.

But you beyng blinded with enuye, of purpose will not knowe the thyng that ye might knowe: and because ye iudge peruerslly of me through thestimacion that ye haue of those thinges whiche are in me, & other mortal men indifferētly, and cōmon to both, ye do not perceiue frō whence I came, nor whither I shall goe. For this is not seen except mennes myndes (wicked affections set aside) do iudge after the spirite, & in ready beleke of myndes, learne by ȳ thinges whiche I do and speake (with cōferryng together the saiynges of the prophetes) to see that it is an heauenly thyng, and no worldely thyng. But you iudge after the flesche: & why? because ye be corrupted with worldly affeccion, condemnyng wickedly to your owne vtter destrucio, that thyng whiche ye ought to imbrace to eternal saluacion. Your iudgement therfore is corrupte and false, because it cummeth not of God, but out of worldely and humaine lustes. And in ȳ meane tyme do I iudge nomā. For the tyme of iudgement is not yet, but of saluacion. And yet if I should geue iudgement of you, my iudgement should be true, because it doeth not swarue & dissent from Gods iudgement. For I should not geue sentence alone, but I and my father who sent me, ioyntely together should pronounce sēblably one thyng, forasmuche as we bothe throughly will all one. In worldely matters the iudgement of many weyeth more, and is of greater auctorite then one mannes mynde alone: but yet Goddes iudgement alone passeth the iudgement of al mankynde. If ye dispise my sentence as but mans iudgement, truely ye cannot cōtemne the iudgement of God, though he himselfe alone geue iudgement. And if ye do not dispise the iudgement of God, neither can ye reiecte or refuse my iudgemente, whiche is consentyng to his in all thynges, except with a common contempte ye do vs bothe at once wrong: bothe him that sendeth, and me that am sent from him. I speake or do nothyng but that whiche he hath commaunded me.

Vnt ye can not tel whēr I am.

I iudge no man, and if I iudge, my iudgement is true.

Semblably euen amongst menne the recorde of many is more substauncial then of a fewe: & after your lawe there is no recorde vnlesse it be of two at least allowed and admitted before a iudge. But yet in dede it is more to be regarded if a man beare recorde of an other, then if he beare witnesse of himselfe. Howbeit it cannot be auoided but among men there be wrong iudgementes, and vntrue recordes: yea and although a thousand men should agre vpō one thyng beyng but men, either forbecause through errour they knewe not the trueth, or els because they beyng corrupte in their affeccions, do not pronounce & geue sentence accordyng to the true iudgement of reason, but after the leude affeccions of the heart: Notwithstandyng where euen one alone sayth any thyng of himselfe, in case he do not pronounce the thyng whiche he reporteth of himselfe, as of his owne head, but by Goddes commaundement, his iudgement and recorde must nedes be true, because God can neither be deceiued nor corrupt.

I beare no witnesse of my selfe, but by the autoritie of my father, who doeth also him selfe beare witnesse of me, neither dooe I pronounce any other thyng concernyng myne owne person, then he hath testified who sent me into ỹ worlde to be a witnesser of the trueth, whiche onely he hath knowen. If ye do put away my recorde, ye must nedes therin also reiecte his. If ye infringe and repell my iudgement, ye must of force and necessitie contrarie him. We be twaine, but we two haue all but one witnesse and iudgement. And there is one of these twaine, who if he were alone, yet were his iudgement not to be replied against. And if ye aske when did the father testifie of me, forsoth he bare recorde of me, in your law: whose voyce ye should know, if ye would w̄ pure heartes vnderstãde that whiche is written: he did also testifie of me at Iordane, his recorde of me is to be seen in the very actes and dedes whiche he doeth by me: and in conclusion when tyme shall be, he shall glorifie me with more euident and clere witnesses. After these thynges wer spoken, the Iewes because they heard ỹ father often named, from whom he was sent, and whose auctoritie he layed for his defence, meruailed if he would speake so highly of Ioseph the carpenter, whose sonne he was then commonly thought to be. And in case he ment not of him, they be desirous to get out of him who should be that other father, from whom he had cum, and to whom he should goe: Where is (q̄ they) this thy father, of whom thou speakest suche wonderfull thynges? But Iesus sumwhat openyng that as yet he was not knowen vnto them, touchyng his diuine nature and Godhead, when as they supposed him to be but a very man and nought els: and yet for all that they should haue beleued him as a man vnlesse their iudgement had been corrupted with carnal affeccions, yea and his wordes did also implie that neither the father could truely be knowen, but by the sonne, nor the sonne fully knowē, except the father were knowen: for the soonne is not knowen with bodily yes but by fayth, nor the father can be shewed to mans senses, but may be brought into deuout myndes spiritually. Well, Iesus (I say) maketh answere on this wyse: Ye neither knowe me, nor yet my father: and so long as ye wyl not know me ye can not knowe my father. Geue credence vnto me, & ye shall both know me, and my father. Ye say that ye knowe me, because ye knowe my countrey, my dwellyng place, my parētes, & brethren: When as through these wordes, which they vnderstode not, our lorde Iesus did sore prouoke the Phariseys myndes against him, teachyng openly in the temple, yea and where moste preace of people was, in a place of the Temple, called the tresury (because that offerynges & thynges geuen to the Temple were brought thither, and kept there, whiche thynges wholly were turned to the priestes and Phariseys pleasures, & gaine excessiuely, though the sayd thynges were geuen, and as ye would say wer cōsecrate to God.) Albeit I say that Christ did thus as I haue sayd, yet no man layde handes on him: not because they lacked any vngracious wyll, but because God did not suffre them to do it. For the tyme was not yet cum, when as Christ had appointed himselfe to suffre, neither would he suffre vntyll he had fully taught that doctrine whiche the father had committed to his ministracion, for the saluacion of man.

The texte. Then sayd Iesus againe vnto them: I goe my waye, and ye shall seke me, and shall dye in your synnes. Whither I goe, thither can ye not cum. Then sayd the Iewes, wyll he kyll him selfe, because he sayeth, whither I goe, thither can ye not cum? And he sayd vnto them: ye are from beneth. I am from aboue. Ye are of this world, I am not of this worlde. I therfore say vnto you, that ye shall dye in your synnes. For if ye beleue not that I am he, ye shall dye in your synnes.

Therfore whiles they wer whilst and kept silēce, yet cumpassyng in minde, ful vngracious and murderous thoughtes, Iesus went forth with his talke, priuely prickyng their cōsciences, that so at least way it might forthinke them, when as they knewe that nothyng was hid vnto him: a thyng whiche was ne-

uer

uer before geuen to hym that was but a verye man. No mans wickednesse, (sayeth he) can let the thyng that I do by my fathers commaundement. That thyng once fynished, I go to hym that sent me, and then ye shall seke me all in vayne, and in myne absence ye shall desyre me, whom beyng present, you enuy, and doe displeasure vnto. Then ye shall knowe by the ende and conclusion of the matter, who I am. Ye shall wyshe my presence, and not haue it. But you whiche do nowe persecute the preacher, and setter forth of eternall trueth, shall dye in your synne yf ye do persist and continue in your infidelitie. For he doth perysshe through his owne fault that obstinately putteth awaye health when it is freely offered vnto hym: and he prouoketh and seketh hys owne death, who so doeth despyse the fountayne of lyfe. I go not thither, whereas your wickednes compelleth me, but I do willingly goe thyther whereas ye cannot folow me. By this parable our lord Jesus did meane many thinges: firste of all, that of his own good wyll he went to his death, furthermore ỳ by his death and resurrection he shoulde be lyfted vp to heauen, whither as no man by any worldly wysedom could be brought. When with this saying the Jewes wer made afeard, and vnderstoode not what he ment, they durste not for all that aske the meanyng: but whispered and talked therof secretelye among themselues, saying: What is the matter that this man doeth sundrye times threaten vs with his goyng awaye thyther, whyther we cannot folowe hym: wyll he violently kyll hymself, and so withdrawe him from vs? Jesus, whiche knew the very thoughtes of them al, dyd so temper and moderate his answer vnto this very grosse muttryng and sinful murmuring, that the thing whiche he spake shoulde not bee vnderstande, but after his death, resurrection and ascencion. For they supposing that Jesus was nothing els but a mã, could conjecture none other thyng, but that he should goe to his death, and so be delyuered from the greefe of his persecutoures, when as his meaning was that hymself (as touchyng his godhead) cam from heauen, and that he should anon after ouercum death: and returne agayne thyther from whence he came. Ye (sayth he) beyng of this world are worldly wise, and speake after the carnal iudgement of the world. I am not of this world, and do speake hyer thynges then you can vnderstand, neyther shal ye euer vnderstand them except ye leaue your infidelitie, and shewe your selfes ready to be taught, and therfore I told you erwhyle and nowe tell you once agayne, that vnlesse ye put awaye youre malyce, ye shall dye in your sinnes. The onely waye to escape the darkenes of synnes is to receyue the lyght. The onely way to lyfe is to knowe him whiche onely deliuereth from death by the fayth of the ghospel. And incase ye do obstinately refuse to beleue that I am he, by whome the father willeth that all men should obtayne lyfe and saluacion, ye shall thorow your owne faulte dye in your sinnes.

If ye beleue not ỳ I am he ye shall dye in your sinnes.

¶ Then sayed they vnto him: Who art thou? And Jesus sayeth vnto them: euen the verye same thing that I speake vnto you. I haue many thynges to say and to iudge of you, yea and he that sent me is true, and I speake in the world those thinges, which I haue heard of him. Howbeit they vnderstode not that he spake of his father. Then sayed Jesus vnto them: When ye haue lift vp on hye the sonne of man, then shall ye knowe that I am he, & that I doe nothyng of my selfe, but as my father hath taught me, euen so I speake those thynges, and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thynges that please hym. The texte.

Neyther yet did this saying of the lord Jesus, settell downe into the myndes of the Phariseis, so very muche had the inordinate loue of this world blynded theyr myndes, and therfore as though they had neyther seen nor heard anye thing wherby they might know who he was, they now maliciously say vnto Jesus, who art thou? but Jesus knowing before hand that they would picke sum quarel against whatsoeuer aunswer he should make, which asked hym ỳ

question of a froward mynde, therewith also iudgeyng them to be more fitte to here what them selues wer, then what he was, maketh them aunswere on this wyse, saying: ye desyre to knowe who I am, well then, doo e beleue, but surely ye shall not beleue excepte ye put away grosse and worldly affeccions, for els if I do tell you who I am, I shall tell it to your harme. For ye wyl not onlye be neuer a deale better therby, but forasmuche, as ye be many wayes euyll, ye shall so muche the more be made wurse. And this that I now speake vnto you, shall make your damnacion the greater. I thyrst and couet the saluacion of men and not theyr vtter destruccion. Or els I could speake many thynges of you, and for many causes condemne you. But it is not so thought good to my father, who sent me into the worlde, not to cause the euyll to bee wurse, but to thintent that those whiche be euill should forthinke and amende them selues and be saued. The father that sent me is he that sayth trueth, yf ye beleue hym ye shall be saued. And ye shall beleue hym, if ye will beleue me: of trueth ye shall without daunger safelye beleue me that speake nothyng vnto you, but what as I haue heard of my father with whō I was before I cam into the worlde. He hath commaunded me to speake true thynges, & the trueth of suche thynges as do further men to saluacion, and not to damnacion. And yf any man do perysche he shall perisshe thorow his owne faulte, who doeth enuy his owne health that is offred hym.

But the blindnes of the Iewes was so grosse, that although he had so oft made mencion of his father from whom he was sent, and to whom he should go, of whom he should haue recorde and did heare the thynges whiche he did speake, as yet for all that it vnderstoode not that he spake of the father of heauen, becausse they could beleue nothyng in hym a boue a manne. For these sayinges wer then as sedes closed vp in the memorye of the hearers, to thintente that they should then bryng furth frute, when as all thynges should be fullye accomplyshed whiche the Prophetes had written of Iesu. It was expedient that as yet he should be thought a very man, vntill he had fully finished for the saluacion of the worlde that hye sacrifice whiche was to be offered vpon the alter of the crosse. For it so pleased the father, that by death God shoulde bee glorifyed. Our lord Iesus in the meane tyme meanyng this, goeth furth in his communication, insinuatyng couertly that he shoulde afterwarde willyngly be crucified by them, & sayeth thus: When ye shall lyft vp on hye the soone of man, euen very then ye shall vnderstande who I am: & after ỹ ye shall thynke me vtterly made awaye, then in conclusion ye shall well knowe my power. For ye shall right well perceyue that the thing is wrought not as men do thinges, but by my fathers power: after whose pleasure and iudgement I doe what thyng so euer I do practise here in earth, to the saluacion of man. Neyther do I speake any thyng but according to his mynde. And albeit I am sent into the world from him, yet am not I forsaken of hym, he hath not lefte me, but he is alwaye present with me, and doth assiste me, and by me he both worketh and speketh vnto you, for betwene vs two is a moste hye consente: he is glorifyed by me, and I agayne by him: but he is the author and I the messeger. And I do the office of an embassadour so faythfully, that I alwaye dooe those thinges whiche he hath commaunded and determined. Moyses and Dauid, whom ye haue in greate reuerence, spoke and did many thynges according to Gods will, but yet the same dyd many tymes offend hym w̄ theyr doynges. I neuer dissent from that whiche is my fathers pleasure.

They vnderstode not that he spake of his father.

The. texte. ¶ As he spake these woordes, manye beleued on hym. Then sayed Iesus to those Iewes whyche beleued on him: If ye continue in my woorde, then are ye my very disciples, and ye shall knowe the trueth, and the trueth shall make you free. They aunswered hym: We be Abrahams seed, and were neuer bounde to any man, howe sayest thou than,

than, ye shall be made free: Iesus aunswered them: Verely verely I saye vnto you, that whosoeuer committeth sinne, is the seruaunt of sinne. And the seruaunt abideth not in the house for euer, but the sonne abideth euer. If the sonne therfore shall make you free, then are ye free in dede. I know that ye are Abrahams sede, but ye seke meanes to kill me, because my woorde hath no place in you. I speake that whiche I haue seen with my father, and ye do that whiche ye haue seen with your father.

When as at that season none did fully vnderstãde these sayinges, yet there was many among the people whiche thought them not vngodlye. And diuerse conceyuing good hope of the thynges whiche Iesus promysed them, beleued hym, but yet not perfitely, for they wer yet still ignorant: but as they wer then able to vnderstand the doctrine of the gospell. There was in dede a certain way prepared to faith alreadye: although they wer not yet so far forward as they should be brought afterwarde. The Lorde Iesus therfore doeth exhort them to perseuer in the thyng wherin they were metely well entred, vntill they might attayne the perfite knowledge of him. For faith of good men doeth euẽ beleue those thynges which it vnderstãdeth not. The malice of the Phariseys waxed alwaye worse and worse. He sayeth vnto them: take you no exaumple at these whiche do wilfully perishe, it is a good beginnyng for you, sum deale to belene my sayinges, from whiche if other mens infidelitie do not withdraw you, and if ye wil firmely abide in that ye are entred vnto, I whiche do professe heauenly trueth and no Pharisaicall doctrine, will take you for my very owne proper disciples. And you whiche hitherto haue embraced the shadowes of Moses lawe for truthes, shall in processe of tyme know all trueth. And the knowen trueth shal make you free.

If ye continue in my woorde. etc.

And ỹ trueth shall make you free.

But the Iewes not perceyuyng that Christ ment of that libertie whiche the gospell teacheth, which libertie doeth not chaunge any worldly aduaunce-ment, as to delyuer the body from the intereste that the maister hath ouer it, but setteth the minde at libertye from sinne, from leude and worldly desyres, from the tirannie of the deuill, from feare of death, from bondage of Pharisaicall ordinaunces, frõ the yoke of carnal obseruyng of the law. The Iewes, I saye, not vnderstandyng this, maketh aunswer disdainfully: for they were proude of the nobilitie of theyr carnall aunceters. We, say they, by succession cum of Abraham the Patriarche, and are naturally fre men borne, and not only fre but noble gentlemen also, neyther did we euer serue any men as bonde men. What libertie therfore doest thou promise vs as though we were bounde seruauntes, nedeful of manumission? This aunswere declared the Iewes to be grosse whiche put theyr affiaunce and glorye in carnall thynges, neglectyng spirituall thynges whiche commende vs to God.

They tooke purenes to consiste in washinge of the bodye, of cuppes, and of vessels, though they had theyr soule polluted with sinfull vices. They despised other in comparison of them selues, because they wer bodely circumcised, when as they had an vncircumcised mynde. They thought themselues holy, because they caried about with them the lawe writen in brode scrolles round about theyr heade, when as they be holy to God whiche haue the law wryten in theyr myndes, and expresse the same not in scrolles but in theyr deades. So now they wer prowde in herte because after the flesche they came of Abraham, as though it were a greate matter to be borne of holyones, when before God they be noble and famouse, whiche, of whosoeuer they be borne, do expresse the condicions of holy men in their maners. Therfore when Iesus had reproued theim for two causes, both because they wer ignoraunt in the truth, and also because they serued as bondmenne: they dissembled the fyrste and stomaked the lesse weyghtye matter: for ignoraunce of the trueth is a fault of the mynde, to bee a seruaunte is no euyll thyng of the mynde, but a lacke of worldly fortune. Nowe therfore oure Lorde Iesus teacheth plainly

what seruitude he ment: You sayeth he, disdayne that I promyse lyberty because in your owne cõceyte ye be free, that is to saye, the natural free childzen of Abzaham: but there is an other kynde of seruitude muche moze vyle and myserable, from which no noblenes of aunceters be it neuer so greate can clayme fredome and make a mã free. Ye haue not a man to your lozde frõ whose bondage ye are to be made fre, but herof I do well assure you, whosoeuer sinneth, maketh himself seruaunt to sinne, and looseth his fredome: he is verily a naturall bozne freman that is subiecte to no dishonestye, noz giltye of sinnefull vilanye. This is ỳ fredome, wherof ye maye wozthely reioyce before God. But whosoeuer is addicte to sinne hath the deuill his lozde, & is moued and drawen at his pleasure and arbitremente: although he maye clayme kynne and can bzyng his petigrue to moste holy aunceters.

Whosoeuer commiteth sinne, &c.

For an other mans holynes taketh not awaye the bondage of them that succede in bloudde, but euery man is taken and estemed after his owne dedes: a seruaunt can not make his felowe seruaunt that is also sinfull as he is, partaker of his fredome: but he only maketh mẽ free and setteth at libertie which onely is voyde of all sinne. For albeit a seruaunte do for a tyme certain thynges in the house, yet because he is a seruaũt and no heyze, he hath no perpetuitie oz enterest there for euer, but is put out of ỳ house whẽ it pleaseth ỳ maister: but because the sonne is heyze and Lozd of the house, he hath continuall right in the house, noz he hym self onely is free in deede without all seruitude, but he may also make other folke free. If ye therfoze desire this fredome, there is no cause why ye should loke to haue it of Moses, oz from the Patriarkes, oz your prieستes, whose miniستracion was for a while, neyther was any of these vtterly voide of all sinne: noz had autozitie to abolisshe oz put away sinnes, ne yet did any of them knowe the trueth exactely and at full. But if one cleaue fast to the sonne (to whom is geuen the hole and perpetuall power of the house) ỳ same, of whatsoeuer stocke he be bozne, may wel hope to haue true fredome.

But if the sonne make you free, &c.

Therfoze Abzaham dyd not begete vs free, Moses did it not, the Prieستes did not with theyz sacrifice make vs free. If the sonne shal make you free from errour and sinne, ye shall be truely and fully free.

You stande muche in your owne conceyte because ye be the sonnes of Abzaham. I knowe that ye be bozne of Abzaham as touchyng the flesh, but this honour is but smal, vsual, and common to all Iewes. If ye wyll algates be thought to be Abzahams posteritie, and childzen of a moste holy father, nothyng degenerate, in your dedes declare you to be his sonnes. For it is the propertie of a very true natural childe, to resemble and expzesse the fashion and maners of his parentes. Abzaham did so muche beleue God that whereas there was promised hym of God a populouse succession, and great in nũber to cum of his sonne Isaac, he doubted not at one commaundement of God to slea his sonne Isaac.

But ye see now how farre ye be of, frõ the maners of your father, whiche doe your endeuour to kill euen me, for no cause els, but that you beyng blinded with desyres of the flesche and the world, do not vnderstãd my cõmunicacion and woozdes which be spirituall. Abzaham not doubtyng of the promyses, did in a thing agaiست nature, beleue the aũgel by whõ God spake vnto hym. To me whom ye see, and by whom God speaketh to you, promysyng greatter thynges then in tymes paste he did to Abzaham, ye do not only not geue credẽce, but also malicioustly seke and deuise my death. Do not therefoze arrogantly chalenge Abzaham to be your father. Euery one is before God ỳ sonne of hym whose actes & condicions he foloweth. For as the childzen seeth theyz parentes do at home, so will they do, and growe to be of lyke affeccion & maners. I proue bothe by woozdes & dedes that I am his sonne from whom

I speake that which I haue seen, &c.

I was

I was sente: for I speake that which I haue seen and heard of my father. you lykewyse do the thynges whiche you haue seen your father doe.

¶ They aunswered and sayed vnto hym: Abraham is our father. Jesus sayeth vnto them: If ye were Abrahams children ye would do the dedes of Abraham, but now ye go about to kill me, a man that hath told you the trueth, whiche I haue hearde of God. this did not Abraham. Ye do the dedes of your father. Then sayed they vnto hym, we were not borne of fornication, we haue one father, euen God. Jesus sayed vnto them: If God were your father, truely ye would loue me, for I proceded forth and came from God, neyther came I of my selfe, but he sent me. Why do ye not knowe my speache euen because ye cannot abide the hearyng of my woorde. Ye are of your father the deuill, and the lustes of your father wil ye serue. He was a murtherer from the beginnyng, and abode not in the trueth, because there is no trueth in hym. when he speaketh a lye, he speaketh of his owne, for he is a lyar, and the father of the same thyng, and because I tell you the trueth, therefore ye beleue me not. The texte.

Forsomuche as the Jewes toke this saying of our Lord Jesus in euill parte, they frame their aunswere in suche sorte, that they goe about therein to picke out of Jesus woordes sum thyng spokē to Abrahās rebuke: which thig if it had beē so in dede, they would haue prouoked the people to haue stoned Christe, for where as he had openly testified that theyr dedes were euill, and added further that they did those thynges whiche they had sene theyr father do (neyther did they knowledge any other father then Abraham) they toke it as if by this saying of Jesus, Abrahā the Patriarke had been reproued, who had hymself been suche one as wer the children that came of hym. But Jesus spake nothyng sore at all against Abraham, but reasoned cōtrary to theyr saying, prouing that therfore they were not the children of Abraham, because they wer moste farre from his wayes, & most vnlike hym. If ye will, sayeth he, be taken for the true children of Abraham do as your father did: beleue Gods woorde. For he of trueth through notable affiaunce in God, deserued the commēdacio of rightuousnes, and was called rightuouse. Now although ye haue neuer doen boasting Abraham to be your father, neuertheles your studie and drifte is to kill me, a mā that albeit I were none other but very man, yet were I innocent and one that harme no man, and you therefore woulde slea me, because I tell you the trueth, whiche I do not fayne of myne owne head, but that trueth whiche I haue heard of God: in so muche that whosoeuer distrusteth me, the same muste nedes distruste God. But Abrahā will not acknowledge you for his sonnes whiche goe about a wicked matter, and muche disagreable to his maners. And if it be so that euery one is that mans sonne whose dedes he foloweth, and that your dedes withall are farre vnlike to Abrahams, you muste nedes haue sum other father whosoeuer he be, whose naturall disposicion you do resemble, and shewe your self lyke in condicions. The Jewes beyng of trueth more prouoked by these sayinges, now (as it were) geassing to what ende the processe of Jesus woordes tended, and whom he noted to be theyr father, aunswere: whom els apointest thou for our father, that takest awaye our father Abraham? ye ye were Abrahams children. &c.

We be not base gotten, we may reioyce in that whiche is common to all the Jewes, who are not onely the succession of Abraham, but also the sonnes of God, whiche calleth Israell his first begotten childe. And we are Israelites. And if thou take awaye our father Abraham from vs, if thou geue vs an other father then God, the common father of all our nacion, thou art not only iniurious and dispitefull to vs, but to the whole nacio of the Jewes. Wheras this was a wicked and shameles aunswer (for what could be more shameful then to boste thē selfes to be the children of God, who knewe thē selfes giltye in suche great faultes, who also layed in wayt to bryng the sonne of God to death) Jesus replied sharply to this answer & saied: If God were your father, If God were your father.

that is to witte, if ye were very true and naturall Israelites, ye would I am sure loue me, as a brother and begotten of the common father of all, and as one that doeth expressely folowe his fathers behaueour & maners, euen as it becummeth a true naturall childe. For I neyther shewe furth any other thyng then God the father, nor I doe none other mens busines then my fathers, frō whom I proceaded and came into this world. For I neyther speake nor do any thyng of my self. I do not apoynt my self to this embassage but he sente me, whom ye clayme to be common father to you all.

And if ye say trueth, why do ye not acknowledge his speache, that is the same fathers sonne, & his very true sonne, who was also with his father before he came into the world, neyther speketh he any thyng but at his fathers apoyntment? Why can ye so very euil beare my woordes whē as by me God speaketh vnto you? If ye beleue God to be true, beneficiall, & an health geuer, frendely to them that be godly, and enemy to the wicked, when as ye see nothyng in my sayinges or doynges vnlike vnto these thinges, why do you not acknoweledge the manners and very nature of your father? But if ye couet to heare your fathers name, whom in witte and dedes ye do resemble: ye be neyther begotten of Abraham, nor of God, but euen of the deuill: ye be his very naturall children, whose witte and disposicion ye breathe out and shewe lykelyhood of, and whose will ye obey. For ye haue bothe hated the trueth, and go about to kill an innocent. This is an exaumple of the deuill your father. For because he hath been the chefe aucthor of bothe lyes and murder, who by his liyng entised vnto death the firste parētes of mākinde, beyng with none other thyng prouoked then through enuie of other folkes felicitie. And the same sinfull disease doth pricke you forward to slea one that is innocent, and a beneficiall person. The deuill enuyed mā, that was of a blessed creacion, ye enuie man to be restored vnto the felicitie from whence he fell. He fell from the trueth by his pryde. And his fall was suche that there is no hope of his amendemēt, but persistyng in euill, he heapeth sinne vpō sinne, striuyng against Gods veritie by you at this present, & doyng the same thyng that in the beginnyng of the world he first practised, when he drewe the first auctors of mankynde vnto death. Who so therfore hateth trueth & loueth lyes, he declareth sufficiently who is his father. Whosoeuer pronounceth a lye, he speaketh of hym that is the foūtain of all lyes. Whatsoeuer that auctor speaketh is a lye, & he speaketh of himself, for he is not onely a lyar, but the father and prince of lyes. As of the contrary side, God is the fountayne of all trueth, and whosoeuer speaketh the trueth to goddes glorye, he speaketh not of hym self but of God.

But if you be begotten rather of God the auctour of trueth, then of the deuill the father of lyes, wherefore then (consyderyng that I doe speake vnto you heauenly trueth,) doe not you beyng the chyldren of Abraham beleue God? why doe not ye the children of God acknowledge and loue goddes trueth?

The texte. Whiche of you rebuketh me of sinne? If I say the trueth, why do not ye beleue me? he that is of God heareth goddes woordes. Ye therfore heare them not, because ye are not of God. Then aunswered the Iewes, and sayd vnto hym: Say we not well that thou art a Samaritane, and hast the deuill? Iesus aunswered, I haue not the deuill, but I honour my father, and ye haue dishonored me, I seke not mine owne prayse, there is one that seketh and iudgeth.

If ye finde any lye in my woordes or any faulte in my procedyng, geue not credite to my woordes. But which of ye all can burdein me with any one faulte? What maner of men ye be, ye your selfes are priuie: but if whatsoeuer be right and true, the same is of God, and neyther can ye proue in me any thyng that varieth from righte and trueth, why then in not beleuyng me doe ye distruste God, specially cōsyderyng that ye boaste your selues to be the children of God?

But

But and if ye did extolle and aduaunce your selfes truely, ye would acknowledge the woorde of God, but in case ye doe it vntruely, ye declare your selfes to haue a lying father.

Who so euer is begotten of god, ỹ same doeth (lyke a true naturall chylde) geue eare to his fathers woordes. And that thing wel proueth you not to be begotten of God the father, because ye cannot abyde to heare the trueth that cummeth from him. The Jewes beyng made through these woordes more wood, fall to geuyng cursed woordes in theyr aunswere, wherunto the malice of men beyng with reason concluded is wount to haue refuge, and sayeth: Do not we say right of thee that where thou wilt be taken for a Jew, and boastest God to be thy father, thou art a Samaritane, and hast the deuill: whiche selfe thyng, thou doest now declare in dede, and approuest our iudgement of thee. But what aunswer made most gentle Jesus vnto this peuishe madde reproche? As touchyng the reproche in namyng hym a Samaritane although it wer cõmonly taken for a great rebuke and slaunder, yet because it was naught els but a fumishe checke spoken in a fury, he made no aunswere at all therevnto, as though they had but called hym a mushrome, or an oynion but yet to the bearyng hym on hande that he had the deuill, he aunswereth, but in suche sorte ỹ he gaue them no euill language again, whiche he myght woorthily haue doen, and coũtermaunded backe again theyr lewde saying to themselfes, but auoydeth it courteously from hymself: teachyng vs by ỹ way that as oftetas we haue to doe concernyng goddes glorye, as oft as the trueth of the ghospel is to be defended against the wicked, we should be earnest, quicke and sharpe: And as often as we our selfes be rebuked, that we should shewe our selfes gentle and meke. In suche wyse that we doe not make aunswere to al thynges, but repel & auoyde these thynges onely from vs, whiche we cannot concele without hynderaunce of the gospell.

He that is of God, heareth gods woordes.

To haue the people vnderstande that Christe did euery thyng in all his procedynges, not by ỹ deuilles autoritie, but god ỹ father beyng aucthour, made muche to the furtheraunce of the gospell. I haue sayeth Christe, no familiaritie with any deuill, nor I doe not therefore boast my selfe of God beyng my father, to the entente that I would with a lye obtayne mine owne prayse, but that through me my father mighte be glorified amõgest men. And albeit ye doe glorye that ye haue the same god to your father, yet doe ye me despite, who seke nothyng els but his glory of whom ye would be thought true worshippers.

I do not curiously seke myne owne prayse at mennes handes, neyther doeth your cõtumelious woordes hurte me, but rather woorketh youre destrucciõ. For there is one, who as he is couetous to be glorifyed amonges men by me, so he wisheth that I agayne should haue glory by hym: not that eyther he or I haue nede of this glory, but that so to haue it is expedient for you for the exchaunge of death, & that ye may attaine saluacion. Of trueth, like as I doe not muche couet mine own glory (how beit in dede my glory is the glory of my father) so am I no reuenger of mine owne rebuke or iniurie. But yet for all that thinke not that ye shall be without punishmente for that ye haue slaundered me. For there is he that bothe seketh my prayse and glory, and will reuenge my iniurie and contempte, except ye amende.

The texte

Verely verely I say vnto you, if a man kepe my saying, he shal neuer see deathe: Then sayed the Jewes vnto hym: Now knowe we that thou hast the deuill. Abraham is dead and the prophetes, and thou sayest: If a man kepe my saying he shall neuer taste of death. Arte thou greatter than our father Abraham whiche is dead? and the prophetes are dead, who makest thou thy selfe?

To glorye in names as ye doe, profiteth nothyng, for in that sorte neyther

I seke not myne own prayse, &c.

Abraham the original beginnyng of your stocke, nor Moses, nor the Priestes nor the Phariseys, ne God the father shall doe you any good. Be ye well assured hereof, if any man obey my woordes (as I haue sayed ofte) he shal neuer see deathe, onely beleefe is the waye and entrie to immortalitie. Although the Iewes ought with this so caulme and gentle an aunswere to haue been appeased, and with this so greate a rewarde to haue beē allured vnto fayth, yet accordyng to theyr rudenesse, doe they interpretate that thyng whiche was spirituallye spoken of lyfe of the soule, to be spoken of bodelye lyfe: and that whiche was tolde them for theyr instruccion, they sedicioully marre and frowardly turne into the reproche of the Patriarkes, studiyng euery waye to procure sum hatred against our Lord Iesus, among the multitude. They aunswere verily in this maner. We haue also of ỹ thy saying more certain knowledge that thou art possessed with a deuill, wood and frantyke, whiche promisest this thynge to them that kepe thy woorde, whiche maner of thynge our Patriarkes men of moste high prayse neuer had, vnto whom God hymselfe spake. God spake vnto Abraham, as he did also to other Prophetes. They wer obedient to Goddes woorde, and neuertheles they be al deade, and thou promisest perpetuall lyfe to thē that obserue those thynges whiche thou teachest. With what countenaunce or how darest thou be bolde to promise other that thyng whiche thou hast not thy self? Doest thou promyse immortalitie to other, beyng mortall thy self? Art thou greatter then our father Abraham whiche is deade? yea and moreouer the Prophetes also be al dead. They durst promise no suche thyng to any man. How highly doest thou presume of thy selfe? Whome makest thou thy selfe? Thou preferrest thy self before the Prophetes and Abraham, and in promisyng that thyng whiche is Goddes, thou makest thy self God.

what makest thou thy self.

The texte.

C Iesus aunswered, if I honour my self, my honour is nothyng. It is my father that honoureth me, whiche ye say is your God, and yet ye haue not knoweu hym, but I know hym. And if I say I know hym not, I shall be a lyar lyke vnto you, but I knowe hym, and kepe his sayinge. Your father Abraham was glad to see my daye, and he sawe it and reioyced. Then sayed the Iewes vnto hym: thou art not yet fiftie yere olde, & hast thou seen Abraham? Iesus sayed vnto them: Verely, verely, I saye vnto you, ere Abrahā was borne, I am. Then toke they vp stones to cast at him. But Iesus hid him selfe and went out of the temple.

The Lorde Iesus did so moderate his aunswere vnto these fonde peuishe reproches, wherewith the Iewes taunted him, that because they were not yet able to receyue so greate a mistery, he did of trueth sumwhat by insinuacion open that he was greatter then the Prophetes, and Abraham himselfe to: and that he was one that might performe by Gods power that thyng whiche he did promes, yet he would not appear arrogant amonges the ignoraunt. But he tempered his sayinges least he should kindle more wrathe in them that wer moued already, and sayeth: I attribute nothyng vntruely to my self. For if I should after the maner of men seke for prayse at mannes hande, then wer my prayse false and vayne. And in case I were curiouse to seke for prayse and glorye, it were not nedefull to hunt for it amongest men. For it is my father frō whom all true glorie cummeth that glorifieth me. He that is honoured of him, the rebukefull woordes of men do not dishonour the same. And if ye wil algates knowe him that is my father, it is very he whom ye boste to be both your God and father. Whose children if ye wer in dede, forsothe ye would recognise his embassador, and if ye wer true wurshippers of him, ye would fauour his glory, and not bryng him in contempte whom he sent into the world for your saluacion. But as ye wurship him with false religion, so ye vntruely clayme vnto you the knowledge of him. He is spirituall, & you sauour and knowe nothyng

It is my father which honoreth me, &c.

els but

els but carnall thynges. I who am his verye sonne in dede, do verilye knowe hym, whiche thing I do not of arrogancy vntruely chalenge, but I saye that whiche is true: and if I should say I knowe him not, I should be a lyar, and like vnto you that profelle the knowledge of God whom ye knowe not. I am sent from him & was with him before I came into the worlde. Therfore I know him, and what thyng soeuer he hath commaunded me, I doe it. But whosoeuer contemneth my woorde contemneth God, in whose name I exercise the commission of his embassage, and that faithfully. And whosoeuer despiseth Gods woord, he neyther knoweth God nor taketh him as God. Furthermore wheras yeneuer ceasse braggyng of your father Abraham, to whō ye be most farre vnlike and that ye procure hatred vnto me, for that I take my selfe to be Abrahams better, verily I do neyther vainly boaste mine own greatnes, nor diminish his dignitie. This I will now say vnto you, that Abraham whom you doe rather wonder at then folowe, how great a man soeuer he was, yet was he glad and thought he should be happie yf it might be his lucke to se my day. And he saw that thyng whiche he desired, and that great man greatly ioyed to haue my day chaunce to hym, and yet you contemne me. Jesus did herein and by this straunge saying signifie that whan Abrahā made hym selfready to offre in sacrifice his sonne Isaac, he sawe by the spirite of prophecie that our Lorde Jesus should be geuen of his father vnto the death of the crosse, for the saluacion of the worlde: and yet should not through that deathe vtterlye perishe, but within three dayes after reuiue agayne to an immortall lyfe. The Jewes not yet vnderstandyng this mysterye, doe now agayne accordyng to theyr carnall iudgement fall in hand with checkyng: supposyng Jesus to be no nother thyng then man, nor that he had any beyng before he was borne of Marie. Thou arte not yet (saye they) fiftye yeres olde, and hast thou seene Abraham that dyed so many hundred yeres ago?

Finally the Lorde Jesus as a man prouoked with theyr opprobriouse wordes sumdeale openeth, and as it wer vttereth a litle sparke of his godhead through whiche he knoweth no time nor numbre of yeres, but was alway alone before all course of time, like as God the father being without the limites of time alway is that he is. For thus he speaketh vnto Moses. I am that I am: signifiyng an eternalitie, and a nature that cannot chaunge. And in like maner the sonne vsing the wordes of his father, saith: This I do assuredly cōfirme vnto you (though as yet ye will not beleue it) or euer Abraham was borne, I am. At these wordes as playn blasphemous, because he beyng a mortall manne semed to take vpon hym the eternalitie, a thyng for God onely conuenient, they could not withhold theyr handes, but toke vp stones, & went in hāde to ouerthrow and presse hym with stones. But Jesus profelsyng himselfe to be God, to declare hymselfe to be a very mā also, gaue place to theyr fury, not because he feared theyr forcible violence whiche he had power to kepe of, but to teache vs by the way that when tyme requireth that the trueth of the gospell should be preached valiantlye and boldlye: and again, that when we had once executed our duetie, the fury of euill men should not causeleslye and in vayne be prouoked and exasperate: for our Lorde Jesus knewe that it could not haue been beate in to the heades, I will not say of the grosse and ignorant multitude, but not of his disciples: and they to be brought to beleue therof, in case he had openly preached him selfe to be bothe God and man, and the same to be all at once bothe mortall as touchyng his manhead, and also immortall as touchyng his deitie: and as perteyning to the flesshe to be a man borne of a virgin in tyme, as touchyng diuine power to haue been alway before all tyme God of God. Surely this so secrete a mysterye was rather to be at tyme conuenient persuaded to the worlde by myracles, death, resurrection, ascendyng

Than toke they vp stones to cast at hym.

to heauen

to heauen, and by the inspiracion of the holy ghost, then before due tyme to be brought in, and vttered in open playne woordes to them that would not beleue it. Therfore Jesus withdrewe himself from them geuing place to theyr fury, and went secretly foorth of the temple: by that act declaring before hand that afterwarde the light of the gospell beyng repelled of the wicked and voluntary blynde Jewes, should be put ouer to the Gentiles and theyr house left to them desolate whiche onely thought them selfes the true seruauntes of God and obseruers of true religion. And so Jesus whiche is the author of true godlynes, went to an other place.

The.ix. Chapiter.

The texte. And as Jesus passed by, he sawe a man, whiche was blynde from his birth, and his disciples asked hym, saying: Maister, who did sinne, this man, or his father and mother, that he was borne blynde? Jesus aunswered: neyther hath this man synned, nor yet his father and mother, but that the workes of God should be shewed.

Therfore our Lorde Jesus dyd nowe for a while geue place to the furie of them, whom as yet he sawe incurable, and falleth in hande with miracles to declare his godly power, whiche he could not all this while driue into theyr heades by any persuasion of woordes. And lo, there fell foorth with a matter in his way not vnlyke those thinges whiche wer doen in the temple. For of trueth muche a do was there with the blynde. But suche as wer blynd in soule, not in body, whiche is the moste vnhappy kynde of blindnesse: And so much also the wurse, as that although they were more then blind, yet they thought themselues quicke sighted, so that they wer not onely miserable, but also vnworthy to be cured. For so muche a miser was not that blind man whō Jesus saw as he passed by, which man lacked onely bodily sight, and was borne blind, so that it was a maladie aboue the Phisicions cure, but yet could Christ heale it. This man had an inwarde sight, and saw with iyes of the soule: when Jesus therfore sawe the man, and had compassion on him much pitiyng his misery, the disciples whiche called to their remembraunce that Christe had sayed to the man that was healed of his palsey: Go, and hereafter sinne no more, least sum wurse thyng cum vpon the, supposyng that euery blemische of the bodye had cum of sum faute of the soule, axed Christe of the blynde man, and sayed, through whose sinne chaunced it that this man should be borne blynde? for where as none could synne or he wer borne, whosoeuer is borne with any syckenes or impediment of body, is to be thought punished for sum other mans faulte, whiche thyng should yet seme againste equitie, the disciples therfore sayed: Maister, whence came so great euill to this felowe, that he should be borne blinde? Whether came it of his owne or of the synne of hys parentes? Jesus aunswered: Neyther did this manne through his owne sinne deserue to be borne blynde, who could not synne whē as yet he was not: nor his parentes. For as the lawe teacheth, God punisheth not the children for the faultes of theyr parentes, except the children followe the synnes of theyr parentes. But blindnesse chaunced to this manne vpon a casualtie (and not through any mans synne) as in the course of mans lyfe, many thynges chaūce to many folke. This mans miserye and lacke of sight was not prohibit, but suffered to chaūce vnto hym, because that by him the myghtye power & goodnes of God, whom the blinde Jewes so obstinately crieth out vpō, should be declared to mē. The more vncurable the disease is, the more famous and commendable shall be the healyng of the same.

He sawe a mā whiche was blind.

I must

¶ I must worke the worke of hym that sent me, whyle it is daye. The nyght cummeth when no man can worke. As longe as I am in the world I am the lyght of the world. Allone as he had thus spoken, he spat on the ground, and made clay of the spetle and rubbed the claye on ꝑ eyes of the blynde & sayed vnto hym: Go wash thee in the poole of Siloe, whiche (by interpretacion) is almuch to say as sent. He went his waye therfore and washed, and came agayne seyng. The texte.

For this cause was I sent into the worlde euen to procure the glorie of God with suche deedes, as should cause the vnfaythful to beleue my wordes to be true, and to the entent also that those whiche will beleue, should be cured of theyr blyndnesse. I muste do this commaundement diligently while it is daye: for if menne haue any worke in hande, they be woonte to do it in the daye. The nyght (perdye) is vnhansome to worke in. Therfore in the meane tyme, while present daye giueth vs leaue to worke, we maye not cease. For the nyght shall cum when as men (all in vayne) would worke and can not. As long as I am in the worlde, I am the light of the worlde. If men make spede to finishe the worke, whiche they go about for sum commoditie of this life before nyght, how muche more behoueth it euery man to laboure, that while they haue me w̄ thē, they may go thorow ꝑ businesse of ꝑ eternal saluacio̅. In fauour wherof, whatsoeuer (in the meane season) I do in this world I do it for that thyng sake, & to further saluacio̅. For what other thyng do I, than that al folke should through eyes of fayth see and acknowleage God and his sonne, whome he sent into the worlde: I shall within a while departe hence, than shall those that haue now had no wil to woorke, desyre lyght in vayne. The Lord Jesus did with this saying couertly notyse vnto them that wer present, that (all infidelitie set apayte) they shoulde quickely go about to beleue the sonne of God, whome they coulde not long after see bodely. Moreouer, he did insinuate therwithal that those whiche otherwyse could not bee brought to beleue than by hearyng hym speake, and seeyng hym worke miracles, shoulde to none effect desyre to haue hym made away, whome they dispised beyng present. And at whose light, beyng obiect to all mens sight, they shut theyr eyes. Furthermore he signified lykewyse: that all suche as of obstinate minde did persiste in wilful blyndenesse of mynde, shoulde, when tyme were, as men vnrecouerable and without hope to be amended, be left to theyr owne folly, vnto eternall destruccion, euen when aduersaunte miserie is imminent and rēdye to inuade them, whiche calamitie will rather cause them perishe, than heale them. And ouer all this he did ensigne them in tyme to cum, a terrible iudgemente, at what season the wicked shall couet to laboure aboute businesse of theyr saluacion: And it shal not be leful, for that the nyght will not suffre it, for as muche as they neglected the daye in whiche they might haue wrought, yet for all this, euery one while he is in state of this bodelye life, and also after Christes ascencion into heauen, hath this dayes light of the Apostles, and of holye scripture, whiche geueth habilitie to do the thyng that appertayneth to our saluacion: But after the body be once deade, than is his daye away from hym, nor it can not worke any thyng more: but the rewarde of his foredoen dedes is to be hoped vpon & loked for. These diffuse sayinges our Lord Jesus than had, to quicken & pricke forward w̄ feare of the thing to cum, men ꝑ wer slow to beleue. But now, while the disciples loked for a miracle, Jesus spate on the grounde, and of his spattle and dust mixed together, he made claye, and he anoynted the blynde mans eyes with the claye, euen therby resemblyng his fathers, or rather his owne worke, wherin he made the firste man of harde claye, mollified with licoure. And to restore that whiche was loste, perteyneth to the same author, whiche firste made ꝑ same thynges of nought. And to purifie or make whole agayne, a thyng that is corupted, is of more power and strength than to beget a thyng that is I am ꝑ light of the world.

that is not borne. Wel, but in the meane time, the noueltie of this plaister made all their myndes attentiue and quietly to geue hede, and well to consider the miracle that shoulde be wrought, and it also proued a stedfaste faythe in the blynde man, whiche murmured nothyng at hym that anoynted hym, but simplye obeyeth hym that doeth what hym selfe liste, doubtyng nothyng at all of the benefite, what waye soeuer it should be geuen. The blinde did not furthwith receyue his syght, but as sone as he was anoynted with the claye, he is commaunded to go to the poole Siloe, and there to washe awaye the claye, wherewith his iyes wer imbrued, to thintent that bothe the blinde mannes faythfull affiaunce shoulde be of greatter fame, for that he made no refusall to do that he was commaunded, and that the noueltie of that straunge sighte, and also the delaye whiche was through length of the Journey, should bring furthe mo recordes of the miracle: for the blynde man sat not far of from the temple beggyng by the waye syde. And the well Siloe whereof ryse the poole, is at the foote of the mount Syon: of whiche water Esaie speaketh to and complayneth that that water was contemned, not that the water geueth to any man health, but bicause it beareth the figure of holy scripture. Whiche scriptures of God, when as without blusteryng of worldlye eloquence they issue furth caulmlye and smoothlye, yet because they bubble out of the priuye hyd caues of godly wisdome, they haue heauenly violence to remouethe blyndnesse of mannes mynde: how long soeuer it hath continued: and to open those iyes wherwith god is seene, whom to haue seene is felicitie. For Siloe in the Syrians toungue signifieth sent. For one there is euen specially sent from the father, whiche onely geueth lyght to mennes myndes, for he is the fountayne. It did represente Christe hymselfe, who euen at this presente also beyng as it were with a secrete power enclosed in holye scripture, openeth the iyes of the blynde: if so be that they will acknowledge their blyndnesse. He must be made more then blind that will receyue lyght of Christ. He that is wyse to the world, is very farre of from hope of heauenly wisdome: he that thinketh himselfe well sighted, nor vouchesafeth to haue his iyes closed vp wt the clay of Jesus, there is no cause why he should hope for the lyght of the ghospel. Now than whan the blynd felowe, a notable knowen manne for his beggyng, and knowen also to be borne blynde, wente thither as he was commaunded, no doubte but a great croude of people folowed hym as he went, not without laughyng, to see his iyes blurred with claye: and so twyse blynd goyng to a water whiche was of no name through any miracle that euer was doen therein: when they were cum to the water, he washeth awaye the claye from his iyes, and returneth home with open iyes and cleare sight.

The texte. So the neighboures and they that had seene hym before howe that he was a begger sayde: is not this he that sate and begged? Sum sayde, this is he: Agayne, other sayed: no, but he is lyke hym. He hymselfe sayed I am euen he. Therfore sayed they vnto hym, how are thyne iyes opened? He aunswered and sayde The man that is called Jesus, made claye, and anoynted myne iyes, & sayd vnto me. Goe to the poole Siloe and washe. And whan I went and washed, I receyued my syghte. Then sayd they vnto him where is he? He sayde, I cannot tel. They brought to the Pharisees, hym that a litle before was blynde and it was the Sabboth daye, when Jesus made the claye and opened his iyes.

Neighboures therfore and other whiche had knowen hym before (nether could he but be wel knowen to many, considerynge he was a common beggar) when they knew his face, but as for his iyes they sawe altered, they sayd: Is not this he whom we sawe sitting before the temple, a begged by the wayside? Sum saide: It is he. Other contrarye, it is not he, but it is an other lyke him. While they disagreed among themselfes, the blynd himself said: Yes verely I

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am the same beggar, and he that was borne blynde, whom ye haue often seen. And he thus sayd, that his voice also beyng knowen, should cause the miracle be the better beleued. But we (say they) sawe the blynd: now see we thee see with open yes. How chaunsed it that thine yes were shut, and now are open? The man (sayeth he) that is called Jesus, made claye: and therwith annoynted myne yes, and that doen he sayd: goe thy way to the poole Siloe, and there washe thine yes. I went my way, I washed me, and nowe I see. They than seekyng occasion to picke a quarel to the Lorde Jesus, to put him to rebuke, because in temperyng the claye and annoyntyng the yes therwith, he sumwhat laboured on the holy day, they enquyre where he was that did this dede. When the beggar had answered ỹ he knewe not who it was, for he had not knowen Jesus by sight, but onely by name, they bryng him, whiche of a blyndman was brought to his sight, vnto the Pharisey, that by shewyng the thyng plainly before theim, he should detecte Jesus that he had broken the Sabboth day. For it was the Sabboth day whan Jesus opened the blynde mannes yes.

Then againe the Pharisey also asked him, howe he had receiued his sight. He sayd vnto theim: he put clay vpon my yes and I washed, and do see. Therfore sayd sum of the Pharisey: this man is not of God because he keepeth not the sabboth daye: other sayd, how can a man that is a synner, do suche miracles? And there was a strife among theim. They speake to the blynde man againe: what sayest thou of him, because he hath opened thyne yes? he sayd: he is a prophete. The texte.

There the Pharisey enquire of the manne once againe how he came from beyng blynde to haue sight. He castyng no perils, shewed plainly how the matter was, and sayd: he annointed myne yes with clay that was tempered with spattle. And vpon his commaundement I washed me in Si[illegible] that doen I receiued my sight. Certaine of the Pharisey when they he[illegible] this, sayd: this Jesus is not of God, though he speake of God the father: for if he toke God for his auctour, he would not by doyng suche miracles violate the Sabboth whiche God cõmaunded to be kept. It is a detestable thyng to breake the holy Sabboth day. God medleth not with suche a one. So those maliciously kayth-lesse because they could not deny so manifest a dede, nor reproue so beneficiall a dede, they borowe and make shifte to haue a quarel against him at the holynes of the day, other againe that were more curable, sayeth: if this man wer not beloued of god, or detestable before him for breakyng the Sabboth, howe could he worke these miracles? The matter it selfe sheweth that these thynges are dooen by the ayde of God: For this is not now the first miracle that he hath wrought. After this sorte was alteracion and sundrye opinions among theim touchyng Jesus. Therfore the Pharisey, whiche by all assayes, toke occasion to reproue him, spake yet againe to the blynde: What thynkest thou (say they) of him that opened thine yes? The thyng that they hunted for was this: that in case he had spoken euil of Jesus (whiche thyng the blynde manne knewe was their mynde) they might haue matter to laye against those whiche had merely good opinion of Jesus: but and he had reported well by him, they would haue been fierce against the blyndeman selfe, and haue cast him out of the Synagogue. The beggar of trueth simple and without dread spake out what he thought of Jesus. I take him (sayeth he) to be a prophete, meanyng by that same sum great and notable man, of whom he had both heard great fame, and had had also experience of his power and strength in himselfe.

But the Jewes did not beleue of the man (how that he had been blynd and receiued his sight) vntil they called the father and mother of him that had receiued his sight. And they asked theim, saiyng: Is this your sonne, whom ye saye was borne blynd? How doeth he now see then? His father and mother answered theim, and sayd: we knowe that this is our sonne: and that he was borne blynde: By what meanes he nowe seeth we can not tel, or who hath opened his yes, cannot we tell: he is olde ynough, aske him: let him The texte.

answer for himself. Suche wordes spake his father and mother, because they feared the Jewes. For the Jewes had conspired alreadye, that if any man did confesse that he was Christ, he should be excommunicate out of the Synagogue. Therfore sayd his father and mother: he is olde inough aske him.

There were many Jewes therfore, whiche could not be brought in beleif, that this was the same whiche late before sate beggyng at the dore of ỹ temple, beyng borne blynde, forsomuche as it did euidently appeare that he now had cleare sight & open yes. Therfore his father and mother wer called for, which could know their sonne euen by sum speciall marke. And here now the malicious curiositie of the Phariseys set forwarde the beleif & also the cõmendacion of the thyng that was doen. Therfore they say to his parentes. Is this your sonne whom ye wer wount to say was borne blynde? And how chaunsed it that now he seeth? They (as in dede suche be timorous as haue small substaunce at home) aunswere warely: The thyng (say they) whiche we certainly knowe, we can testifie. We knowe that this is our sonne, & that he was borne blynde. But of the sight that is geuen him, we neither knowe how it came, nor from whom, himself shal testifie this thyng more assuredly than we can. He is olde inough, aske him rather then vs, let him speake for himself that he knoweth. His parentes had these sayinges not as ignorant what had befallen vpon their childe, but they had leauer that he alone should cum in daunger, than thei to endaungier theimselues with him: for the Jewes had already conspired, that if any man durst confesse Jesus to be Messias, he should be excõmunicate and cast out of the Synagogue, whiche was taken for a matter among the Jewes of great reproche: wherof it cummeth that euen among the professers of the gholspel the sharpest kynde of punishment is, that if a man swarue from his profession and fall into an heynous cryme, he be remoued from the felowship of other, to the intent that he, whiche cannot be reformed by holsome informacion, beyng eschewed of other, should be better aduised, and for very shame amende. But this example of gentle fiercenesse, whiche was fitte to be exhibit vpon theim onely, whiche throughe their enormities should make theimselfes detestable and pestilent, the Jewes now turne to the establishment of their tyranny: lyke as they did also abuse all other good ordinaunces to their owne gaine & pompe. The dart whiche ought to haue been hurled at the euil sorte, to haue healed theim thereby, rather than to haue destroied theim, they turne the same weapon against theim, whiche professe Christ. The blynde mans patentes fearyng this thyng, layeth vpon their soonnes backe the enuie that should rise of testifiyng the trueth: he is (say they) of sufficient age, ye may aske him.

Is this your sonne. &c.

The texte. ¶ Then againe call they the man that was blynde, & sayd vnto him: Geue God praise, we knowe that this man is a synner. He answered. Whether he be a synner or no, I cannot tell: one thyng I am sure of, that where I was blynde, I now see. Then sayd they to him againe, what did he to thee? howe opened he thyne yes? he answered theim, I tolde you yerwhile, and ye did heare, wherfore would ye heare it againe? wyll ye also be his disciples?

Than he that had been blynd, was called for againe, to be his owne witnesse and aduocate, & to be also a publisher of Christes renoume, for it was Christes vse to reuerse and turne the malice of the Phariseys vnto Goddes glory. For though the dede was more euident, partely by the recorde of the patentes, and partly by the acte selfe, than that it could be cloked or denied, yet to turne awaye the praise of that deds from Christ, whom they hated, they say: That thou hast sight where before thou wast blynde, do not ascribe it to Jesus: vnto whõ thou art nothyng beholden, but praise God for this benefite. For we knowe that this felowe Jesus is a synner, who hath no aquaintaunce with God. The Phariseys did their endeuoure to deuide in sundre that whiche could not bee seperate, that is to wete, the glory of the father from the glory of the soonne:

Geue God praise.

and

and they spake colourably, to hide their own iniquitie with the pretence of hye godlynes, as though they tooke great care lest Goddes honour should decay, when as in very dede they sought their owne praise in all thynges, & regarded not the praise of God. The blynde man answerynge vnto these saynges, bothe boldly and adulsedly, sayeth: whether he be a synner or no, let other men iudge, it is not my part to geue sentence therin, one thyng I can truely testifie, I foūd in very deede that I was before blynde, and I now see: here now, when as no sufficient occasion was geuen to the Phariseys either to rebuke Jesus, or to be cruel against the man, whiche had spoken warely and with good aduisement, they wer turned backe againe to their former interrogatories, driuyng drifftes on euery side how to bereue Christ of his praise: what did he to thee (say they) or by what meanes did he open thine eyes? hopyng ȳ by a newe maner of framyng his tale, they might picke out sumwhat wherby they should persuade that this praise was not due to Christ. Against this impudent and shameleſſe malice of the Phariseys, the beggar beyng now well bouldened, maketh this answere: I tolde you yerwhile plainely as the thyng was doen in dede, once ye haue heard it. To what purpose is it, to repeate the same againe? If ye dooe enquyre of a pure simple minde, well, I haue already opened ȳ matter, and with my recorde, I haue satisfied that whiche was demaunded of me: and if ye do not so aske, it wer not indifferently dooen, ekfsones to tell the same. Dooe ye therfore so diligently enquyre the maner of the deede, that after the matter be throughly knowen, ye also will becum his disciples, by whom God worketh so great thinges: lyke as I (vpon experience of his power) and many other mo are his disciples.

¶ Then rated they him & sayd: be thou his disciple, we are Moses disciples, we are sure that God spake vnto Moses: As for this felow, we know not from whence he is: the man answered and sayd vnto them: this is a meruailous thyng that ye wote not whence he is, & yet he hath opened myne eyes. For we are sure that God heareth no synners, but if any mā be a worshipper of god, & obedient vnto his wil, him heareth he. Synce the worlde began was it not heard, that any mā opened the eyes of one, that was borne blynde. If this man were not of god, he could haue done nothyng. They answered & sayd vnto him, thou art altogether borne in synne, and doest thou teache vs? And they cast him out. The texte.

The Phariseys beyng sore prouoked with the beggars great affiaunce, made no answer, but all to rated him: wishyng that thyng to the manne as an extreme euil, whereby theimselues might be made blessed, and through abominacion puttyng backe from theim that thyng whiche ought to haue been most heartely desired, sauyng for that they wer as blynde in soule as the beggar beyng now an euāgelist, was before in body: the Phariseys (I say) say vnto him: O thou vngracious wretche, be thou that naughtie felowes disciple. We that are the disciples of Moses, with whom this Jesus is not to be compared, do detest and abhorre suche a maister. For we be certaine that God spake to Moses, and that whatsoeuer he teacheth vs, he hath it at Goddes hande to teache. But why should we geue eare to this Jesus, seyng we know not from whence he came? let him teache and proue vnto vs his authoritie, & perchaunce we will beleue him. The beggars courage and boldnes did in the tyme of their reasonyng, growe and encrease: And though he perceiued that they by all subtell meanes went about to destroye Jesus, yet did he stoutely (settyng a syde all perils) pleade Jesus cause: gatheryng and well prouyng by the miracle that was wrought in geuyng him his sight, that it was cleare inough from whence Jesus came: I meruaile (sayeth he) why ye say ye knowe not whence Jesus is, when as it can not be denaied but that by him myne eyes be open: with whiche (beyng shut & without sight) I was borne. Certes this is a thyng without controuersie, neither do ye thinke the contrarye, that God heareth not the desires of synners: But if a man worshipp him deuoutely, and obeyeth his will, We are Moses disciples.

whom he religiously serueth, hym doeth God heare. But if god by Jesus haue taken from me my blindnesse, albeit the cheefe prayse is to be geuen to God, yet neuertheles it must nedes be that he is a reuerent worshypper of God, and one that loueth god, at whose desire and prayer god gaue vnto me so notable a benefit. For it is no common or meane miracle whiche ye see wrought in me. Many wonderouse thynges are tolde of whiche god long agoe did by our elders, but suche as were holy and not sinners. But if we should reherse thynges frō the beginnyng of the world, who hath euer heard that euer there was any mā, whiche did open his yes that was borne blinde. And (perpetual blyndnesse beyng put away) gaue him sight. But except this Jesus wer cum frō God, except ꝑ power of god wer present wt him, he could of himself do nothing at al. It is not of mans strength whiche yet we se doen. The Pharisеis beyng made extreme woode with this courage & boldnes ꝑ the beggar was of (& when there was no hope to be had, that the poore felowe would either be corrupted, or wt feare astonished, & so cease of frō preachyng Christ,) fall to extremitie, and to say the vttermost they coulde. They vpbrayed him with his old blindnesse, they caste him in the teeth with his beggerlynesse, as though God had punished hym therewithall for his synnes, and as though he wer borne wicked and vngracious, that cūmeth into the worlde poore or blynde, or otherwyse bleamyshed in bodye. Thou (say they) arte altogether borne in sinne, and teachest thou vs that knowe how to defende religion, and vpholde the profession of the lawe? darest thou here in the presence of so great men teache diuinitie, whiche but a whyle ago asked almes? neyther did they suffer hym to speake any longar. And beeyng ashamed to be so put to sylence, and haue their mouthes stopped, by a poore ignorant person: they thrust him out of the Synagogue as aleude masters leude disciple.

The texte. Jesus hearde that they had excommunicated him: and when he had founde him he sayde vnto hym: doest thou beleue on the sonne of god? He answered and sayde: who is it lord that I myght beleue on hym? And Jesus sayd vnto hym, thou hast seene hym, and he it is that talketh with the. And he sayd: Lord, I beleue, and he worshipped hym.

But whom Pharisaicall fiercenesse thrusteth out of ꝑ Synagogue, them doeth Christ receyue into his churche. For to be disseuered from the communion of the wicked, is to be coupled to Christ. And to be disalowed of them, that stablishing their own rightuousnes, speke against the rightuousnes of God, is to be approued and alowed: and of them to be rebuked, that seekyng their own praise, go about to darken the prayse of Jesus, is most hie praise: and to be detestable to them that are to be detested, is to be derely beloued of god. Therfore relation was made vnto Jesus how boldly the man that so much set foorth his prayse, behaued hymself towardes the Pharisеis. For it was already bruted abrode by the people, that he was caste of and reiecte.

Therfore as soone as Jesus had mette with hym to make this mannes kaythe more knowen to all men, he sayeth vnto hym: how sayest thou felow, Beleuest thou on the sonne of god? For he had already confessed before the Pharisеis, that he whiche dyd so great a thyng, came plainly from God. Nor Jesus was ignorant thereof, but he gate out the mannes open confession there of, for other mens sakes, procuryng thereby a good exaumple for other. But though he that had been blynde, as yet knew not Jesus by sight, yet hauing great affection to know that mans face, whom Jesus named the sonne of god, saieth: lord who is he, that when I knowe him, I may beleue on him? The man had beleued on Jesus, yea yet he sawe hym: nor this was not the voice of a faithlesse man, but of one that vehemently desired to see thautour of so great a benefite. Jesus therfore with humble wordes, signifiyng him self to be the person he spake of, saieth vnto him: thou hast already seene hym, whom thou desirest to se, and he it is that talketh with the, on whom it behoueth the to beleue.

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The man vpon these wordes, without any staying at all, confesseth with great promptnes of mynde that he doth beleue: and euen with that saying, he fell downe at Iesus knee, & wurshipped hym, and so his dede declared what he thought of Iesus.

The texte. And Iesus sayde vnto hym: I am cum vnto iudgement into this world, that they which se not might se: & that they whiche see myght be made blynde. And sum of the Phariseis whiche were with hym, heard these wordes and sayde vnto hym: are we blind also? Iesus sayed vnto them. If ye were blynd ye should haue no sinne. But now ye saye we se, therfore your sinne remayneth.

Now than, Iesus (to thentent that by example of this man he myght the more prouoke other mens myndes that wer present) sayth: I that am the light of the worlde, therfore came vnto the worlde, that the course of thynges myght be turned vpsydedoun: as muche to say, that the similitude & sleight, of vntrue holynesse and forged knoweledge, beyng disclosed, they whiche heretofore sawe not, myght see: and that they which se myght be made blind. With this saying, Iesus noted the naughty peruerse iudgemēt of ỹ phariseis, whiche though they thought that onely they knew what was religiō, what was law, & what was rightuousnesse, yet wer they more foule ouerseen, than any of the meane sort of people, by reason that worldly couetousnes had darkened the iudgement of their mynde, whē as that sely pore blynd felow, symple and vnlearned, likewise as he had bodily syght freely geuen him, so did he inwardely see so muche in soule, that in knowlage of trueth he excelled euen the very phariseis. Neither did these bityng wordes so skape al the Phariseis (whiche folowed Iesus of no good mynde, but rather to seke on euery syde, occasion to reproue hym) but that the styng of this sayinge caused sum of them to marke it, so that those wer not begyled therwith. These, beyng nothyng altered from their malipert presumpcion, to thintent that thei might either force the lord to testifie honorably of them, or to haue sum matter to accuse hym of vnto thē that were of the phariseis ordre, saye vnto hym: are we than blynde also? But Iesus doeth so aunswere vnto this questiō, whiche was very wylie, capcious and also presumptuouse, that he declareth thē, which thought them selfes men of great sight, to be more thā blind: not in bodye but in soule, and to be the more vncurablye blynde, because they thought themselfes quicke sighted. Verely (sayeth Iesus) if ye were blynde, and woulde knowledge how ignorant in soule ye be, your symplicitie should be pardoned. But now, for as muche as ye be blynde in deede, and yet ye would be praysed amonge the people for lerned mē, ye are so very starke blynd that ye cānot be healed. As this blind mā hath obteined sight because he knowledged the deformitie of his body, euē so you, because ye be volūtarie blynd, as men blinded through lustes of your flesh, cannot be cured, but cōtinue in the sinne of infidelitie: where as the vnlearned whiche first wer ignorant of the truth, vpō the sight of miracles, and by hearyng me preache (all darkenes taken away) embraceth the light of the truthe. He that presumptuously taketh vpon him to know the law, & speketh against him that is the principal point and cōclusion of the law, is more thā blynd, and altogether out of the way. Al men haue liued heretofore vnder shadowes, nor any way lieth opē to the lightward, but by faith of the gospel. Therfore the cōmon and vulgare people soner receiue sight, because they do not very muche thinke themselfes well sighted: and if they be any whit ouerseen, it is rather through rude ignorāce than malice. But they that whan themselfes be twyse blind, yet thei profesle themselfes teachers of the people, that is guiders of the blynde: suche I saye be starke blynd, and most daungerously without recouery. For neyther they themselfes cum to the light, and yet through false opinion and pretēse of lernyng and holynesse, they seduce and bryng other into errour.

I am cum in iudgement &c

If ye were blind ye should haue no sinne.

The tenth chapter.

Verily verily I say vnto you, he that entreth not in by the doore into the shepfold but clymmeth vp sum other way, the same is a theefe and murderer. But he that entreth in by the doore is the shepherd of the shepe, to hym the porter openeth and the shepe heare his voice, and he calleth his own shepe by name, and leadeth them out. And whā he hath set forth his own shepe he goeth before them, & the shepe folow him: for they knowe his voice. A straunger wyll they not folowe, but wyll flie frō hym, for they know not the voyce of straungers.

The texte

AND albeit they wer suche, yet did they disdain & enuy the Lord Jesus, because he did allure ỹ people vnto him and withdrewe them from the obedience of the Pharisees and priestes, whiche said persons, because they could no longer defend their auctoritie by honest meanes, they doe their endeuour to mayntayne their tiranny with disceites, frayinges, wyles, traynes, thretnynges and wicked conspiracies, not attendyng the peoples commoditie, as it had been fitte they should haue doen, considerynge they professed theym selues teachers, guydes, and shepeherdes of the people, but with the peoples discommoditie sought their own commoditie: Jesus therfore, who had before tyme by many and diuerse similitudes inuited all men vnto hym, sum whyle calling himself heauēly bread, wherof he that did eat should liue eternally: sūtime namyng himself liuely water: wherof who so did drinke, should conceiue in him self a spring of water that would gush out and runne into euerlasting life: sūtime the light of the world that lightneth al mennes myndes: another time the sōne and ambassadour of god the father, on whō he that dyd beleue should obtain eternal saluatiō: In this place, he doth the same thyng by another parable, intendyng that that thing should more depely settle in al mens myndes, whiche is the cheefe and head point of mans whole saluacion, that is to wit that no man can be a directour or shepherd of people vnles himself be first a shepe of Christ, that true shepherd of al the shepe that are to be placed on the right hand in the last day. But surely he is not Christes shepe, that is not a membre of Christ: and he is no membre of Christ ỹ doth prefer this world or his own honour before Christes glory. But the phariseis, because they would be shepherdes without Christ, they wer therfore robbers and theues and no shepherdes though they chalenged as due to themselfes, the name, the liuelooke, and solemne grauitie of a shepeherde. Jesus therfore notyng thē, sayeth: one thing I assure you of, whosoeuer entereth into the shepefold not by ỹ doore, but entreth wt force an other way as either by climyng ouer the enclosures, or by diggyng through the walles, the same is no shepherd, but a theefe, & a murtherer. A theefe to catche sumwhat by fraude and stealth, a murtherer to kill by violence. But whoso entereth in by the dore, because he deuyseth no gyle against the shepe, he is a shepeherd: & to him hauyng mynde to entre in by the dooze, shall he open the dooze, whiche onely hath the right to let in. Though the shepe be afeard at the vnknowen voice of the theefe and murderer, yet do they acknowledge & heare this mans voice: because it is ỹ true shepeheardes voyce. For albeit the shepe be a seely symple beast, & dependeth of the ayde of other, yet shepe do knowe the voyce of the shepehearde of whom they perceiue releefe: and they quake for feare at the voyce of wulfes: by whom they be put in feare of death. Therfore the shepherd goyng into ỹ shepefold by the dooze, maketh not ỹ shepe afeard, but is wel inough knowen, & on his behalfe knoweth his shepe, so that he can also name euerye one of them, and they beynge called do obey his voyce. For they be called to their foode & meate, & not to the flesshe shambles to be kylled. And they be called with a frendely & with a knowen voyce: they be not thrust oute with violence: & the shepehearde conducteth theym, beyng readye & towardes at his call, to pastures; and when they be

once

once brought out of the folde (wherein they wer enclosed,) and are cum abrode into the cõmon fieldes, lest they should rũne astray, the true and knowen shepeherd goeth before his flocke: and the flocke foloweth him. For he goeth not all husht and dum before them, but eftsones entiseth them to folowe him: and calleth the shepe backe againe in case they be wãdered and strayed aside. And they knowe their shepeherdes voice, and therat cum into order. But they do not folowe ỹ shepeherd of an other flocke: but loeth him, and flee from him as vnknowen, because they knowe no nother shepeherdes voice but their owne.

This prouerbe spake Jesus vnto theim but they vnderstode not what thynges they were whiche he spake vnto theim. Then sayd Jesus vnto theim againe: verily verily I say vnto you: I am the dooze of the shepe, al (euen as many as came before me) are theues and murtherers, but the shepe did not heare them: I am the dooze, by me if any man entre in he shalbe safe and shal goe in and out, and fynde pasture. The texte.

With this parable our Lozde Jesus did soze repzoue the Phariseys, the Scribes, the priestes, & headmen of ỹ people: which had indignacion & disdained that there should be so many whiche had leauer cleaue vnto Jesus than to theim that toke theimselues to be the guides of ỹ people. Moreouer they that were very swyne & goates, gaue eare to those mens voices. But they that were truely shepe, without fraude, simple, & that doeth no harme, did knowlage the voice of the lozde Jesus: who was the true shepeherd, to whome the father beyng porter, opened the dooze, that he might lede his obedient shepe into the pastures of euerlastyng life. But forsomuche as the Phariseys did not vnderstãd what this parable mente, Jesus did vouchesafe to make plain ỹ thynges which he had spoken darkely, for two skilles, thone, to make theim moze attentiue, the other that the matter whiche he vttered by a parable, might take roote deper in their heartes that heard him, he sayeth vnto theim: I do affirme vnto you a moste true thyng, I am the very dooze wherof I haue spoken, by whiche dooze the shepe that wyll be saued, must goe in & out. By this dooze it behoueth him to goe in, that wyll entre to the office of a shepeherd, & exercise that function, for it is not inough, at all aduentures (not regardyng what waye) to haue entered forceably within the limittes, enclosure, and shepefold of the churche. It is not sufficient to haue attained ỹ name & dignitie of a shepeherd, not forcyng how. How many soeuer hath been suche, that by euil meanes haue rashly runne into the shepefold of Gods people, not of any mynde to feede, but to spoyle, because they haue not entred by me that am ỹ dooze, they be no shepeherdes, but theues & murderers, forasmuche as they be gredy of lucre, & in crueltie rigorous, and very tirantes. But yet those swyne & goates that loue this worlde haue geuen eare to all these manier of voices. But shepe limitted & predestinate to the pastures of eternal life, & that are desirous of fode of the gospel, haue not heard ỹ voice of these, nor knowen in theim any gospellars voice, because they wer not true shepeherdes. For their voice soundeth nothyng shepeherd like. But more like the voice of a robber & of a rauenous woulfe. I am (I tell you) the dooze. There is no helthfull entryng into ỹ churche & kyngdom of heauen but by me, whether thou wilt be shepeherd or shepe. If any entre in by me, he shall attain eternal helth: and shalbe without all daungier of theues and murderers, but through this shepeherd shal goe into the shepefolde safe, & take the fruicion of the blessed quietnesse of contemplacion, & shal again goe out into the pastures, to practise & put in vze thoffices of charitie. And there shall no where lacke pastours, but in all places shalbe matter to dooe good vpon, to the intent he may bothe profit other, & he himself through good dedes repaire home again to the shepfold more fatter & better likyng. Thus now, ye haue one token, wherby ye may discerne a shepe frõ a gote, a true shepherd frõ a false. He ỹ beleueth not on me, & yet maketh himself a shepeherd of ỹ people, of him ought men to beware. And his voice shall than disclose what manier one he is, if his woordes haue

no tast of Gods glory, if they sauor not of the peoples health: but of his owne praise, of gaine, of worldely subtiltie, and of tirannye, let the shepe take hede to themselues and beware of him: for he is a theefe & a murtherer, he is no shepeherd: And he is the more daungerous, because he faineth himself to be a shepeherd. And in case the voice be not a sufficient proofe, take hede to their deedes.

The texte. A theefe cummeth not but for to steale, kill, and to destroy, I am cum that they might haue life, and that they might haue it more aboundauntly. I am the good shepeherd. A good shepeherd geueth his life for his shepe, and hired seruaunt, and he whiche is not the shepeherd (neither the shepe are his owne) seeth the woulfe cummyng & leueth the shepe, and flyeth, and the woulfe catcheth and scattereth the shepe. The hyred seruaunt flyeth, because he is an hyred seruaunt, and careth not for the shepe. I am the good shepeherde, and knowe my shepe, and am knowen of myne.

The theefe cummeth for none other purpose but to steale, and to get himselfe vyle and filthy gain of the harmes of an other mans flocke. The murderer cũmeth not but to worry & destroy, and to practise tirãny vpõ the flocke, vnto the whiche to haue doen good, had been his part and dutie. Thre wayes therfore it shalbe lefull to decerne the true shepeherd from the theefe or praycatcher: If he entre not in by the doore, that is to say, if he do not acknowlage me by whom onely there is hope of eternal health: If he speake not those thynges whiche agreeth with the doctrin of God: thirdly if his intent be directed any other way than to those thinges that appertain to Gods glory, & saluacion of the people. If none of these faultes can be found in me, but if rather the father of heauen haue opened the doore, if I speake those thynges whiche accordeth with the meanyng of the lawe, and whiche are agreable to the wyll of the father of heauen, if I do no where hunte for lucre or myne own praise, but obeying my fathers pleasure, thirst after nothyng els, but all folkes health, than vnderstand ye that I am the true shepeherd and acknowlage ye my founder, my voice, my desire & study. They that auaunt themselues to be shepherdes, goe about this, verely euen to get themselues cõmoditie of your discõmodities, who than fare best whan the flocke fareth worst. I that haue entred in by the doore, came for none other thyng, but that the diseased shepe should be healed, the dead should liue, and the quicke should be fatted with all kynde of vertues. He is taken for a good shepeherd whiche liueth in dede of the reuenewes & verely profites that cum of his shepe, whiche purloyneth nothyng, or nothyng deuoureth. But an euangelical shepeherd farre passeth this vpright dealyng. For he doeth not onely not spoyle as the theefe doeth, not onely not teare in peces as the pray catcher doeth, but also bestoweth his owne life for to defende his shepe, so farre of it is that he would for any gayn sake, hurte the flocke that he is put in trust withall, or lose that whiche he hath taken on hande to kepe. Therfore the other sorte, that braggue vpon their beyng shepeherdes, are woulfes & no shepeherdes. But if ye demaunde an example, and a proofe of a good shepeherd it is I that am a good shepherd, whiche do not onely my self not seke my commoditie of the flockes harme, but I also do frely geue of myne owne gooddes, yea & my life to: to resist them ỹ cum against the flocke to endãmage or greue it. I do that for my shepe, that one frend wyll not do for an other. He cannot be a shepeherde vnlesse he be pure from all syngular profite and priuate commoditie, excepte also he set euen his owne life at naught, whan at any tyme the flocke standeth in leopardie. For there be many thynges that make incursion against the health of the flocke. Therfore he that is a true shepeherde, & in his heart careth for the flocke, for none other skyl, but because he loueth the flocke, ready to do his commaundement that gaue him that flocke to be kept safe, and not to be nye shorne, spoyled, slayne, or worried, he defendeth the health of his shepe, euen with the losse of his owne life.

I am the good shepherd.

But contrary, he that is an hirelyng, and hath taken the ouersight of the flock for his owne aduauntage, yet although he do rightly gouerne & rule the flocke whiles all thynges be caulme and quiete, yet if there hang any ieopardy of life therupon, that is to wete, if he see the woulfe preasse vpon him furiously, he betrayeth the shepe, and leaueth the flocke to the woulfe to bee scattered abrode, and so piece meale to be worryed, & slaueth his own life by runnyng away. And what is the cause? Nothyng els but because he is an hyred seruaunte, and no shepeherd. True charitie hath no respect to the rewarde. Where as consideracion of the rewarde hath place: there is either no charitie, or vnperfite charitie. And if there bee any duetie doen, it is not doen vñ that good wyll that a true shepeherd would do it withall. But where the thyng moste requireth the very true natural shepeherd, there than is the flocke deceitefully betrayed: whyles the hyred shepeherde runneth away. And why is that? Because, when that he hath considered the matter after worldely iudgement, he counteth it better that an other mannes flocke do perishe, than him self to cum in peril of life. And yet is this maner of menne sum deale better than they, whiche play the woulfes theimselfes, against the flocke, vnder the false title of shepeherdes. For there be they, whiche in tyme of prosperitie doeth right faythfully take hede to their flocke but yet when there is a great daunger, they leaue traytorously the flocke to the woulfe to be dispersed abrode, and torne in pieces: for he cõtasteth thus: In case they go to wracke, what than? I haue no losse thereby. My wage is safe, and though I loose sum deale therof, I had rather loose it, than to cope & fight with the woulfe, for an other mannes cattal. There shall another flocke be found out, whiche I shalbe hyred to haue ỹ ouersight of: though the maister of this flocke loose it. Neither doeth the death of the flocke grieue the hyred mans mynd. So it happeneth ỹ both the owner hath losse of that thing whiche he entierly loueth, & the flocke cummeth to destruccion, whiche might haue been saued. It is therfore no meruaile, though euangelike shepe knewe not ỹ voice of suche like shepeherdes. The shepe be not in faulte, but the lewde shepherdes are to blame. Nor it is not to be disdained at, if they, whom my father so draweth do folowe me, forsakyng the hired shepeherdes that are but very theues & murderers. For they fele & perceiue ỹ I am all maner of wayes a good shepeherd, euen to spende my life therfore. I knowe my shepe committed to me of my father, all whose goodes are myne: and on the other syde, the shepe that are drawen by the inspiracion of the father, acknowlageth their shepeherd, loueth him and foloweth him, knowyng right well that there is no hope of saluacion but by me.

¶ As my father knoweth me, euen so knowe I also my father, and I geue my life for the shepe, and other shepe I haue, whiche are not of this folde. Them also must I bryng & they shall heare my voice, and there shalbe one folde and one shepeherde. Therfore doeth my father loue me, because I put my life from me, that I might take it againe. No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, and I haue power to take it againe, this commaundement haue I receiued of my father. The texte.

The father knoweth me as his owne natural sonne, obeying his wyll in all thynges: and againe I knowe the father, who desireth that all menne should be saued. At his commaundement I bestowe my life for the saftie of my shepe whiche he hath geuen me to haue theim saued: nor any thyng wyll I so doe, that this worlde (while I am the shepeherd) shall haue power to harme theim, nor yet the prince of this worlde the deuil: but to kepe my shepe whole and sounde, I wyll geue my selfe to death, by that meanes to abate the woulues violence: and to deliuer my obedient shepe out of his chawes.

Nor it doeth not fully content the fathers wyl & my charitie, if I should saue

these

these shepe alone, whiche beyng of the people of Israel, he hath geuen to me to be saued first, but my cure teacheth further than so. There be also in other nacions shepe scattered and in daungier of snares, of woulfes, theues, and murderers: neither will I rest vntill I bryng these also into the cõmon shepefolde. And although they heare not the voice of Moses or of the prophetes, yet shall they knowe and geue eare to my voice, I meane suche as be ordained to saluacion. For the countrey doeth not exclude frõ saluacion. Whosoeuer heareth the voice of the sonne of God, (who is the very true shepeherd) shalbe saued. Hitherto the flocke of God hath been scattered through the multitude of false shepeherdes. All doeth promise saluacion, & euery one hath his voice, and one calleth this way and an other the other way. In the meane while: the flocke beyng destitute, is scattered here & there, and diuers wayes perisheth. But so soone as they shal heare me, al they wyll knowe the voice of the true shepeherd, and they shall cum together out of all partes of the worlde. And so shall be made one folde of all: and no mo shepeherdes but one. He that is without this folde cãnot be saued. He that doeth not acknowlage this shepeherd, shal goe to perdicion. But least that should happe through my fault, I so throughly play the good shepeherd that I lose my life clerely. There is no decay in my father, though all thyng that be create do perishe, for he hath nede of nothyng, but of mere charitie towardes mankynde, he sent his sonne to saue all men if it could be. And because I am of the same mynde that my father is of, therfore he doeth dearely loue me, as his owne sonne, and no hyred manne, because of myne owne good wyll, I bestowe my life for the healthy of my fathers flocke, it is so muche more vnlike that I would to hurt the flocke withal, seke out myne owne cõmoditie. Amongest men it is a great loue, if one, when there is ieopardy towardes and daunger imminent, do not priuely steale away. I do more, who with a free good will geue my selfe to death. There be that lyeth in wayte to haue my life, well, their malice could not preuaile against me, except I were determined of myne owne free will, to dye for the saluacion of myne. These folke of trueth are in mynde to murther, yet could they not kyll me vnlesse I would my selfe. Therfore they shall not take frõ me my life, but I will willyngly yelde it vp to redeme my shepe with my death to euerlastyng life. Do not beleue that I shall willyngly geue my self vnto death, except I take again that willyngly left life, euen of mine owne power when I wyll. Herein consisteth the praise of a true shepeherd, that of his free wyll he offereth himself to death for ỹ flockes helth, when it lyeth in his owne power to eschewe death if he list. No mannes power could take my life frõ me against my wil, but I geue it willyngly to the flockes saluacion. Other dye when as they would not, & beyng dead they reuiue not. And though a man may wickedly kill himself, yet cannot he reuiue his bodye againe: with the life that is once gone. I haue power to do both, both to sende foorth this life out of the body, and to call again the same into the very selfsayd body. In case it seme a thyng incredible vnto you, that any manne should willyngly redeme an other mannes life with his owne death, no more to say, but it is so thought to my father that sent me into this worlde, by this waye to worke the feate of mans saluacion. I willyngly & gladly do obey his cõmaundement, whose wil & mine are al one, & who hath geuen me power to perfourme my wil.

I geue my life for the shepe, &c.

I put my life from me that I might take it againe.

The texte, There was a discencion therfore againe among the Iewes for these sayynges, & many of theim sayd: He hath a deuil and is mad, why heare ye him? Others sayd, these are not the wordes of him that hath the deuil. Can the deuil open the yes of the blinde? And it was at Ierusalem the feast of the dedicacion, & it was wynter. And Iesus walked in the temple, euen in Salomons porche. Than came the Iewes round about him, & sayd vnto him: How long doest thou make vs doubt, If thou be Christ tell vs plainly

When Iesus had tolde a long tale of these thynges that were straunge, vnherdof

vnherd of and far aboue the common capacitie of moste men, there fel a new iar in opinions amonge the people: for sum saved that which they had alredy many times sayed, when so euer he disclosed theyr secret conspiracies, or if he spake or did any thing aboue the power of man: he hath the deuell (say they) and is madde. For the woordes whiche he speketh lacke commō sence. What pleasure is it to heare this felow? Again sum folke els sayed: these be no suche mans woordes as is in the deuils daunger. For his woordes smelleth of the power of God, specially forasmuche as his deedes be agreable to his woordes. As his woordes be, suche be his dedes. He speaketh thinges far passing mans wit, but ỹ same doeth thinges, whiche far excede mans power. Can a mad man, & he that is possessed with a deuill open blind mens yes? It is ỹ propertie of deuils to put out ones yes that seeth, but to geue sight to him that is borne blind, cūmeth of the power of God. Forasmuche than as it is euidēt that that thing is doen by him, his talke cannot procede of a noysome deuil, whose dedes apereth plain to cum from a beneficial God. The lorde Jesus maketh no aunswer to this altercacion, teachyng vs by the waye, that the wicked are not alway to be strīuē with in woordes: and that by dedes it is rather to be declared what we can do, than by woordes: and sumtymes place is to be geuen to ỹ furie of the euill sorte, nor the moderate temperaunce of the gospell is at any time to be forgotten. After all this the feastful daye ministred newe matter to set in hande and dispute with him againe. That solemne feast was than, whiche they call the dedicacion of the temple, for bicause the temple was redefied & repaired after the exile that was made at Hierusalē by the Persians. Neyther was Jesus absent at this feastfull daye, a new maker of the law, & of a new temple, that is to saye the churche, cheke deuiser and maister of the woorkes. And it was winter: A ful very mete time for their mindes, which through loue of the colde law, did not burne in the loue of ỹ gospell. Therfore Jesus was not now in the innar part of the temple, but walked in ỹ porche whiche toyneth to the tēple, that is called Salomons temple to the intent ỹ the very place shoulde declare that peacemaker to be present which should reconcile all thinges in heauen and earth. There walked truly ỹ author of the law of the ghospell, Moyses lawe beyng now at a poynte to cease. The Jewes therfore, least he should escape theyr handes, came roūd about him, while he was walking there, sore moued with many of his sayinges and doynges: neyther did they well agree among them selues, sum maliciously findyng faulte with all thing, sum gathering of his dedes & woordes, a certain thing to be honored in him aboue mans power. And they set vpon hym with these wordes: How long wilt thou kepe vs in a doubtfull minde, and therwith set the people on a roze: If thou be that very Messias, whom we looke for, tell it vs openly without all cullour.

Can the deuil open the yes of the blinde?

If thou be Christ tell vs plainly.

The text.

¶ Jesus aunswered them. I told you, and ye beleue not. The workes that I do in my fathers name, they beare witnes of me, but ye beleue not because ye are not of my shepe, as I sayed vnto you. My shepe heare my voice, and I know them, & they folow me, & I geue vnto them eternall life, and they shall neuer perishe, neyther shall any mā plucke them out of my hande. My father whiche gaue them me, is greater than all, and no man is able to take them out of my fathers hande, I and my father are one.

But although Jesus was not ignorāt that they did demaūde of a peruerse minde this thing whiche they had bothe often tymes heard, & myght also haue perceyued ỹ same by his doinges, yet he maketh them a gentle aūswer more desirous to enstruct theim, then to angre theim. What nedeth it me (sayeth he) so often to speake of my self, and tell who I am: namely for asmuche as if I do openly testifie the trueth, ye call the recorde thereof arrogancie. I haue already tolde you (if ye would beleue me) who I am: yea though ye do not credit my woordes, yet ye can not be ignorant of the thing whiche ye desire to knowe of me.

There

There is no surer proofe than dedes: Yese my doynges whiche your selues do witnesse I do at my fathers will and not the deuils, as sum doe misreporte. If my actes be wurthie to be imputed to God, beleue that I am sent of God. But ye do neyther beleue my dedes nor my woordes: wherof I am not the cause, but your owne corrupte and suspicious mynde. They that meane well and plainly, and be not poluted with the noughtynesse of thys worlde, beleue my woordes, and lyke good shepe know the voice of a good shepeherd: and semblably I knowleage them for my shepe, though after the worlde they be poore sely thynges. But ye therfore do not knowlege my voice, bicause ye are not of the numbre of my shepe, whose simplicitie is lightely taught, when as youre myndes be swollen with ambicion, leuened with malice, with enuye corrupted, infected with couetousnes, & with sundrye affeccions of thys worlde defiled, from whiche vices, if ye would purge your myndes, verely euen you also should heare my voice: neyther should ye so do without benefite. For first of all, ye should therby auoyde death, whiche hangeth ouer all rebels a gainste the soune of God, moreouer ye shall obteyne therby euerlasting life. For of trueth, those my shepe (how simple and vnlerned soeuer they be after the iudgement of the world) as long as they do knowleage me the shepeherde, and al the while they folowe me as gide, doe through my liberalitie, get euerlasting life: whē as other that are takē in the world for men of great felicite, goe to euerlasting deathe. They be simple shepe, harmelesse, weake, lackyng all worldly succour. The world ryseth against these with all engines and force. But the aduersarye shall not haue so great power, that he shal be able to take them out of my hādes. The world hath auctoritie of pharises, dignitie of priestes, it hath armed kinges, hie magistrates, iudges, places of iudgement, prisones, cheines roddes, axes, broddes to pricke, with exile, deathes, & what soeuer is wounte to bryng fear, yea euen to stedfast mindes. On the other side, it hath riches, pleasures, dignities, honours, and whatsoeuer is wunt to corrupt most vncorrupt mindes. The worlde vseth all these engynes to plucke my shepe out of my handes, but I beyng theyr protector & gouernour, no man shalbe able to take them away from me. What thyng so euer the world shall go about, the same shall be commodious to the shepe, & turne to my fathers glorye. We wil not fight again with wepens, nor with poyson, we wil not counter with them and geue rebuke for rebuke, but without suche defense, we shall yet by a new waye, haue the victorye.

My father. &c is greater thā all. &c.

That defense alone, whiche my father hath geuē me to defende my shepe withall, is greater & of more force than al the wepons, where withal the world shall rise against me and myne. Neyther will my father forsake me, nor I my shepe. The same thyng that lyeth in me to do, lyeth also in my father to do. And bicause there is no power of the worlde that can force any thyng out of his handes, whiche can doe all thynges with a nodde, neyther can any thyng pull that out of my handes, whiche he hath taken me to kepe: As there is an exacte companyonship of power betwene my father and me: so there is a full consent of will. We be throughly one, all one in power, all one in will and nill.

The texte. Then the Iewes agayn toke vp stones to stone him withall. Iesus aunswered them, many good workes haue I shewed you from my father, for whiche of them do ye stone me. The Iewes aunswered him saying: For thy good workes sake we stone the not, but for thy blasphemy, and because that thou beyng a man, makest thy self God.

The Iewes beyng sore moued with these sayinges: not content with so often namyng hys father, by whose defence he promysed so great thynges, tooke vp stones again to stone Iesus. But yet no mā set vpon him, bicause his time was not as yet cum, in whiche he had determined to dye for the saluacion of mankynde, but he assayeth to assuage & mitigate their furye with gentle woordes. The people are accustomed to take vp stones in theyr handes (sayeth he) and so openly

openly to punishe euil doers and common malefactours. I haue doen nought els but bestowed benefites on you of my fathers liberalitie: I haue better enstructe them that erred, I haue comforted them that were in affliccion, I haue fedde the hungrie, I haue restored the one handed to both, I haue made cleane the lepprouse, I haue healed the sicke, I haue driuen awaye deuils from men, I haue set them on foote that wer diseased of the palsey, and suche as had their sinowes shrounken, I haue put awaye feuers, and all diseases and maladies: I haue called the dead to lyfe againe, & the whole power and auctoritie which my father hath geuen me, hath been bestowed to you, and it hath ben freely emploied to your commoditie. In all these thinges now, which is that one thing that ye thinke worthie stoning? If he that is good and liberall be stoned, what is to be doen to naughty folke, and to them that be harmfull?

The Iewes beyng brought in conclusion to this poynte, ỹ eyther they must bryng further sum faulte against him, or els acknowledge their owne follye, leaste they shoulde haue no pretext to hide their fury withal: we (say they) are not wont to stone any man for his good workes sake, but we count thee worthy to be stoned for an horrible crime, of all other moste great, euen blasphemie: And in this thing we folowe the auctoritie of the lawe, whiche commaundeth suche should be ouerthrowen with stones. Who cã suffer any longer, that thou beyng a mã makest thyselfe God, hauyng eftsones god thy father in thy mouth as though we all were not the childrẽ of God, and as though thou were by sũ newe and peculiar waye, Gods sonne: that thou and thy father may be partners in all thynges? Is not this to take a certain godhead vpon thee? But forasmuche as there is but one God, what man soeuer (therefore) taketh vppon hym to be felow w̃ God in power: is iniurious to Gods maiestie, and a rebel.

Iesus aunswered them. Is it not written in your law, I sayd ye are Gods, if ye cal them Gods, vnto whome the worde of God was spoken, and the scripture cannot be broken concernyng hym, whome the father hath sanctified, and sent vnto the worlde, doe ye say that I blaspheme, because I sayd, I am the sonne of God? If I do not the workes of my father beleue me not: but if I doe, and if ye beleue not me, beleue the workes: that ye may knowe and beleue that the father is in me, and I in hym. Ihetert

The Lorde Iesus doeth with suche moderacion make aunswere vnto this faulte whiche was layed to his charge, that he clearely auoyded from him ỹ sinne of blasphemie, and that also he did not, with any terrible wordes more engreue their frowardnes, and yet he did with great sobrietie defend that his due whiche he ought not to denye, because he would not haue it vnknowen to vs: you (sayeth he) lay blasphemye to my charge, because I name God to be my father. Is there not a greatter thing than that written in your lawe, euen in ỹ Psalmes? I haue sayd ye are al Gods, & sõnes of hym that is hye. If God himselfe geue prayse of the dignitie of his name to them, vnto whome the woorde of God was spoken, not only callyng them the children of God, but Gods to, and yet was not the maiestie of one God harmed, nor that thing can be vntrue whiche is declared in holy scripture, how canne ye stretche to me ỹ fault of blasphemie, that do say I am the sonne of God, whome the father hath only sanctified and sente vnto the world, that by the sonne all shoulde obtaine holynesse? If cõmunicacon had betwene God and man, make of men Gods, and the children of God, is it not a thing to be borne with, if I say that I am Gods sõne whiche am the woorde of god it selfe, and who was with god before I came into the world, and am he that hathe company with hym in all thinges? It is no presumpteouse thing that I take vpon me in my woordes, a thing verily that beseemeth many other, by the auctoritie of scripture. But it were more conuenient to iudge by the selfe deedes, what name I ought to haue.

If my deedes doe not proue me to be aboue a man, if they haue not the

proke of godly power, beleue not that I am the sonne of God, and that God and I agree throughly in all poyntes. But if ye see God the father shewe furth his power in me, though algates ye wil geue no faith to my wordes, yet at lest beleue the dedes that ye see with your iyes, and take me for arrogãt if I do not perfourme more in dedes, than I take vpon me in wordes. If ye would cõsider those thynges with pure simple myndes, it should cum to passe, that ye woulde geue faith to my wordes too, and doubte no more, but that the father is in me, and I in the father, that bothe we, the one and the other are sociate and adherẽt together naturally and vnseparably, whiles he worketh by me, whatsoeuer he will, and I do no where swarue or alter from his exaumple and commaundement: In so muche, that he whiche beleueth on hym, beleueth on me, and whoso speaketh against hym, speaketh against me.

The texte. Again they went about to take hym, and he escaped out of their handes, and went awaie again beyond Iordane into the place where Iohn before had baptised, and there he abode. And many resorted vnto hym, and sayed. Iohn did no miracle, but all thynges that Iohn spake of this man, were true. And many beleued on hym there.

When the Iewes had heard these saiynges, beeyng therwith more an angred, wherwith indede they ought to haue been reformed, they gope about to lay handes on hym, and so to accomplishe that thyng whiche they had alreadye often attempted in vain. But Iesus escaped out of their handes, declaryng thereby, that he was well willyng to suffer, when tyme should cum. Therefore when Iesus had taught there sufficientely, he geueth place for a tyme to theyr vncurable furye, and wẽt ouer again beyond Iordane to the very place where Iohn begun first to baptise, (for as we haue sayed, he afterward chaunged his place, and baptised at the water of Sichem.) Here now Iesus abode in the deserte, as one that had lothed or extremely hated the sinfull wickednes of the cities. And many came also thither vnto hym, out of places ỹ ioyned nye therevnto, whose myndes the fame that was bruted of Iesus, the sermons and miracles ỹ wer heard and seene, did inflame. And of trueth, the very place brought them furthwith in mynde to compare Iesus, who had alreadye shewed sũ trial and proufe of hymselfe, with Iohn whom they had knowen before. And whã they remembred that Iohn had been in high auctorite, and yet had dooen nothyng els but preached the baptisme of penaunce, and without dooyng any miracles had gotten hymselfe so great estimacion among the multitude, that he was thought to bee Christe: And on the otherlyde, whã Iesus had by shewing furth so many miracles, declared a power greatter then mans strength, that he had so often put the Scribes and Pharisеis to silence, with his prudent and pithythe aunswers: Finally, that Iohn hymselfe had so often testified so highly of Iesus, confessyng openly that hymselfe was not worthy to leuse the latchet of his shoe: The Iewes (I say) considerynge all these thynges, had this saiyng among them selfes. Iohn (say they) when as he wrought no miracle, was in credite with the Iewes. Muche more therfore ought faith to bee geuen to this man, that with so wonderful seldome seen miracles gathereth or winneth faith to his wordes. And albeit Iohns recorde of this man wer hertofore litle beleued, yet now the matter selfe declareth that his recorde was true, for so muche as this said Iesus hath accomplished mo thynges than Iohn promised of the mans behalfe. And so now therfore, partely for Iohns relacions sake, (whose reporte had no slender auctorite among the Iewes,) partely through his own wordes that wer full of godly wisdome, and partely for his dedes sake, whiche did beare witnesse of his diuine power, many beleued that Iesus was verye Messias, whyles yet the Pharisеis, the Scribes, and the Priestes, did still continue and persiste in their froward malice.

The

The. xi. Chapter.

¶ A certein man was sicke named Lazarus of Bethania, the towne of Mari, & his sister Martha: It was that Mari whiche anoynted Jesus with oyntment, and wyped his fete with hir heare, whose brother Lazarus was sicke. Therfore his sister sent vnto him, saying: Lord beholde, he whom thou louest is sicke. Whan Jesus heard that, he saied, this infirmite is not vnto death, but for the prayse of god, that the sonne of god might be praised by reason of it. The text,

ND furthwith occasion is offered, wherby Christes glorye & his fathers should highly be renowmed, & withall the malyce of the Pharisies shoulde be prouoked to murther. For while he made his abode at Jordan, it chaunced that a certayne man called Lazarus, lay sicke in the towne Bethania. This was both the sitke mans and the two sisters Mary & Marthaes countrey. Furthermore, Mary was she, that (to the notable proofe of loue towardes Jesus) with a precioule oynctement anoynted his head sitting at a feast, and with her heare wiped his feete, which she had washed with teares. Wherof cam a greate amitie betwene the Lorde Jesus and this familie. Therfore when Lazarus was through greuouse sicknesse in perill, his sisters (trusting vpon the acquaintaunce that they had with Jesus) sendeth to shewe him of his frendes disease, doubting not but that he would of his marualouse gentelnesse towardes all folke, helpe his frend being in daunger. Beholde (say they) he whom thou louest is sicke. For they thought it enough to signifie the thing to him that loued the man, & therfore they made not further intercession. To whom Jesus made aunswere: this sickness is not vnto death, God hath suffred it to fall vpon him, that by that occasion, God & his sone should be glorified w puttig away ꝑ sickenesse by their godly power.

¶ Jesus loued Martha and hir sister & Lazarus, when he heard therfore that he was sicke he abode two dayes still in the same place where he was, then after that he saied to his disciples: Let vs go into Jewrie again. His disciples saied vnto him: Maister, ꝑ Jewes lately sought to stoone thee, and wilt thou goe thither agai? Jesus aūswered: Are ther not twelue houres of the day? If a mā walke in the day he stubbleth not: because he seeth the light of this worlde, but if a man walke in the night, he stumbleth because there is no lyght in hym. The text

Jesus verily loued Martha and Marie, and their brother Lazarus to and yet suffered he him to fall into sickenes, and also to dye: least we should thinke it an vnsemelye thing, if at any tyme good folke and right holi men be punished w miseries of this worlde: God, as it were disembling, eyther bicause so it is expedient for them that suffer, or els bicause it so healpeth to set forth the glory of God, not that God doeth through mās harme procure his owne glory, but that for mānes sake, he is wont to turne the euels which chaunceth vs after ꝑ law of mannes state and condicion, or by casualtye, to our saluacion, or to his owne glory. He knew right well hys frendes sickenisse: yea, before it was tolde him. But yet was it fit, that his disciples mindes should be prepared and made ready for the great miracle that was to cū. Therfore, after report was made to Jesus of his frēdes disease, he dyd not furthwith go thence, but taried still two daies in that same place, verily not neglecting the daunger of his frendes, but looking for a more large matter to worke a miracle of, wherwithal he him self, who should soone after dye, might lifte vp the mindes of his disciples, weake and feble as yet to the hope of the resurrection.

But his disciples keping silence for feare, because he of late escapyng

the handes of the Iewes, was thought to bee more safe in the deserte, Iesus sayd vnto them: Let vs go into Iewrie again. Whē the disciples heard Iewry named, remembryng how vengeable and cruell the Phariseis hatred was towardes hym, and how often they had taken vp stones to cast at hym, how oftē they endeuoured themselfes to apprehend hym: the disciples (I saye) stoode in dreade not onely of theyr maisters harme, but also of theyr owne. For as yet they had not receyued the holy ghoste, and bare a certain worldely affection towardes Iesus, themselfes lykewyse through feblenesse lothyng death. Therefore dissuadyng hym from goyng again into Iewrie, they say: Sir, haue you forgotten how that there a whyle ago the Iewes would haue stoned you, vnlesse ye had secretely withdrawen your selfe? And will you go thither agayne puttyng your selfe in open daunger? But Iesus did coumforte theyr fearefulnesse by a parable, signifiyng that nothyng is to bee dredde of them that cleaue to Christe: who is the light of the worlde. For the night hath vayn feares. The daye knoweth no suche terrours. Hath not the daye (saieth Christe) twelue houres? The night shall not cum before his tyme. In the meane tyme, whosoeuer walketh in the daye, stumbleth not: for why, the sunne maketh hym to see and to eschewe stumblyng. But the sunne beeyng taken awaye, whosoeuer walketh in the night, stumbleth, because he lacketh light. I am the light of the worlde, it is right mete that you bee guided by me, and folow my conductyng, and not to goe before the lighte. Bee not afraied before the tyme. So long as I geue light vnto you, there is no ieopardie. The night shall cum, when you beeyng disseuered from me, shall bee troubled.

The texte, ¶ This sayd he, and after he sayed vnto them: our frende Lazarus sleapeth, but I go to wake hym out of slepe. Then sayd his disciples, Lord if he slepe he shal do well inough. Howbeit Iesus spake of his death, but they thought that he had spoken of the naturall slepe. Then sayed Iesus vnto them plainly, Lazarus is dead, and I am glad for your sakes that I was not there, because ye may beleue, neuertheles, let vs goe vnto hym.

When Iesus had with this saiyng mitigate the Apostles feare, he sheweth the cause of his goyng furth on his iourney, saiyng: Our frende Lazarus sleapeth, I therefore go hence to wake hym. When as the disciples that wer troubled with feare supposed that Iesus did not speake of very death, but of the commō slepe, they aunswere: Sir if he slepe, there is no cause why you shoulde goe thither, for slepe in sicke folke is wount to bee a token of recouery of health. The disciples wer loth to go into Iewry again, and therefore to the vttermost of their power, they do auoyde the causes of goyng thither. But Iesus did by little and little prepare the myndes of his, earnestly to consider and beholde the miracle to cum. For he had therefore leauer say first he was a sleape then dead, to the entente he might after the vsage of holy scripture shewe the hope of the resurreccion. For they bee rather asleape than deade, whiche rest to lyue again. Neither is it so easy for any of vs to awake hym that sleapeth, as it is for the Lorde to call the dead to lyfe. Therefore the disciples not vnderstandyng the thyng that he spake of sleape, and wakyng out of sleape, to let them know that no hidde thyng was vnknowen to hym, he sayeth vnto them more plainly:

Lazarus is dead and I am glad. ie. Lazarus is dead, nor he added not the thyng that was than more stoute to bee spoken, as concernyng the raisyng hym vp again. For he woulde rather that to bee signified than expressed, and his mynde was rather to doe the thyng, than promyse it, e uerye where makyng readye for vs an exaumple of modestie and temperaunce. And because he aunswered them that tolde hym his frende was sicke, that that sickenes was not deadely, but chaunced to the entente that Goddes glorye and his sonnes also shoulde bee setfurth by it: a lyke thyng sheweth he to his disciples, saiyng: I am glad that I was not there whyle my frende was sicke and dyed, and for your cause I reioyce that your truste

whiche

which I perceyue to be weake as yet, may be strengthed and confirmed with a more euident myracle. For if the sicke man had mended and recouered health (I being present) it might haue ben thought a casualtie, in case I had at his sisters requestes rayled him that had been newely deade: ỹ Pharaiseys which fynde faulte with all thynges, myght haue layed for them that it had been a lackyng of sences or but a swounyng, and no deathe, for that sumtimes happeth in sum diseases, that the bodyes lyng a long tyme in swoune cummeto life againe. Now forasmuche as it is a very death in dede, there shall be a more plenteouse matter of beleke. Therfore let vs go to hym. The going thither pleased not the disciples for feare of the Iewes, whiche feare stacke sore in their myndes, and yet coulde thei not improue the godly & weighty cause of that iourney. And albeit Iesus was not ignorant what thing troubled the myndes of his disciples, and though also he swaged theyr dreade by reasō that he saied he should go to Bethania & not to Hierusalem, yet neuertheless the nyenesse of ỹ place ỹ thei feared, made also their timorouse mindes afrayd.

¶ Then sayed Thomas whiche is called Didimus, vnto the disciples; let vs also go that we may dye with hym. then wente Iesus, and founde that he had lyen in his graue fower dayes already, Bethanie was nye vnto Hierusalem, about fiftene furlonges of, and many of the Iewes came to Martha and Mary, to cumforte them in ouer their brother. The text

The disciples beyng careful and perisyke, (and yet durste they not refuse to do their maisters commaundement,) Thomas whome the Grekes call Didimus & in Latin is named geminus (a twinne) beyng more timorouse than ỹ rest, sayth vnto his felowes, let vs also go, (if it be certainly thus) to dye with him for as muche as his determinate mynde is to bryng bothe hymselfe and his into a manifeste perill of lyfe, whereas he maye so deuyse that bothe shall be in saftie. Iesus than went furth with his disciples to Bethania and found that Lazarus had lyen in his graue fower dayes alreadye. Verily Bethania was about fiftene furlonges of from Hierusalem, and therof came the disciples feare, and therevpon also arose occasion that caused the miracle haue mo witnesses and lokers vpon. For the nighnes of the place caused many to cum thither out of Hierusalem, euen of fauour they beare to Mary and Martha, & of neighbourly dutie to cumfort them in the death of theyr brother. Whiche kynde of office and duetie was wount to bes dooen to riche folke, euen for honour sake.

Martha allone as she heard ỹ Iesus was cumming, went and met hym: but Marie sat still in the house, Then sayd Martha vnto Iesus: Lord if thou hadst been here my brother had not dyed. neuertheless now I knowe that whatsoeuer thou askest of God, God will geue it the. Iesus sayeth vnto hir: thy brother shall ryse agayne. Martha sayeth vnto hym: I knowe that he shall ryse again in the resurrection at the last day. The text

Martha ỹ diligently bestirred hir went a bout all thinges with diligence: when one had tolde hir that Iesus was cum nigh at hand she with spede wēt out to mete hym. Mary kept still the house: Martha therefore, when she was within the sight of Iesus (vpon right good hope that she had conceyued of her brother to be called to life agai) with a doleful voice she said vnto hir: lord if thou hadest been here, my brother had not been dead, for thou couldest soone haue healed him with a worde. Although in dede ỹ thing is not yet euen at this present vtterly without hope. For I know that what thing soeuer thou askest of god, he will deny thee nothing, although thou wouldest askelyke in him that is deade and buryed. These sayinges were spoken of Martha with a mynde that neyther did vtterly despaire nor yet fully beleue. Therfore to confirme hey beleke, Iesus sayed vnto hir: be of good comforte, thy brother shall rise again. Neither did this promise satisfie Marthaes mynde, who (because she had but a sillie pitiouse hope of hir brothers rising again) could not but feare the matter. She was afrayd verily, that lyke as he answered the

messengers, saiyng that the sickenes was not deathlyke, and with that doubtefull aunswere beguiled them, so was there nowe lykewyse sum mistery in his wordes that should disapoynt and deceyue hir hope: I knowe (sayeth she) that my brother shall ryse agayne: but that shall bee in the last daye when we shall ryse agayne, for sum Iewes, namely they that were of the Pharisees secte, beleued that there should bee a generall resurrection.

The texte, ¶ Iesus sayeth vnto hir: I am the resurrecciō and the lyfe, he that beleueth on me, yea though he were deade, yet shall he lyue, and wholoeuer liueth and beleueth on me, shall neuer dye. Beleuest thou this? She sayed vnto hym: Ye Lorde I beleue that thou art Christe, the soonne of God, whiche should cum into this worlde.

Iesus therefore to further the womans affiaunce and opinion of hym, by litle and litle to greater thynges, and that he might declare hymselfe to bee very he, that not onely could obtayne by prayer of God lyfe to ỳ dead (a thyng that is redde oft to bee dooen of other holy men) but to bee the very fountayne selfe and author of lyfe, bothe already geuen and to bee geuen to all thynges, nor that any deathe is to bee feared of them, that putteth theyr cōfidence and hope in hym, forasmuche as though death chaunce, it can nothyng hurte hym that cleaueth fast to the fountaine of all lyfe: Iesus (I say) vpon these consideracions, aunswereth Martha on this wyse: Thou beleuest Martha that with my prayers I may obtaine of my father lyfe for thy brother, whiche is deade, thou beleuest that thy brother shall bee restored to lyfe agayne (as other shall bee) in ỳ last daye. yea but thou must beleue this also: that they whiche shal rise in the last daye, shall haue lyfe by me, nor that any man hath lyfe at all, but by my gyfte, neither is any restored to lyfe again but by me, not onely touchyng death of bodye, whiche is not muche to bee feared, but as concernyng ỳ death of the soule also, whiche is most of all to bee feared. And the soule that liueth, liueth by me. And the reuiuyng soule, reuiueth by me, for I am the very fountayne of resurreccion and lyfe. He that cleueth to me by fayth, although he bee dead in bodye, yet shall he lyue. And take not this saiyng to bee onely spoken of thy brother, but generally, what man or woman so euer hath faythful affiaūce in me, he shall not dye euerlastyngly, although his bodye lyueles lye at rest for a tyme. Martha, beleuest thou the thyng that I saye? Martha beeyng at this tyme altogether myndfull to haue hir brother reuiued agayne, geueth no very apte aunswer to Iesus saiyng, but yet she did confesse generallye howe hiely she iudged of hym, saiyng: Lorde I do beleue. I beleue that thou art Messias, the soonne of the lyuing God, who beeyng promysed of the Prophetes, and many hundreth yeres looked for, art cum into the worlde.

The texte, ¶ And assone as he had so sayd, she went her waye and called Marye hir sister secretely saiyng: The maister is cum and calleth for the: assone as she heard that, she arose quickely and came vnto hym. Iesus was not yet cum in to the towne, but was in that place where Martha mette hym. The Iewes then whiche were with her in the house, and conforted her when they sawe Mary that she rose by hastily, went out and folowed hir saiyng: She goeth vnto the graue to wepe there.

Martha vpon these woordes beeyng commaunded to returne home agayn, and to call hir sister Marie, (hir lamētable mournyng all redye aswaged) doeth nowe leaue Iesus, and goeth all chearfull and full of good hope home to hir sister: and calleth hir secretely out of the throng of suche as were set roūd about hir, & priuely telleth hir in hir ear the ioyfull thyng, saiyng: The maister is cum and calleth for the. Assone as Mary knewe that Iesus was cum, and sawe hir sister chearfull and of good confort, she hir selfe also cōceyued sum good hope, although Iesus semed to haue cum allredy to late, of whom therefore thei did not often call by messenger, bicause they thought it inough if he once knewe his

frendes

frendes perill, committyng all other thynges to his arbytremẽt. And so, Mary supposyng that his cummyng was not for nought, without delaye rose vp to go mete hym before he should entre into the house. And so it was expedient for the better beslowyng of that miracle that was to bee shewed. For yt it was that many Pharisees shoulde bee present, whiche although they came of very duetie for priuate frendeship sake to se Marye, yet did they hate Jesus. These surely would not haue folowed Marye, in case they had knowen how that she went to mete Jesus. But therefore the Jewes that wer with Mary in ỹ house to comforte hir, when they sawe that with so great haste she arose vp and went furth of the house, they folowed hir: suspectyng that vpon a soden pangue and brunte of heuynesse she woulde haue gooen to the graue: and there to wepe hir belly full, to saciate hir sorowfull harte with teares.

¶ When when Mary was cum where Jesus was, and sawe hym, she cummeth nye vnto his fete, and sayth vnto hym: Lorde if thou haddest been here, my brother had not bee dead. When Jesus therefore sawe her wepe, and the Jewes also weppyng whiche came with hir, he groned in the spirite, and was troubled in hymselfe, and sayd: where haue ye layd him? They sayd vnto hym: Lorde cum and see. And Jesus wepte, then sayed the Jewes, beholde how he loued hym. And sum of them sayed: Coulde not he whiche opened the yes of the blynde, haue made also that this man should not haue dyed? The texte,

So than Marye went furth and founde Jesus as yet vnentred within the walles of the towne: but abode in that place where as Martha had late before met hym. For he tarryed there for Mary whom he commaunded to bee called to hym, chosyng a place fitte to woorke the myracle in: bicause the graue was not far from that place, as the maner was than to make the dead mens sepulchres nye the hye wayes. When Mary was cum thither, assone as euer she sawe Jesus (as in dede she was very wofull) she fell downe at his feete, and spake wepyng, the same thyng that hir sister had sayd: Lorde (sayth she) if thou haddest been here in due tyme, my brother had not been deade, and we had been without this miserable wepyng and waylyng. But Jesus, seeyng Mary altogether in heuynesse, and the Jewes lykewise that folowed hir wepyng withall, he dyd not reason and stande in disputacion with hir, as he did with her sister Martha, with whome he talked aparte (the people beeyng remoued aside) neither dooeth he promyse any thyng, when as nowe was place and tyme to performe in dede, that whiche he had promysed Martha: but Jesus (I saye firste of all groned in the spirite: and was troubled in hymself: euen to shewe ỹ trueth of his manhoode redy anon after to bryng furthe a signe of his diuine power and godhead. They wer no fayned affeccions, that he was of so lothsome a mynde, and in hymselfe so troubled, but there was good skyll why he tooke vnto hym those mocions of mynde, whiche came not of the infirmitie of nature, but by the consente of reason: neither was it all one cause why other wept and why Jesus was troubled. They bewayled the death of the bodye of a certain worldely and naturall affeccion, Jesus rather misliked and lothed menes synnes whereby so many soules should perishe: he was disquieted through the inuincible diffidence of the Jewes, who wept for theyr frendes bodely death, when as themselues (as touchyng the soule) were subiecte to eternall death, and yet did they not wepe for themselues. Jesus desired that all men shoulde reuiue from this death, and had indignaciõ that his doctrine, miracles & death, should bee loste in many one. Therfore, after that by horriblenes of spirite, and by trouble of mynde, in countenaunce, yes, & in the whole habite of his bodye he had geuen a manifest proke of his manhoode, (teachyng also by the waye that it behoueth not to yelde and bee subdued to suche affeccions, or to bee called awaye from thynges of vertue) the turmoyle of his mynde beeyng refrayned and stayed, Jesus sayed: where haue ye layed hym? not that he was ignoraunt

taunt therof, but to remoue all suspicion of discept from the miracle. His kynsfolkes aunswereth: Lorde come and see. That aunswere proued that the graue was not far of. And now as if at the sight of the graue his sorow had been renued, Jesus wepte. Gronyng and trouble went before, a token of sorowe that with force entered into his mynde. Teares are as it were the bloud of a mynde al readye woūded and ouercum. But these teares came not from a mynde that was ouercum, for they were not bestowed vpon Lazarus that was dead, but they wer for vs, that we shoulde beleue hym to bee very man, and also learne how death of the soule is to bee pitied and lamented, whiche yet men do not in suche sorte abhorre and bewayle. But the Jewes supposyng that Jesus was in suche moode for nought elles, but for the death of his frende, with whome he was acquaynted, behold (say thei) how intierlye he loued Lazarus, for whō beeyng dead he wepeth in suche sorte, and yet wer they nothyng of kynne. And sum there wer that would haue layd to his charge & rebuke, his teares, wherwith he testified no mean or commō loue towardes Lazarus, saiyng: Did not this felowe of late gyue sight to the blynde beggar w̄ whō he had no acquaintaunce. Why than made he not that his great frende should not dye. In case he had no will to do it, why dooeth he now signifie with teares loue that cummeth out of season. If he could not do the thyng that is more ealy to be doen, how did he that feat, whiche is of more difficultie to bee dooen. The physicion many tymes saueth the sicke mans lyfe. There was neuer mā before gaue sight to hym that was borne blynde.

Jesus wepte

The texte. ¶ Jesus therfore agayn groned in hymselfe, and came to the graue: It was a caue and a stone was layed on it. Jesus sayed, take ye awaye the stone. Martha the syster of hym that was dead sayed vnto hym: Lorde, by this tyme he stinketh, for he had been death fower dayes. Jesus saieth vnto her: Sayed I not vnto thee þ if thou diddest beleue thou shouldest se the glorie of God: then they toke awaye the stone from the place where he that had been dead, was layed.

But Jesus nowe beeyng nye to the graue, to declare plainly howe horrible is the state of a mā that hath alreadye lyen long in synne, and with how great repentaunce, how many teares are nedefull, þ through Gods mercye he maye penitently returne to the lyfe of innocencye, did grone agayne, & fared euill with hymselfe, exemplifiyng in hymselfe verely the thyng whiche ought to bee exhibit in vs, if we wyll eftsones repent vs of the euylles and returne from the same, wherein we haue long tyme nusseled our selues. Nowe than they wer come to the graue. It was verely a caue, whose mouth was closed with a stone layed vpon it. And that made muche to the beleefe of the myracle, and to exclude the suspicion of inchauntement and delusion, and because the beleefe therof shoulde bee more certayne and sure yf the thyng wer done by the handes of his frendes, & not with Jesus owne handes or his disciples, (for those frendes suspect no fraude or illusion) Jesus than turned hym to them and sayed, take awaye the stone. The playne meanyng of Martha, syster to the dead man, dyd also set furth and made a more certentie of the miracle. For she now forgettyng what Jesus had promysed hir, did through þ wepyng and heuinesse that she sawe Jesus in, come agayne into hir olde mynde and affeccion, and cōceyued almoste a certain diffidence. Verely she feared lest (the stone beeyng taken awaye) the stincke of the deade bodye shoulde offend theyr noses that stoode by, not consideryng that he whiche in the generall resurreccion should rayse all mēs bodyes alreadye many hūdreth yeares before turned into dust, coulde rayse a dead bodye euen newly putrifyed: She (I tell you) thus thynkyng, sayd: Lorde, by this tyme he stinketh. For he hath been dead fower dayes. Jesus therefore dyd with a litle rebuke, stirre vp the vnconstaunt, and waueryng womans fayth, saiyng: Hast thou forgotten howe I tolde the euen nowe: that if thou diddest beleue,

beleue, it should cũ to passe that by thy brothers death god should be glorified: All they therfore dependyng & staiyng in the expectacion, & vpon hope of a newe wonderfull miracle, the stone by the Lord Jesus cõmaundemẽt was remoued.

¶ And Jesus lift vp his iyes and sayde: Father I thanke the, that thou hast heard me, howbeit I knowe that thou hearest me alwayes, but because of the people whiche stande by I sayed it, that they maye beleue that thou hast sent me: and when he thus had spoken, he cryed with a loud voyce: Lazarus cum foorth. And he that was dead came foorth bounde hand and foote with graue clothes, and his face was bound with a napkyn. Jesus sayd vnto them: Leuse hym and lette hym goe. The texte.

And furthwith all theyr myndes and iyes pawsyng as men in doubt, our Lorde Jesus liftyng vp his iyes, to teache vs therby that whatsoeuer great thyng we do, we ought to referre it to God as authour therof, and withall, to declare vnto the standers by, that hymselfe should by Gods power do it what thyng so euer he should do, sayed: father, I thanke the because thou hast heard my desyre, not because that it is an vnkoth or a tymeduryng thyng to me: for I knowe that forasmuche as thy wil & myne is all one, thou doest alwaye heare me if I aske any thyng of the. For neither do I will any thyng ỹ thou willest not, but this prayer I make because of the people that stande by: to thentent that when they haue seen the miracle, they maye beleue that I do all thynges in earth after thy will, and that also I am sent into the worlde to set furth ỹ glory of thy name amongst men. When he had spoken thus to his father, he calleth out the dead man by name, saiyng: Lazarus cum furth. He coulde euen with a becke alone haue made hym that was buried reuiue and cum out of the graue: but this great sterne voice was a token of great power, wherwith the sinfull soule that is far of from the sight of God, beyng buryed in darkenesse of synne, and rotten with filthinesse of enorme crymes, maye rise again, and cum furth into the light of trueth. And without delaye: he that was dead & buryed, came out byanby at the voice of hym that called vpon hym before all their iyes. And he came foorth before them, his bodye sounde and hole of truth, but he came wt all the clothes vpon hym that he was buryed in, that all they might knowe him to bee thesame man whom they buryed in suche apparell thre dayes before. For as corses wer wount to be doen withall, his feete wer tyed with lystes: and his handes bounde with sepulchre bandes, his face also bound with a napkyn. And nowe than was this a wunder, the dead coarse did not quiuer and stirre litle and litle, and so shewe lykelyhood of lyke returnyng again, as for the more parte it happeneth in them, whom we rede to bee rayled to lyfe by good & holy men: but this man that had been dead fower dayes space, came soodainly to life again at the cõmaundement of a woorde. And to make the miracle seme greater, he both tied, and hard fast bounden, soodeinly cummeth foorth abrode out of the depe secrete place of a caue. Than (lest any thing should want to the full perfite belefe of the miracle,) Jesus saied to the mans frendes, leuse him and let hym goe, that his mouyng and lusty quicke pace maie declare that the mã doth not onely liue but hath also his health. Jesus could haue made the bandes to haue lewsed of their owne accorde: but sith wt their seruice thei had throughly the doing of all thinges, by all waies and proues thei bothe excluded suspiciõ of forgeyng the thyng, and confirmed the certaintie of the miracle. The twoo sisters aduertised Jesus than beeyng absente, of their brothers sickenesse by other men. And in the absence of Jesus the man died, he was buried, he was kept till he stõke withall. He was mourned for, with solemne recourse of muche people. The sisters theimselues tolde Jesus of his death, thei shewed him the graue, when he had muche people waityng vpon him, the stone is taken awaie with other mens handes, and with other mens handes was he leused that cam foorth of the graue. Here is nothing lefte to the vnfaithfull that thei coulde lay

for

for their excuse. Neither did Jesus, when he had wrought so notable a miracle, speake any stoute woorde of hymself. He did not checke and reproue the people because their accustomed maner was to slaunder, and fynde faulte with his miracles: he requireth no thanke of Lazarus or of his systers.

The texte. ¶ Then many of the Jewes whiche came to Marie, and had seen the thynges whiche Jesus dyd, beleued on hym: but sum of theim went their wayes to the Phariseis, and told them what Jesus had dooen. Then gathered the hye priestes and Phariseis a counsell, and sayed, what dooe we? for this man doeth many miracles, if we lette hym escape thus, all men will beleue on hym, and the Romaynes shal cum and take awaie bothe our roume and the people.

Therefore, many that came of frendely duetie to Martha and Marie, Lazarus systers, whē thei had seene so notable a miracle, thei beleued ỹ Jesus was Messias, and stacke to his doctrine, the power wherof they sawe before their face to bee so great and effectuall. And truely sum of them returnyng home to Jerusalem, sheweth to the Phariseis the thynges that Jesus had doen a litle of Bethania. Therfore, when this great acte beeyng so exceadyng woūderouse was heard of the Bishops & Phariseis, who, for ỹ euident declaracio of gods power, oughte to haue worshipped Jesus, and to haue bee ioyous on Gods behalfe, they beeyng styred with the prickes of enuye, cannot nowe forbeare any longer, but (to cause the thyng seme more lawfully dooē) they call a wicked councell, wherein they consulte emong theimselues by what waye and meanes they may resist suche great daungers. For albeit that the respect of priuate wealth and sickenes of soule set thē on a woodnes against Jesus that was beneficiall towardes all men, yet will they that this matter do appertein vnto the health and preseruacion of all the people. What is your aduice (say they) to be dooen? This man dooeth many wonderfull thynges, and exceedeth hymselfe daily in dooyng of miracles. If we suffer hym to go on as he hath begun, it will cum to passe, that lyke as nowe many of the people dooeth thynke hiely of hym, so within a whyle all wyl take hym for Messias. Whiche thyng if it hap to bee, and the bruite therof cum to the Romaynes (that is to wit) that the nacion of the Jewes hath forsaken the emperour and are fallen to a newe kyng of theyr owne, whiche Romaynes do well knowe that of late a certain kyng hath been loked for of the Jewes whiche should set the nacion at libertie, the Romains will make cruell warre against vs. And so with all the prophane Gentyles shall kepe with force this holy place, and with mannes slaughter make hauocke and destroye the wholle flocke of the Jewes.

The text. ¶ And one of them named Cayphas, beeyng the hye priest the same yere, sayed vnto them: ye perceiue nothyng at all, nor consider that it is expedient for vs that one man dye for the people, and not that all the people perishe. This spake he not of hymselfe, but beeyng hyed priest the same yere, he prophecied that Jesus should dye for the people, & not for the people onely, but that he should gather together in one, ỹ childrē of God that wer scattred abrode.

Whereas this their aduise, vnder the pretence of a publike health, tended to the destruccion of Jesus Christe thautour of all helth, yet was it thought vnto Cayphas to slender a deuice and to weake a councell. He was the bishop of that yeare. For that dignitie as though within a whyle it shoulde fayle for altogether, had ceassed to bee a continuall roume: but beeyng a benefice sette to sale, it was fyned for, euery yere to the princes. Therfore he that professed hymselfe chefe prelate of religion, beeyng more wicked than all other, blameth the cowardship of them that with deliberate councell did further debate the matter, whether Jesus wer to bee put to death or nay: where as it, (thought he) all other thynges set apart, was to bee dooen incontinently and with spede. You (saieth he) that litte deliberatyng whether thys felow that doeth suche thynges, is to bee put to execucion or no, seme not to wey the matter as it is: nor ye

consider

consyder not how it is profitable and expedient for euerye man, that this one should dye for the people, rather than that he beeyng saued, al the people should perishe. This saiyng came not of the bishops owne mynde, that was vngracious and full of murder, but by reason of the office of priesthode, whiche he than bare, ỹ spirite of prophecye did bryng forth a godly prophecie by ỹ mouth of a wicked man: whiche said prophecie did geue forekno wledge, how it should cum to passe that Jesus shoulde by his death redeme and saue the Jewes: not onely to bryng this to effecte, that suche of the Jewes as did beleue should bee saued alone, but that those also among the Gentiles whiche lyued in diuerse countreis dispersed through the wholle worlde (but to this end apoynted that they should once bee made the children of God through faith of the ghospell,) might bee counite together, and that the man of Inde, the man of Ethiope, the Greke, the Scithian, and the Britain, should ioyne together in felowship of a common vniuersall churche.

¶ Then from that daye forth they toke councell together for to put hym to death: Jesus therefore walked no more openly among the Jewes, but went his waye thence into a countrey nighe to a wyldernes into a citie whiche is called Ephraim, and there continued with his disciples. The texte.

Now therfore, the Phariseis beyng stablished with this voice of ỹ wicked bishop, do in their heartes certainly determine (whiche thyng they often before attempted as occasiõ serued) to rid Jesus out of ỹ way, by al meanes possible: as though thereby they well prouided for the preseruaciõ of the cõmon weale: and again, lest their vngracious acte should bee the lesse sinfull, they coulour their impietie: supposyng thei had no we founde out matter to stirre & prouoke all the people likewise, openly and by ỹ lawe to put Jesus to death, as a hurtfull man, to the wholle naciõ of ỹ Jewes: neither neded they (as they thought) any faulte or any new cause to lay to his charge. Jesus therefore, from whom nothyng was hidde, although the rumour of the people did not aduertise hym of the phariseis and priestes preteneed malice, shewyng hymselfe a very man, all the whylle he was in Jurie came not abrode, least he shoulde increase their furye. But he conueyed hymselfe a farre of, from the boundes of the citie of Jerusalem, the kyller of Prophetes, and went to the citie of Ephraim: wherunto the desert was nye, signifiyng by that dede that ỹ wicked Jewes should forgo their synagogue: and a newe people (that shoulde not sticke to the vnfrutefull workes of Moyses lawe, but to the faith of the ghospell) should bee gathered together, and a churche made of them: whiche people should also (as the signification of the Hebrue woorde betokeneth) growe of a small beginnyng into an exceadyng great thyng: for Ephraim to the Hebrues signifieth encreasyng. Jesus therefore tarryed here with his fewe disciples, whiche though they wer wofully afeard of themselfes also, yet durste they not forsake their Lorde.

And the Jewes Easter was nye at hand, and many went out of the countrey vp to Jerusalem before the Easter, to purifie thẽselfes. Then sought they for Jesus, and spake amõg themselfes as they stode in the temple: what thinke ye, seyng he cummeth not to the feaste day? The hye priestes and Phariseis had geuẽ a commaundement that if any mans knewe where he wer, he should shewe it, that they might take hym. The texte.

Nowe the very tyme was cum, sothly apoynted of the father: when Christ should bee offered vp in sacrifice for the saluacion of mankynde. For that most religiouse day of the Jewes was at hande, whiche they call phase, that is to wit, a passyng ouer: (in Englishe Easter) by that name callyng to their remembraunce that dede: whiche was, that long before that tyme the blud of a lambe striken on the postes, did saue the Hebrues from the swoord of the Aungell that kylled the Egipcians: and those onely houses passed ouer that had theyr postes marked with the lambes blood. Now therfore before the feast whiche was very nye, many went out of diuerse coastes of Palestine to Jerusalẽ, there beeyng

beyng purified with ceremonies of their lawe, to solēnyse that moste holy feast. And to let vs know ỹ nothyng is more vnreligiouse thā Jewish religiō which consisteth in visible thynges: and sith also that whyle they take great hede with muche vain deuocion lest they ouerslip any thyng that was prescribed theim of Moyses, or that was added to by the Phariseis: They be not loeth to doe any thyng on the most sacred daye, whiche is of all thynges most wicked, that is to wit, to shead the bloud of an innocent man. Therefore, whē there was a greate throng of people together: & many of them knew Jesus, whose manner was to bee presente at suche feastes, they wondered that he was not there presente: and standyng in the temple, they talked one to an other what should be ỹ cause that contrary to his customable maner Jesus was absent from so solemne and high a feast. From whiche solemnitie would not he yet altogether absent hymselfe, but to the entente he might cum more loked for, he deferred his cummyng vntill suche tyme as he thought best. Furthermore, the bishops and Phariseis suspectyng hym sumwhere to hyde hymselfe for feare, they traueiled and gaue a commaundement yea with an auctorītie also, that if any man knewe where he wer in secrete, that they should shewe it, that he might bee apprehended. With these approued holy customes the byschoppes and Phariseis that wer guydes and masters of religion, prepared themselfes to the feastfull daye, but in the meane whyle they vnwares procured the saluacion of the worlde.

The. xij. Chapter.

The text, ¶ Then Jesus sire dayes before easter, came to Bethanie, where Lazarus had been dead whom he raised from death. There they made hym a supper, and Martha serued, but Lazarus was one of them that sate at the table with hym.

Esus therefore knowyng that they had concluded vpon his death, and that the tyme also was nigh, when as he had determined willingly to bee offered in sacrifice, an vnspotted lābe, for the saluacion of the worlde, he would no longer kepe hymselfe in secrete, but as one offreyng hymselfe to bee a sacrifice, the seuenth daye before the feaste of Easter, in whiche daye the Jewes wer wounte at a solemne supper, as it were, to taste before hande the pascal lambe, he retourned again to Bethania: bothe to call to remembraunce the latelye dooen miracle, and also to impriente the hope of the resurrection in the myndes of his disciples, whome he knewe shoulde bee with his deathe exceadingly troubled in mynde. For there dwelt Lazarus whō he had a fewe dayes before raysed from death to life. And the place was more notable for beeyng nigh to Jerusalem. There therfore a supper was made readye for Jesus. Martha serued hym at supper: but Lazarus was one of the noumbre that sat at supper with hym, to make it more certain to them all that it was no vision nor ghoste whiche lately was seene to goe out of the graue home to his house, for as muche as he had now liued after his death many dayes, and had also, both commoned and eaten with other.

Then toke Marie a pounde of oyntment, called Nardus, perfit and precious, and anoynted Jesus feete, and wyped his feete with hir heare, and the house was filled with the odour of the oyntment.

There did Marie, (who with a singuler loue,) loued the Lord Jesus ardently, cum to the feast, as well for many other causes, as for the late benefite shewed vpon hir brother: and shedde vpon Jesus head sittyng at the table, a great quātitie of very precious oyntmente, whiche was made of the beste kynde of Nardus, to the mountenaunce of a pounde: In so muche that the whole house was filled with the sauour of the oyntment. And yet was ỹ womans (suche loue as hath not been heard) not herewith content, but annoynted his fete w oyntmēt,

and

and walhed them with teares, & wiped the with hir heer: not that she thought Jesus did delyte in suche delycacies, whose moderate sobrietie she knew, but great feruencie of loue caused her do as her mynde gaue her, without staye of herselfe: for truely she knew not nor considered what she did: but yet through doyng honor, she gaue aduertisemēt before hande of Jesus death and buriall, and was a figure of the churche, whiche should embrace with godly honour the lorde whom the Sinagogue despysed.

¶ Than sayd one of the disciples, euen Judas Iscarioth Symons sonne, whiche afterwarde betrayed hym, why was not this oyntment solde for thre hundred pence and geuen to the poore? This he said not that he cared for the poore, but because he was a theke, and had the bagge, and bare that whiche was geuen. The texte.

The disciples thought much at the bestowyng of this oyntment as a thing wastfully spēt, but specially Judas Iscarioth was moued withal: to whō as to the wurste of them all, the purse was committed, to thintente that the wurst mā should be the disposer and layer out of the naughtiest thyng, he was wont, as the maner of thē that hath the handelyng of money is, whiche is cōmon to many, to steale priuily sumwhat there of to himself: not with a single pure mynde dependyng of the mastership and auctorite that Jesus had ouer hym, but euen thā makyng prouision for himself, wherby he might liue, after he wer departed out of Jesu felowship: He therfore, repinyng against Mari, sayd: what purpose is it to lose so precious a thyng? For neither is oure Lord and maister delited in suche nyse thynges, neyther is this sumptuousnes semyng for our feast. And in case this woman had been determined to bestow so precious a thyng, when it had been geuen, it myght haue been solde and the price therof geuen to the poore. This (ye wote well) had been more godly and more seming for our master and vs to. Albeit in dede the other Apostles also dyd speake these thinges of a simplicitie, and ment none euyll therein, yet had Judas a farre vnlyke mynde thoughe his wordes wer like vnto theirs: for he had no care of the poore mens cause, but he kepte the purse: and the thig whiche frendes sent of their free good wil, dyd he full vniustely kepe, and therof priuily stole sumwhat, euen than shewyng sum proofe of hym self, how vnfit he is for the ministracion of Goddes word, whose mynde the inordinate desire of money doth possesse.

¶ Than sayd Jesus, let her alone: against the day of my buryng hath she kepte this: for the poore alwayes shall ye haue with you, but me haue ye not alwaye. Muche people of the Jewes therfore had knowledge that he was there. And they cam not for Jesus sake onely, but that they myght se Lazarus also whom he rayled from death: but the hye priestes held a councell that they myght put Lazarus to death also, because that for his sake many of ỹ Jewes went away, and beleued on Christ. The texte.

But Jesus did so apease his disciples murmuryng, that yet he dyd not openly disclose the malice of Judas, and in suche wyse he toke Maries part, that he signifyed, howe of his owne voluntarie wyll he should dye. For our Lorde Jesus moste coueted to haue all folke induced to beleue: not that by compulsion of man, but by his own good aduisemente, he should suffer death for the saluacion of man, euen as he would and when he would. Grudge ye not (sayeth he) at this womās obsequiousnesse and benefite towardes me. This coste is not lost, but this honor is doen and bestowed against ỹ tyme of my buryng, which honor this woman doth now preuentyng the thing, for than shal there lacke wherwith to anoynte. You do iudge well of me ỹ beyng alyue I haue alway refused suche plesante thynges, yet I wyll that my death and burial be cumly and honorable: do not haue enuye at this my honor, whiche is bestowed on me, that shall shortely departe hence.

ye shall haue alway with you readye at your hande, great plentie of these cõmon sort of poore men: whose nede ye maye succoure, ye shall haue me but a whyle. And bicause many of Jerusalem came muche to Bethania by reason of the nynesse, and bicause Lazarus, in that he was a notable and a riche man, and therby knowen to many, (but yet was he the more knowen through ỳ fame of the late doen miracle:) it was not vnknowẽ abrode that Jesus was at Bethania. And anon verie many came thyther oute of the citye thicke and threfolde, partly to see Jesus (whose fame and renowme, the myracle that was so notable, dyd muche encrease,) partly also they came to se Lazarus, whom they hearde to be raysed frõ death to life. The curiositie that is naturally geuen to man caused them thus to do. Moreouer, enuy and despite against Jesus had so blynded the mindes of ỳ pristes & the phariseis, that it dyd not suffice their malice to put Jesus to death, but they fel in deuice also how to make Lazar⁹ a way, against whom thei could lay no coulour or lyklihode of any fault. They had cast out of their sinagog the blynd mã, because he dyd boldly defend Jesus glorie among thẽ: now their enuy was growen to suche malice, that they wer in mynde to kyll Lazarus, a mã, of great estimacion and power, of whõ they wer neuer by any word or dede prouoked & offended, & against whõ they could not imagin any thing: and kyll him wold they for nothing els, but bicause many Jewes beyng moued with so manyfest a myracle, did fall awaye frõ the phariseis cõspiracie, & beleued in Jesus.

The texte. On the nexte daye muche people that were cum to the feaste, when they heard that Jesus should cum to Jerusalem, toke braunches of palme trees and went forth to mete him & cryed Hosanna: blessed is he that in the name of the Lord cummeth kyng of Israell And. Jesus got a yong asse, and sat theron as it is written. feare not daughter of Sion, beholde thy kyng cummeth sittyng on an asses colt.

But the day folowyng when as a great route of men (whiche wer assembled at Jerusalem because of the feastful day,) had knowledge that he would leaue Bethania and cum to Jerusalem, to do him honor came they to meete hym w braunches cut of from the palme trees, wherwith they strawed the way that he should goe by. For of this tree wer they⁹ garlandes made that gate victorye, and it was a tree perteynyng to tryumphes, alway grene, long and hie, hard to be clymed vpon: but of a pleasaunt swete frute, and by a certayn peculiar power of nature it ryseth vp agaynste the weight & burden that is layed vpon it. And that saying whiche is written in the Psalmes, Osanna, prayse & honor be to him that being loked for of vs, cummeth in the name of the Lorde, was cried vp aloude, like as the people is wont to publishe and witnes a common ioye. Jesus also (euer before this tyme bearyng a full low sayle, & a contemner of worldly glory,) was than contente to cum to Jerusalem with a new solemne pore ly shew. For after he had gotten vnto hym an asse, he rode vpon her, whereas before he was wount to walke his iourneyes on foote, partly to teache his how vayne is the honor of this worlde, partely to ratifie that whiche Esaie prophecied of him: for it is written. Feare not daughter of Syon, behold thy kyng cummeth to thee, meke and gentle, syttyng vpon the colte of an asse. Suche a pompe certaynly becummeth well the king of the spiritual Jerusalem, whiche is the churche.

The texte. ¶ These thynges vnderstod not his disciples at ỳ first, but whan Jesus was glorified then remembred they that suche thinges wer writen of him, and that suche thinges they had doe vnto hym, The people that was with hym when he called Lazarus oute of his graue and raysed hym from death, bare recorde, Therfore mette hym the people also because they hearde that he had doen suche a miracle,

The apostles verily at that season vnderstode not these thinges, supposyng them to be doẽ by casualtie, but after that Jesus through death, through his resurrection,

resurrecciō, and by sendyng downe the holy ghost was glorified, thā cōferring the thyng that was doen with the wordes of the prophetes they well perceiued that the wordes whiche the people cried out aloud, and also ỳ thyng ỳ he thus cūmyng did, was writen of hym. For there were sum whiche loked for suche a kyng as worldly kinges be. Christes pleasure was to haue those mens expectacion derided, declaryng ỳ the kyngdome of the ghospell doth not consist and stand in the aide & defenses of this worlde, but in mekenes, and heauenly doctrine. This great & notable affeccion ỳ was in ỳ people came of those mens stirring & prouocaciō whiche had of late been present a litle before at Bethania, when ỳ Lord rayled Lazarus out of his graue, & so they made relacion of ỳ thyng whiche they saw wt theyr iyes, to other. And therof came it that suche a prease of people came forth to mete Jesus, because they had learned of them ỳ saw it, how that this wonderous miracle, suche one as had neuer been heard of since the beginning of the worlde, was wrought by him. And accordyng as the thyng brought with it in open apparaunce, a certain godly power, so had he suche honour geuē vnto him, as was neuer geuen to any prophet.

¶ The pharisees therefore said among themselues: perceyue ye how we preuayle nothing: beholde all the whole worlde goeth after him. There were certain Grekes amonges theim that came to worship at ỳ feast, the same came therfore to Philip (whiche was of Bethsaida a citie in Galile) and desired him, saying: Sir we would faine se Jesus: Philip came and tolde Andrew. And again Andrew and Philip tolde Jesus. The texte.

That thyng droue the mindes of the priestes and pharisees almost into desperacion: neither do they repēt theim of their wicked enterprise, but there was a spitefull mutteryng emōg thē, & they said: ye perceiue ỳ with all our crafty policies & deuices against him, we go nothing forward in our purpose, but the more we do resist, ỳ more doth his auctorite florish, & the more earnestly doth ỳ people fauour him. Before this he had but few disciples, beholde now the whole world falleth frō vs to him, in so much ỳ now it is sūwhat daūgerous for vs, opēly to arest him. The vngracious pharisees had this cōmunicacion to thintēt they myght thereby stirre & prouoke eche one an other to set on, and sodainly to cum vpon ỳ lorde Jesus wt more succoure & greatter guyles, wherfore they did not atchieue & accōplish this mischeuous acte, before they had the graūd consent of ỳ pharisees, the scribes, the priestes & the aūcient rewlers, the people also (as in dede they mynde is vnconstant) beyng inflamed wt the same fury & wicked mynde, yea & with Pilate the viceroyes auctorite: neyther yet without deceitfull craft brought in withall by Judas ỳ traytour. The people notwithstādyng, did ỳ tyme so fauour Jesus, ỳ the Gentiles also whiche for religion sake came to Jerusalem there to praie, muche desired to se Jesus.

The reuerence of that temple was so great, that out of farre countreys many went thyther of deuocion to serue god, and for religion sake. Merely from that tyme, a certain likelyhood of a thyng to be, was shewed, that is to wit that the Gentiles beeyng before Idolaters, should haue recourse and cum to be of Christes churche (wherof that temple at Jerusalem bare the figure) and should louyngly embrace Jesus with due religion, whom the Pharyseis reiected. These folke therfore beyng very desirouse to se Jesus, of whom they had heard so wonderfull thynges, yet they wer bashfull, and with shamfastnesse letted to approche vnto him: for in dede they coueted not only as he passed by, lyghtly to se him in ỳ throng, but also to salute hym, & to heare him speake nere hande: these persons I say, do cum to Philip, to whō (by reason of nighnesse of countrey, for he was borne in Bethsaida a citie in Galile of the Gentiles) they wer knowen: and their cummyng to hym was, that he would make thē waye in to Jesus. For they gaue knowlage that they wer very desirouse to se Jesus. Philip brake the matter to Andrewe: they beyng companions of one

citie. For Andrewe was of greatter auctoritie with the Lord, because he was kyst of all called. They both therfore went to Jesus, and declared vnto hym ỹ certain folke there was, not Jewes, but Gentyles, whiche out of measure desyred to se hym, if he would vouchesafe to admitte theim.

The texte. And Jesus aunswered theim, saying: The houre is cum that the sonne of manne must be glorified. Verely verely I say vnto you, excepte the wheat corne fall into the grounde and dye, it bideth alone: If it dye, it bryngeth furth muche frute. He that loueth his lyfe shall destroye it, and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall.

But when Jesus was certified by his disciples ỹ the heathen also longed to se hym, whē as so leudely he was contēned of ỹ Phariseis, & priestes, vpon this occasiō he begā to open his death to his disciples, & what great frute it should bring, not only to ỹ Jewes, but to all ỹ worlde: for because in lyke maner as ỹ miracle of raisyng vp Lazarus, alone did drawe and prouoke not onely many Jewes, but also Gentyles to his loue: so should his death & resurreccion moue and drawe all the coūtreys of ỹ whole world: Than Jesus gaue aunswere to his disciples ỹ shewed him the godly minde & affeccion of the heathen, and saied: ye dyd heare the Jewes saye with a loude voyce: blessed is he ỹ cūmeth in the name of the Lorde. Ye se ỹ Gētyles drawe to me with lyke desyre, and why? Because now the tyme is nyghe ỹ whan the Phariseis beleueth that ỹ sonne of man shall be vtterlye extincte, than shall he bee most glorified with all nacions of the worlde. It is a new kynde of glorye, & by a newe way must it be gottē. I beyng aliue, haue drawen fewe to me: but when I am dead, my fame shalbe spred abrode, & drawe mo thā my bodily presence hath doen. Ye be loth to heare of death, yet take that for moste sure, vnlesse the wheat corne be cast into the grounde, & beeyng buryed there, dooe rotte & dye, it shall bryng furth no fruite, but it only alone, abideth safe: But if it be dead and lye buried in the ground, it spryngeth vp again with muche gayne of frute, yealdyng for one corne an hundreth, and nowe the corne standyng ioyfully vpon the grounde, garnysheth the feldes abrode in many places, & with a plenteous encrease enricheth the countreye. The thyng that is commodious to many, is the more to becoueted, and the saluacion of many is to be redemed with the deathe of a fewe. So to bestowe life is no perishement, but auauntage, and this is not to loose the lyfe, but to kepe it. For the soule doeth not perysshe whiche departeth from the bodye, nor the bodye doth not altogether go to destruccion that in tyme to cum shall lyue more blessedly, and be immortall. Therfore whosoeuer loueth his lyfe in this worlde, whyle he euill kepeth it, he loseth it. Contrary, whosoeuer hateth his lyfe in this worlde, and for the furtheraūce of the ghospell casteth it into perils, and betaketh it to death, he doeth not loose lyfe whiche he so bestoweth, but kepeth it: and for a mortall, a shorte, and a wretched lyfe, shall receyue at the tyme of resurreccion, an eternall and blessed lyfe. In lyke maner, he that kepeth the wheate corne, looseth it, that euen els of it selfe would perysshe, but he that soweth and buryeth it in the grounde, in conclusion well saueth it, within a whyle after to receyue the same agayne with auauntage: whiche he thought he had loste.

Excepte the wheate corne fall into the grounde & die.

The texte. If any man minister vnto me, let him folowe me: and where I am, there shall also my minister be, if any minister vnto me, hym wyll my father honour. Now is my soule troubled, and what shall I saye? Father delyuer me from this houre, but therfore came I vnto this houre. Father glorify thy name.

There is therfore no cause why my death should trouble you: whiche death once shalbe followed, to thentente that you, whiche shalbe followers of death, may be partakers bothe of glorye and immortalitie. I as the auctour of the ghospels busynesse, do bestow my life willyngly for the saluacion of ỹ world,

and

and my fathers glorie. You shall be ministers of the same busynesse, repoztyng and publishyng abrode through the whole wozld with your preaching those thinges that I haue both wzought and taught. The same thyng that the Byschoppes and Pharisels doe now with greate craft deuise against me, shall the wicked execute vpon you, which vngracious persones loueth the wozld moze than God, and whyles full foolishlye they kepe this lyfe, thei loose euerlastyng lyfe, and cast them selues headlyng into euerlasting death. If one profesle hym selfe my disciple oz mynister, it behoueth the same to folowe me theyr maister & Lozde. Foz it is mete that the seruaunte be not pulled awaye from his lozde, neither in prosperouse thinges noz aduersant. Whom I haue partakers and companions in afflictions and aduersitie, them wyl not I disseuer from the felowshyp of felicitie: but whersoeuer I becum, there shal also my seruaunt be. And though the wozlde reiecte me neuer so muche, yet shal my father enhaunce me to glozye. And in case any man behaue hym selfe as a faithfull seruaunt to me, hym (in recompence of transitozy harmes, and foz ignominie wherwith he lyueth in rebuke amonge men) my father shall bewtifye and honour hym with eternall felicitie, and true glozye. Foz my father shall acknowledge not me only, but the ministers also of his onely sonne, and shal vouchesafe lyke reward vpon them, whom he hath knowen to suffer suche like thinges as his said sone did suffer: Affliccion had here, hath of trueth his anguish and payne, by reason of the infirmitie of mannes body. But the saluacion of many well consydered, the felicitie of euerlasting lyfe well pondered, which are redemed and recouered with a shozt tozment, ought to conuince this quiuering feare of mans nature. And yf in time to cum, ye feale that nature irketh and repineth against the dreadful tormentes and deathes, wherwith ye be menaced & threatned, do not vtterly sterte away as men discomfyted and clearlie ouercũ, but let valiantnes of mynde alway dependyng of the father of heauens ayde, vanquishe in you ỹ feblenes and cowardnesse of mans nature. But euen now also I feele myne owne soule troubled in my selfe, because the day of my deathe is nye. I se a soze greuouse tempest imminent and hang ouer me. What shall I saye, oz whyther shall I turne me? shall I yelde to the infirmitie of the bodye, whiche abhozreth deathe? Shall I flee to the succours of the wozlde? oz shall I foz the loue of myne owne life neglect the lyfe of the whole wozld? no not so. I wyll accommodate and applye my selfe to my fathers will. My naturall infirmitie, being soze incumbred with the hozyblenesse of death, shall saye vnto hym: Father, if it may be, kepe me safe from this instant perill of death. But charitie, whiche muche desireth mans saluacion, furthwith putteth to this saying: yet rather foz all that (sayeth she) (in case it be fit and expedient so to be) let the coueted deathe cum, when as after the wyll of the spirit whiche both no where disagre with thine, I haue willynglye and wittinglye offered my selfe to death. Now bringe thou it to passe that my deathe & resurrection may cause thy name to be notable and famouse in all countreys of the wozld, that when thou art once knowen, the people honozing thee, maye attayne to eternall saluacion.

Nowe is my soule troubled

Than came a voice from heauen, saying: I haue both glorified it, and wyll glorifye it again. The people therfoze that stode by and heard it, saied that it thundred: other sayd an aungell spake to hym. Jesus answered, and sayed: This voyce came not because of me, but foz your sakes. Now is the iudgement of this wozlde, nowe shall the prince of this wozlde be caste out. And I if I wer lyfte from the earth, will drawe all men vnto me. This he said signifiyng what death he shoulde dye.

The texte.

After our Lozde Jesus had thus prayed, with his iyes lyft vp into heauen, the voice of the father came from heauen saying: I haue glorifyed my name and will after this moze excelently set it foozth. Foz allredy his name through so many myracles was waxed great and muche knowen among menne by

his sonne, but moste chiefly by raisyng Lazarus from death to lyfe. And sone after would he augment the glory of his name in all the nacions of the worlde by the crosse, by the resurreccion, and by the ascendyng vp into heauen, by sendynge doun of the holy ghost, and by the preachyng of his apostles. Moreouer the route of people which stode not far of, when they heard the voyce that cam down from heauen, because they toke litle hede: neyther was it euident to them vnto whom that voyce did appertayne, that cumpany of people (I say) agreed not in their opinions of the thyng. For sum did interpretate the voyce ỹ they thought they heard to be a thunder, for the voice cam out of the cloudes. Sum again did interpretate the thyng more fauerably, saying sum angel dyd speak vnto hym. But Jesus to make them take more heed, & also to put awaye from him al suspicion of prayse, sayeth: this voice whiche is nether noyse of thũdres, nor voice of angel, but ỹ voice of my father which hath heard my prayers, cam not for me who knowe in my selfe my fathers mynde, but it is cum for you: that ye maye vnderstande that my father & I doe agre, and that whatsoeuer I doe, he beyng the authour, I do it for your saluacion sake. You haue heard what my father hathe promysed as touchyng my death. Nowe shortly muste Satan be wrestled withal for good and all, who is the prince or rather tirãne of this worlde, and through synne hath hytherto kept all them in death, which loue this worlde. Now is the cause of the whole worlde drawen into iugemẽt, but falshood beyng reproued, trueth shall cum to light: And whiles the prince of the worlde, the authour of death, thinketh hymselfe a conquerour, he shall through death be put from his tyrannie. For all men shall be pardoned theyr sinnes through fayth of the gospel. Sinne once taken away, the tyrantes force & strength is quailed, who is valiant and mightie in no other wepon saue sinne onely. And as he that shall thynke hymselfe to haue the victorye shall sodaynly be expelled his kyngdome: so I, that shall be thought vtterlye made awaie after I be lifted vp from the earthe, will drawe all thinges on euerisyde vnto me, of right challengyng that thyng vnto me, whiche hitherto he hath kepte in possession by tyrannye. Furthermore in that Christe sayed: When I shall be lift vp from the earth (because the saying was doubtfull, and yet right fitte to expresse the thyng,) he woulde signifie what kynde of deathe he should dye. For they that are hanged vp vpon a crosse, hang vp on hye that al men may see thẽ a far of: And he gaue them withall a priuey warnyng of the olde storye, whiche sheweth ỹ a brasen serpent, beyng a figure of Christe, and set vp vpõ a hye pole, dyd geue to al them that beheldе it though it wer a farre of, present helpe against the mortall woundes of serpentes.

The texte. The people answered hym: We haue heard out of the law ỹ Christ bideth euer: & how sayest thou, the sonne of man muste be lyfte vp, who is that sonne of man? Then Jesus sayde vnto them: yet a litle whyle is the light with you. Walke whyle ye haue lyght, leaste the darkenes cum on you. He that walketh also in ỹ darke, wotteth not whyther he goeth. While ye haue lyghte, beleue on the light, that ye may be the children of the lyght.

And yet wer there sum in that assembly of people, whiche dyd coniect (because of the fore speakyng of death) that he had spoken of the tormente of the crosse. And there vpon they stood in argument, that he was not Messias which published ỹ hymselfe shoulde dye: wheras Scripture geueth to Messias, power, and a kyngdome eternal. For thus writteth Daniel: His power is an euerlastyng power, which shall not be taken awaye: and his kyngdom shal remaine for euer. And againe Miche as the prophet speaketh thus: His outgoyng hath been frõ the begynning, & from euerlastyng. Also Esaie sayeth: And ther shall be no ende of his peace. Yea and more ouer the prophecie of the psalmes dothe promise him a perpetual priesthod, saying: Thou art a priest for euer after the

order

order of Melchisedeck. Than say they therfore: We know we by the lawe, that when Messias shall cum, he shall abide and continue for euer. What meaneth it therfore that thou sayest, it shall cum to passe that the sonne of manne shall be lyfte vp from the earth: but and yf to be lift vp from the earth be to dye, & yf thou wylte haue the sonne of manne (so often as thou speakest of hym) to be taken for thee thy selfe, eyther shalte thou not dye, or els that sonne of man is not Messias, yf the prophecye saye trueth.

Well because these saynges were spoken of malice, Jesus made no aunswere to theim. Verely, he myght haue aunswered that he was not onely mã, but also god, & that he should of truthe dye, as concernyng his naturall mans bodie, but yet so that it should soone ryse agayne, nor yet shoulde that death let the perpetuitie of his kyngdome, because it shoulde not be worldly, but a spirituall kyngdome. But neyther did they vnderstande these mysteries, nor yet was there opportunitie to declare theim openly. He doeth onely councell theim, that (setting aparte all blyndenesses of hart) they woulde cease their crying out on the truthe that was cum to lyght, specially seyng that it shoulde within a whyle be taken awaye. Not that the lyght of the ghospell shoulde euer be throughly abolyshed, but that they should not after this heare of his owne mouthe his doctrine, nor see hym worke any myracles, whiche myght geue them sight to se their folye, & repent theim of it: yet a litle whyle (sayth he) is ỹ light with you. Wherfore, while ye haue this lyght, walke ye, and amẽde sith there is good cause, least the lyghte beyng so dainly taken awaye, darke nyght cum on you, and than ye desyre all in vaine, the thyng that is taken from you: whiche nowe beyng offered vnto you, ye do contemne. Who so foloweth the blynde affections of his owne mynde, walketh in darkenesse, and knoweth not whither he goeth: and whiles he beleueth that he doeth well and godlye, he falleth into death. I am the lyght of the worlde: who so beleueth in me, shall not erre or swarue from the trueth. The children of darkenesse flyeth frõ the lighte, while you therfore haue light, beleue on the lighte, that ye maie be seene the children of light. He that beleueth, seeth, who so beleueth not, the same hauyng syghte, is blynde.

¶ These thynges spake Jesus, and departed and hyd himselfe from ths. But thoughe he had doen so many miracles before theim, yet beleued not they on him, that the saiyng of the Prophet Esaias might be fulfilled, whiche he spake: Lord who shal beleue our saiyng? and to whom is the arme of the Lord declared? The texte,

Jesus spake no more to theim at that tyme, least he should the more prouoke the furie of theim, whõ he knewe to be very prone vnto all mischiefe, but he wẽt thence, and hidde hymselfe from theim, and so woulde he throughe his absence and with silence assuage their cruell woodnes, & therewithall admonishing vs by the way, that (according to his exaumple) as oftẽ as we haue to do with wilfull persons, and that there is no hope to do theim good, we than ought to geue place for a tyme, least not onely we do theim no good at all, but also make other the wurse. For what is more to be lamented, thã the myndes of those Jewes? For where as our Lorde Jesus, through so many, so cleare, & so woonderfull miracles wrought before their yes, ought to haue brought theim most surely to haue beleued his saiynges, yet did they stande stifly in their vnbeleife, no doubte but euen blynded with enuye, hatred, ambicion, auarice, and other vngraciouse concupiscence of the mynde. And euen so Esaye long ago dyd prophecie that sum suche should be, saying: Lorde who hath beleued our wordes, and to whom is the arme of the Lorde opened? Verely, therefore they dyd not see the power of God in Jesus his doynges, because beyng blynded with their malice, they dyd not beleue.

The texte. ¶ Therfore could they not beleue, because that Esaias sayeth agayne. He hath blynded their iyes, and hath hardened their hart, that they shoulde not se with their iyes, and leste they should vnderstand with their harte, and should be conuerted, and I should heale thē. Suche thynges said Esaias, when he saw his glory and spake of him.

yea and they did not beleue, because they woulde not caste awaye theyr naughtie desyres. And this also did Esaie speake of before: He hath (saieth Esaie) blynded their iyes, and hardened their hartes, ỳ they should not see w̄ their iyes, & vnderstād w̄ their hartes, & shoulde be conuerted, & I should heale theim. For they seeyng, did not se, and vnderstandyng did not vnderstande. And contrary to their owne saluacion, they made all they coulde agaynst him, at whose hande alone, saluacion was to be hoped for. These thynges tolde Esaie long ago, who beyng spiritually inspired, saw with the iyes of prophecie, the glorie of the sonne of God, whiche (in tyme to cum) he shoulde haue beyng a very man. And he prophecied that he sawe, and the thyng whiche he prophecied shoulde be, haue we seen doen.

The texte. ¶ Neuertheles among the chiefe rulers also many beleued on him, but (because of the Pharisees) they woulde not be knowen of it, leste they should be excommunicate. for they loued the prayse of men, more then the prayse of God.

Yet for all this, these mens vnbelefe did not exclude the saluacion of other ỳ did beleue: for many gaue fayth to Jesus, not onely of ỳ vulgar people, but of the nobles also. But neuertheles, the men of worthyp durst not confesse the fayth openly, for fear of the Pharisees, whiche had made a decree, that whosoeuer did confesse hym selfe to be a disciple of Jesus, should be excommunicate & thrust out of the synagogue. Ouer this, those whiche haue preeminence in the worlde, ignominie irketh them muche. For as yet theyr fayth was not stable & perfite, but notwithstandyng ỳ, it was for that tyme, a good begynnyng of an euāgelicall mynde, to thinke well of Jesus: though fear & shamefastnesse letted thē to shewe it furth. Enuie stopped sum, couetousnes letted other, and othersum did ambicion hinder why they did not with an whole harte cleaue to Christ, for whose sake all thynges are to be contemned. But because the holye ghoste, whiche corroborateth a man towardes ỳ ghospell, was not yet geuē, many beleued fearfully, as yet settyng more by mans glorie than Gods. To be hiely placed in the synagogue was honorable among men, but to be reiecte out of ỳ wicked mens synagogue for Christes sake, is honour & prayse before God. But fear and infirmitie in men that be of nature weake, soone obteyneth forgeuenesse. Howbeit, those whiche were so blynded with euill desires, that with a wicked conscience they spake against Christe, turned awaye the people from hym, layed snares for hym, & ouer ỳ craftily sought his death, it is nedefull (I saie) that those perishe, because they would not be saued.

The texte. Jesus cried and saied: he that beleueth on me, beleueth not on me, but on him that sente me, and he that seeth me, seeth hym that sent me. I am cum a light into the worlde, that whosoeuer beleueth on me, should not abide in darkenesse.

An other tyme agayne, Jesus goyng abrode in the sight of ỳ Jewes, now when their fury ought to haue been well apeased, the more to moue theim all to beleue, & to leaue theim no excuse at all that through their owne wilful malice would perishe, declaryng what great profite shoulde cum to thē ỳ beleued and how great destruccio to thē ỳ did persiste in their vnbeleefe, Jesus (I saie) cryed & said: all you do professe ỳ ye beleue on God. But for asmuche than as I am cum from God, nor saye or doe any thyng, vnlesse he beeyng the auctour, whosoeuer beleueth on me, beleueth not on me, ỳ do nothing of myself, but on hym that sente me into the worlde. The worlde is full of darkenesse of errour and synnes. And therefore did I descende into the worlde from my father, that is the fountayne of all light, as a beame from the sunne: that errours beeyng remoued

I am cum a light into the worlde.

remoued, and synnes taken awaye, I shoulde be the lyght of the worlde.

Truely by fayth are the eyes of the blynde opened, that they maye see lyghte, and no more fall in darkenesse. All my doctrine, miracles, & what thing so euer I haue doen or shall do, to this hath respect, that he whiche beleueth on me, and putteth his whole affiaunce in me, doeth not abyde in darkenesse: but beyng lyghtned with knoweledge of trueth, and pourged from all synnes of theyr olde lyfe, may through leadyng of the light, and by godlinesse of the ghospell, procede to euerlastyng lyfe.

¶ And if any man heare my woordes and beleue not, I iudge hym not: for I came not to iudge the worlde, but to saue the world. He that refuseth me, & receyueth not my woordes hath one that iudgeth hym. The woorde that I haue spoken, the same shall iudge hym in the last daye. The texte.

But if a man heare my woordes and obey theim not, ỹ heryng doeth so not profite him, that for his vnbeleefe he shall haue a more sory ende: not that I shall iudge him. For I came not to condemne the worlde for the sinfull enormities therof, but to saue it, beyng once purged by fayth. But neyther yet shall ỹ man escape terrible iudgemente, whiche when he hath heard my woordes, casteth thẽ awaye & contemneth thẽ. Verily at this presente, I omitte nothyng, wherby I may drawe all folke to eternall saluaciõ, nor any mã shal be loste through my faulte. But whosoeuer shall contemne saluacion, when it is offered hym, this selfe said woorde whiche I nowe speake, shall condempne hym: & shall in the laste daye rebuke him, because he did perishe through his owne wilfull malice. I (for my parte) haue inuited men with promysing thẽ rewardes, I haue feared thẽ by threatenyng thẽ with punishementes, I haue allured them with benefites, I haue prouoked theim with miracles: I repell no bodye from saluacion, I set open a ready waye for euery man and woman to lyfe. What excuse therefore in the laste daye shall he pretende, that beyng so many wayes prouoked to beleefe, doeth continue still in his blindnesse.

¶ For I haue not spoken of my selfe, but the father whiche sent me, he gaue me a cõmaundement, what I should saye, and what I shoulde speake. And I knowe that his cõmaundement is lyfe euerlastyng: whatsoeuer I speake therfore, euen as the father bad me, so I speake. The texte.

If ye be worshippers of God (as ye thinke your selfes to be) in case ye haue the lawe in reuerence, ye cannot contemne my woordes. For I do not speke of myne owne heade, as they be wount to do, whiche do feine what they liste to their owne prayse & aduauntage, nor I do not teache thynges repugnaũt to the law, but I do perfourme in dede, those thynges whiche ỹ law did shadow in figures, & prophecied should cum. Furthermore, my father who is the auctour of ỹ law, and frõ whom I came hither, hath prescribed me what I shall say & do. Therfore cõsideryng ỹ I do obey his cõmaundemẽtes in all thinges, how can ye honour him, when as ye do cõtemne his ambassadour? And truly, the thyng whiche he hath geuẽ me in cõmaundement, he hath onely cõmaũded it of loue towardes you, ỹ you through beleuyng the thynges whiche I shew vnto you, maye obtaine euerlasting lyfe. Lyke as my father thirsteth the saluacion of all, and seeketh no mans damnacion: so verily do I desire to haue all saued, & will suffer none to perishe, as muche as in me lyeth verily. Wherfore because I am well assured ỹ whatsoeuer he hath willed me to saye, doeth perteyne to your saluacion, therefore doe I leaue naught vnspoken ỹ he hath assigned me to saye vnto you. As touchyng thys good will of God the father towardes you, & myne also, whiche throughly agreeth with my fathers wyll and minde, see there be no defaulte on your behalfe, wilfully seekyng your owne dampnacion, when as ye maye attaine to eternall saluacion.

The

The paraphrase of Erasmus vpon The.xiii.Chapter.

The texte. ¶ Before the feast of Easter when Jesus knewe that his houre was cum that he should departe out of this worlde vnto the father, when he loued his whiche were in the worlde, vnto the end he loued theim.

OUr Lorde Jesus, did with these kinde of woordes, exhorte the wicked people to prouide their owne saluacio, and to leaue their vngracious purpose, consideryng he had left nothyng vnassayed whereby they might be recouered and brought to a better mynde & emendement. Now then was no more a do, but to instructe his disciples (whom he had specially chosen, whom he shoulde shortely leaue behinde hym, & whome he knewe would be muche discumfited with the death of their maister) against the storme that was imminent and nye at hande, & throughly to pull out of theyr myndes those pestilences whiche corrupteth the sincerite of the ghospell, ỹ is to saye, enuye, hatred, pryde, ambicion, and graffe in theim affeccions contrary to these: declaring therin the tokens of perfite charitie, whose example & steppes they should folowe in louyng eche other mutually, shewing also the manier of suche mekenesse and humilitie, as hath not been heard of, whereby one shoulde preuent an other semblеably with mutuall benefites. Therfore the daye before Easter whiche the Hebrues (as was sayed before) did call Phase, that is to saye, a passe ouer, forasmuche as our Lord Jesus frō whom nothyng was hid, knewe the tyme now to bee at hande, when as himselfe, aunswering to the name of that feastfull day, should passe out of this worlde, and go again to his father, frō whence he came: seyng he had alwaies loued his Apostles, whō he had specially chosen to hym selfe as his familiares and frendes, whiche shoulde not yet depart out of the worlde, but should haue a great and long battaill with the worlde, he did declare his continuall loue and charitie towardes theim. Neyther the storme of hys death, beeyng nowe at hande did put awaye the zele and affeccion whiche he bare towardes theim, but at his verye departyng from theim he did specially shewe tokens of a certain rare loue, not ỹ he had fayntely loued thē before, but because those thinges whiche he should printe into their myndes, at his goyng from theim, myght more deepely remayne in memorie.

The texte. ¶ And when supper was ended, after that the deuill had put in the harte of Judas Iscarioth Simons sonne to betray him, Jesus knowyng ỹ the father had geuē all thynges into his handes, and that he was cum from God, and went to God, he rose from supper & layed aside his vpper garmentes, and when he had taken a towell, he girded hymself. After that, he powred water into a basen, and began to washe the disciples feete, and to wipe theim with the towell wherwith he was girded.

Therfore after that laste and misticall supper was prepared, in the whiche the holy memoriall of his body and bloude beyng geuen, he leaft vnto vs by way of couenaunte a cōtinuall remēbraunce of hymself, and purposed to make a league of frendeshyp that should neuer by any meanes dye betwene vs, although he knewe wellinough that Judas Iscarioth by the suggestion of the deuill, already went about to betraye hym, ỹ he myght be taken of ỹ Jewes: whiche mynde of Judas, the pestilence of couetousnesse had so possessed, that he coulde not be called backe from his vngraciouse wicked dede, for all the great

great gentilneſſe & mildeneſſe of his maiſter towardes him: and ſeyng Jeſus knewe alſo ỹ his father woulde ſuffer none of thoſe thynges to periſhe whiche he had deliuered him to kepe, & was well aſſured that himſelf ſhould ſhortely goe to his father, frō whence he came, yet becauſe he would vtterly pull oute of his diſciples mindes, all ambitiouſe deſire, he ryſeth frō ſupper, meat beeyng already ſet vpon the table, & laying aſyde his vpper garmentes, whereby he myghte in euery condicion ſhewe the ſimilitude of a ſeruaunte, he tooke a towell and girded hymſelf with it, furthwith he himſelf powred water into the baſen, and takyng vpon him the moſte vile & abiecte office after the worldes eſtimacion, he began to waſhe his diſciples feete. The Hebrues in dede did accuſtomably beſtow this maner of ſeruice vpon their geaſtes and frendes, but yet this thing that Chriſte did was not onely an exaumple of perfite humbleneſſe, but alſo had in it a figure of a miſticall meanyng: that is to ſaye, how that they whiche ſhould prepare theimſelfes to the office of preachyng the ghoſpell, and would be partakers of the table of the Lorde, ought to be moſte pure frō all earthly affections, notwithſtandyng none ſhoulde attein this puritie, vnleſſe our Lorde Jeſus with his goodneſſe ſhould wipe awaye all the filthyneſſe of our infirmitie, whō onely was without all ſpot, and who alſo beyng very mā was after ſuche a ſorte conuerſaūt among men, that he trained forth ỹ whole courſe of his life without any ſpot of carnalitie.

The texte.

¶ Than came he to Simon Peter, and Peter ſayed vnto hym: Lorde doeſt thou waſhe my feete? Jeſus aunſwered and ſayed vnto hym, what I do, thou woteſt not now, but thou ſhalt knowe hereafter. Peter ſayeth vnto hym: Thou ſhalt neuer waſhe my feete. Jeſus aunſwered hym: if I waſhe thee not, thou haſt no parte with me.

Therefore when the lorde of all thynges ỹ are in heauen & earth knowyng all thynges before, and hauyng all thynges geuen him of his father, in his apparell beyng girded after a ſorte of a ſeruaunt, naked and carryng the baſyn, came to Simon Peter, and kneled before hym to waſhe his feete, Peter was horribly afearde at this rate and ſtraunge exaumple of humilitie, of ỹ one ſyde knowledgyng his owne infirmitie, on the other ſide cōſideryng the maieſtie of the Lorde, whiche he had ſumwhat perceyued by his myracles, and merueilouſe doctrine, although he had not yet fully knowē him to be God, nor as yet ſeene him riſe again, neither aſcende into heauen, ſitte on the right hande of the father, nor wurſhipped through the whole worlde, with godly honours: but this thyng beyng knowen after, did the more commend his exaumple of ſo notable humilitie. Peter therefore refuſyng to be waſhed of his maiſter vpō the ſelfſame conſideracion that John baptiſt was lothe to take vpon him to baptiſe Chriſte, ſayd: Lorde what a thyng is this whiche thou goeſt about? wilt thou waſhe my feete? I knowe who I am, and who thou arte: & furthwith to Peters refuſall, Jeſus aunſwered. Suffer me to do that thyng whiche I do, for it is no trifle, nor doen in vayn: thou doeſt not yet vnderſtāde what this thing meaneth, but hereafter thou ſhalt. And than thou ſhalt well perceyue ỹ thyng whiche I do, to haue been neceſſull for thee. Peter was not ſtayed with this manier of aunſwere, becauſe he vnderſtode it not, but made a further denyall, ſaying: I will neuer ſuffer ſo great a man as thou arte, to waſhe ſuche an ones feete as I am. But our Lorde to put awaye this earneſt refuſall, although it came of loue, as it were, to dryue oute one nayle with an other, by threetenynges forced Peter to conſent, ſeeyng he was not otherwyſe eaſie to be taught as yet, ſaying: Peter why doeſt thou ſtryue with me? If I waſhe thee not, thou canſte not be partaker with me. Eyther thou ſhalte be waſhed, or thou ſhalt be remoued from the felowſhip of my boorde and league. He muſte be pure and cleane, whom I will admit into my cumpany. And Jeſus ſpake this, not of waſhyng the feete of the bodye, but concernyng

Lorde doeſt thou waſhe my feete?

If I waſhe the not, thou haſt no parte with me.

the

the folowyng of his so notable humilitie, & pureneſſe of mynde, whiche ought to bee excellent in thoſe perſones that profeſſe the doctrine of the ghoſpell, and take vpon theim the cure of Chriſtes flocke.

The texte. ¶ Simon Peter ſaieth vnto hym: Lord not my feete onely, but alſo the handes and the heade. Jeſus ſayeth vnto hym: He that is waſhed, needeth not ſaue to waſhe his fete, but is cleane euery whitte. And ye are cleane, but not al. For he knewe who it was that ſhould betray hym, therefore he ſaied, ye are not all cleane.

And although Peter that loued the Lorde feruently, vnderſtoode not than what Jeſus ſaiynges meante, yet becauſe it is greuouſe to a louer to heare any mencion made of diuorcement or departure, as ſoone as he heard ỹ he ſhould bee ſeparate frō the coumpany of hym whom he entierly loued, ſo dainly he became more vehement in admitting hym to waſhe his feete then he was before in refuſyng the ſame, and ſayed: Lorde rather then I woulde bee putte from thee, I doe not onely ſuffre thee to waſhe my feete (ſeyng it pleaſeth thee ſo to do) but alſo my handes and my heade. To this the Lorde aunſwered, he that is once waſhed, hath no nede to bee waſhed agayne, for the reſte of his bodye beyng cleane, there remayneth nothyng to be waſhed, but his feete: whiche eftſones by treadyng on the grounde, gathereth ſum filthyneſſe.

Truely our Lorde Jeſus did ſignifie by this parable that it is not ſufficient for hym that is a preacher of the goſpel to haue that cōmon puritie whiche baptiſme and the profeſſion of Chriſtes fayth geueth to all folkes, excepte his feete, that is to ſaye the affeccions of his mynde, be often purged from all impuritie of this worlde, from the whiche neuertheleſſe no man can be pure, vnleſſe he ſtudye to waſhe awaye many tymes through the mercie of Chriſte, the infeccion that he hath taken by the cumpany of men.

Therefore (ſayeth he) I will not waſhe agayne the reſte of your bodye but onely your feete, for ye be cleane: but not euery one of you. In this excepcion our lord Jeſus did touche the cōſcience of Judas Iſcarioth, for he knewe well inough who ſhoulde betraye hym to the Jewes. The gentleneſſe of Jeſus was ſo greate that although he knewe hym, yet woulde he not bewraye hym to other, nor reiecte him from hauyng his feete waſhed, neyther would he put him backe frō his holy Supper, nor yet frō the cōmunion of his bodye & bloud: he doeth onely touche his conſcience who knewe hym ſelfe wellinough that he might repente and emende hym ſelfe, after he ſhoulde perceyue that he was not vnknowen to the Lord, whom he was determined to betraye. Therfore was he the cauſe why Jeſus ſaied, verily ye are cleane, but not all.

The texte. ¶ So after he had waſhed their feete, and receyued his clothes, and was ſet downe, he ſaied vnto theim agayne: Wote ye what I haue doen to you? ye call me maiſter and Lorde, and ye ſay well, for ſo am I. If I then your Lorde and maiſter haue waſhed your feete, ye alſo ought to waſhe one an others feete. For I haue geuē you an exaumple that you ſhould doe as I haue doen to you. Verily verely I ſai vnto you, the ſeruaūt is not greatter thē his maiſter, neyther the meſſenger greatter then he that ſente hym. Yf ye vnderſtande theſe thynges, happy are ye if ye doe them. I ſpeake not of you all, I knowe whom I haue choſe, but that the ſcripture may be fulfilled, he that eateth bread with me, hath lyfte vp his hele againſt me. Now tell I you before it cum, that when it is cum to paſſe, ye might beleue that I am he.

When Jeſus had finiſhed this kinde of ſeruice towardes his twelue Apoſtles, he put on againe his garmentes, and ſate downe to ſuppe with thē, but in the meane while he doeth once again putte into their mindes the exaumple of lowelines whiche he had ſhewed thē, leſt they ſhuld forget ỹ thing whiche was neceſſary for theim, for he ſayeth: do ye not vnderſtande what is ment by that I haue waſhed al your feete? ye call me maiſter and lorde, and there is good

cauſe

cause why ye shoulde so doe, for doutlesse I am the same that ye call me: and seyng I haue washed your fete, that am in very dede your maister and lorde, you that are brethren and seruauntes togither, shall muche lesse grudge eche one to serue an other cõtynually. For I ỹ am so farre aboue you haue therfore geuen you this example, that you shoulde not be lothe to doe the lyke among you that be felowes whiche I haue done to my disciples and seruauntes, and that one brother should be ashamed to take vpon hym the pryde of a tyraunt ouer his brother, and like wyse a seruaunt ouer his companyon, seeing I that maye worthyly take vpon me the preeminence of this dignitie, haue humbled my selfe to washe your feete. Neyther is there cause why any man should say, the thyng that I do is to vyle, abiecte and seruile. The greater a man is, the more it behoueth him to humble himselfe. The pestilence of ambycyon doeth crepe in, euen among euangelicall vertues. When ye shall doe myracles throughe my name, when ye shall prophecie, than ought ye chiefly to remember that thyng whiche I haue doen this daye vnto you: ye maye not defende the authoritie of the gholpell with hygh lookes, with pryde, nor with violẽce, by other meanes shall that be attayned. That thyng verily can not be denyed whiche is certaynly knowen by naturall reason, that is to saye, howe there is no seruaunt greater then his mayster, nor the messenger that is sent to doe any other mans busynesse is greatter then he that sendeth hym: ye knowe me to be your mayster, and hereafter ye shall knowe it better: ye are my messengers and I am the authour of your message. Therefore it were a shame for you to be pufte vp with pryde, or to be fierce and cruel against the flocke that is committed vnto you or also among your selfes, considering ye haue found me so meke and courteous a lorde and mayster. Because nowe ye vnderstand this, if ye do it hereafter, ye shal be blessed after my doctryne: whiche I so often repeate vnto you, least it shoulde any way be forgotten. But all you shall not obtain this blessing. In dede I haue chosen you al to the honourable roumth and office of an apostle. But all you shall not aunswere to the worthynesse of this office. Blessed shall they be whiche shal vse the Apostles office after myne example. But there is among you that shall so litle folowe this myne exaumple toward his brethren and companions (with whom he hath heretofore been felowe like) that he shall lifte vp his heade agaynste me, whiche am so greate a Lorde and suche a mayster. But it was longe agon prophecied in the Psalme, that this thyng should be, where as it is thus sayed: he that shall eate my bread, shall lyfte vp his hele agaynst me. I do nowe shewe you before it cumme to passe, that this thyng shall bee, because when ye shall see that doen whiche scripture hath spoken of before, ye maye beleue that I am he of whome it hath prophesied, and that nothyng is doen againste me by chaunce or aduenture, but all this matter is moderate accordyng to gods determinacion. And like as he that foloweth mine example is happye: so shall he be vnhappie (whosoeuer he be) that had rather folowe that trayters doyng than mine. For he shall haue in tyme to cum many folowers of his naughtinesse, whiche shall set more by money then by the glory of my name: and pretendyng the honoure of the Apostles name shal traiterously misuse the office of an Apostle, and shall deface the apostles office.

For I haue geuẽ you an example.

Now I tell you before it cum.

Verely verely I saye vnto you: He that receyueth whomesoeuer I sende, receyueth me, and he that receyueth me, receyueth hym that sent me. The texte.

But the greater the dignitie of this office is, so muche the grenouser is the faulte to abuse the honour of that profession thorowe playing the traytour: for this I tell you assuredly, whosoeuer receyueth hym that I sende, receyueth me, and whosoeuer receiueth me, receyueth hym that sent me: for as I being my fathers messenger, do nothyng but accordyng to his wyll, so you

that be my messengers and Apostles, yf you faythfully put in execucion the thyng that I haue commaunded you, shal be so receyued of all godly folkes, as thoughe I spake in you, lyke as my father speaketh in me: whoe teache none other thynge but that whiche he hath limited.

The texte. ¶ When Jesus had thus sayed, he was troubled in the spirite, and testified & sayed: Verily verely I saye vnto you, þ one of you shall betray me. Then the disciples loked one on another doubtyng of whome he spake. There was one of Jesus disciples, whiche leaned on hym (euen he whome Jesus loued) To hym beckned Symon Peter therefore, that he shoulde aske who it was, of whome he spake. He then when he leaned on Jesus breste sayed vnto hym: Lorde who is it? Jesus answered: He it is to whom I geue a soppe. And he wette the breade and gaue it to Judas Iscarioth Symons sonne. And after the soppe, Satan entred into hym.

When Jesus comfortyng his Apostles myndes had spoken these woordes, furthwith because he woulde make them the more afrayed to folowe the traytours exaumple, and to thentente he woulde more vehemently prouoke the traytoure to amende, he was troubled in spirite as one greuously vexed for the destruction of hym whiche thorowe his owne malice, wente aboute to procure to himselfe euerlastyng deathe: and doeth agayne wytnesse euen by othe, that the thyng whiche he spake before shall verely cumme to passe. Forsothe, I tell you yet once agayne (sayeth he) that one of you, whiche beyng but a fewe, doeth here sit downe with me at one table, shall betraye me. This sayeing so often repeted did awake the disciples myndes, whiche els had been full heuy and pensyfe for the foresayed departure of theyr Mayster. And euery mans conscience (saueng Judas) did comforte hymselfe, because onely one was noted to be the betrayer. But this addicion (of you) dyd trouble them, neither dyd they doubte but the thyng should at sum tyme cumme to passe which our Lorde sayed shoulde be, and yet no man could suspecte of an other so detestable a dede, forasmuche as they thought all other to be of theyr mynde, saueng that euery man mistrusted the fragilitie of mannes nature. Onely Judas knowyng hymselfe guilty, neyther shrynkethe thereat, nor was ashamed, nor yet dreadfull to be presente at that holy repaste: and besydes that in the meane while coulde abyde the syght of his maister, to whome he knewe the whole purpose of hys mynde to bee manifestly knowen. So pestilent a thyng was couetousnes, and so it lyked hym to abuse the gentylnes of his mayster, beyng already well knowen vnto hym. Therefore the reste of the disciples beyng heuy and carefull, dyd beholde one an other, to see yf they coulde perceiue any token by countenaunce by whome Jesus had spoken this: as they whiche (without doubte) would furthwith haue been fierce agaynst hym that had determyned so wycked a dede. Here truly was Symon Peters mynde set on fyer who loued our lorde no manne more, but hitherto (for the more parte) the boldnes whiche he had by reason of his loue towardes his mayster, had euyll successe. He had heard our Lorde saye before: Go backe from me Sathã, thou sauorest not those thynges that appertayne to God: and euen nowe he hearde hym saye. Thou shalte haue no parte with me. Therefore when Peter dyd greatly desyre to be deliuered from this doubtfull care, and to knowe assuredly who he was that went about so great a mischicke, as one that woulde not haue suffred hym to haue sit emong them at that feaste, yet durst not he hymselfe be busy to aske Jesus who was that traytour, whom he aduertysed them of: but he beckened to a certayne disciple, to demaunde of Jesus, who was the man he spake of: whiche disciple the Lorde loued intierly, and vsed familyarly and at that same tyme he leaned vpon the lordes breste, by reason of whyche kynde dealyng & familiar handlyng of hym, the manne dyd mourne, and was halfe dead because the Lordes death was at hande: but the lorde dyd comforte and recreate hym.

One of you shal betray me.

Therefore

Therfore that disciple as he was then leanyng vpon Jesus breste, sayed secretly vnto hym: Lord who is he that shall dare enterprise suche a mischeuous dede? Jesus answereth hym saying: He it is to whome I shall geue a dipte soppe. And when he had dipped the breade in the brothe, he gaue the soppe to Judas Iscaryoth, Simons sonne. The vnhappy traitour was neyther ashamed therewithall, nor went aboute to amende hymselfe, but with a shameleſſe countenaunce settyng at nought the Lordes knowledge, and dispisyng hys great gentylnesse, he tooke a token of frendshyp at the Lordes hande, whome he wouldc anone after betraye for a litle money. And after he had receyued that litell morsell, the deuill did fully possesse his mynde, and of a wicked man, made hym vncurable.

¶ Than sayed Jesus vnto hym: That thou doest do quickly. That wyst no man at the table for what intent he spake vnto hym. Sum of them thought bycause Judas had the bag, that Jesus had sayed vnto him, bye those thynges that we haue nede of agaynste the feaste, or that he shoulde geue sum thyng to the poore. Assone then as he had receyued the soppe, he went immediatly out, and it was nyght. The texte

Nowe when Jesus sawe that the purposed malyce of Judas wouldc neyther be chaunged with shame nor feare (for he was almoste bewrayed alreadye, and shoulde haue bene in daunger, if Jesus hadde disclosed hym) he therefore sente hym awaye from the feast, and suffred hym to doo that vngracioulse dede, whiche he already had committed in full wyll, and purpose of mynde. The thyng whiche thou goest about (sayeth he) do it quickly. Judas knowyng hymselfe gylty, dyd onely vnderstand that saying: none of the reste that sate at the table, perceyued wherfore Jesus had spoke this. For as goodnes is nothyng mistrustfull, none of them coulde suspecte this, that he to whō Jesus had shewed so many tokens of loue, whome he semed in a manner to preferre before the rest, in that he had the keepyng of his money, whoe also sat nyght neare vnto hym, in that feaste, to whome euen nowe our Lorde gaue a dypped soppe: no man (I saye) dyd mystruste that he durste enterprise so haynouse a dede, as to betraye hym to deathe. And where as Jesus had sayed, the thyng whiche thou doest, doe it quickely: sum, because they knewe Judas kepte ỹ purse, dyd take it that the Lord had admonished hym to bye sum suche thynges as should be nedefull to the solemnysation of that feastefull daye, or that he shoulde destribute sumwhat to the poore.

For Jesus was often wounte to commaunde hym to do this, thereby instructing and prouoking vs to be liberall to poore folke. When Judas had receyued the soppe, and made as thoughe he had not vnderstande the Lordes saying, he wente furthe without of the parlour, where they supped. For it became not him to be any longer present in the coumpany of holy folkes, whiche had geuen hymselfe to the deuill, and shewed hym selfe to Jesus so often vncurable. And it was nyght, a tyme betokenyng his mynde that was blynded with the darkenesse of couetise, whiche shoulde withdrawe hym selfe from the light and make suche haste to doe the woorke of the prynce of darkenes, that not so muche as the vndue season of tyme coulde moue hym to delay his purposed wicked dede. He lacked no euyll wyll before, but then Jesus had giuen hym no power, to thentent that here also it myght be euidently perceyued, how that no man coulde preuayle any thyng agaynst him, excepte he would gyue licence to hys vngracioulse wyll to accomplishe in dede that thyng whiche he had determyned in his mynde. That he should geue sumwhat to the poore.

¶ Therfore when he was gone out, Jesus sayed: Nowe is the sonne of man glorifyed, and God is glorifyed by hym. yf God be glorified by hym, God shall also glorifye hym by hym selfe, and shall straytght waye glorifie hym. Lytle childzen, yet a litle while am I The texte.

with you, ye ſhall ſeke me, and as I ſayde vnto the Jewes, whyther I go thyther can ye not cum. Alſo to you I ſaie nowe, a newe commaundement geue I vnto you, that ye loue together as I haue loued you, that euē ſo ye loue one an other. By this ſhall all mē know that ye are my diſciples, yf ye haue loue one to an other.

When he therfore was departed whiche had made hymſelfe vnworthye to be in companye, Jeſus beganne to ſpeake many thynges to hys diſciples, whiche ſhoulde partly comforte and ſtablyſhe theym, and partly arme them agaynſt the ſtorme that was at hande: vtterly prieuting in theyr myndes thoſe thynges, whiche at the fyrſte beyng ignorannt, and afterward dulled with ſorowe and ſleape, they could not fully perceyue, but yet they ſhoulde afterward vnderſtand the ſame. And fyrſt of all he ſhewed his death to be at hand, whiche although in the iudgement of the worlde, it ſhoulde ſeme full of reproche, yet ſhould it ſet furthe bothe his fathers glorye and his owne. Nowe (ſayeth he) this thyng is ſpeyally in hande, for the whiche ye haue hearde me praye: For nowe the tyme is cumme that the ſonne of manne whiche hath ſemed hytherto poore, and as an abiecte, ſhoulde after a newe ſorte, becum notable among menne: and that his fathers glory ſhoulde lykewyſe be ſet foorthe by hym. For as he ſought not his owne glorye: but thorowe hys infyrmitie ſette foorthe his fathers glorye, ſo in lyke manier the father (whiche is the true foũtayne of all true glorye) ſhall glorifie his ſonne before men, not by Aungels, nor Archaungels, nor yet any other creature, but by hymſelfe, declaryng to the worlde howe the fathers and the ſonnes glorye is all one, to thentent men ſo maye knowe on euery ſide theyr mutuall woorkes: not that they can winne any thyng by it, but that men by knowyng the glorye of them both, myght obteyne true glorye. In tyme to cum verily he ſhall thorowly glorifie his ſonne in his laſte cũmyng before all the company of heauen, and in the meane while alſo, he ſhall furthwith glorifie hym by hys owne deathe (whiche ſhall be of more force thē all mans power) and anon after by his reſurrection & aſcenciõ. Wherefore my chyldren leat not my death diſcouinforte you, whiche although it ſeme to cum for want of ſtrength, yet ſhall it be of more power then my lyfe.

Though it ſhall ſeme to bee ſhamefull and vyle, yet ſhall it ſet foorth bothe my glorye and my fathers: yea and though it ſhall ſeme an vtter abolifhyng of me, yet ſhal it bryng ſaluacyon, bothe to you and to ỹ whole worlde: let theſe thynges comforte the heuineſſe of your myndes. For it is expedient for you that this mortall body of myne be withdrawen from your ſight, and now the tyme is euen at hande for it to be doen. In the meane whyle vſe my company as one that ſhall go ſhortly from you, and prynte well in your hertes thoſe thynges that I commaunde you, or els as I haue tolde the Jewes, ye ſhal ſeke me in vayne when I am gone hence. For within a whyle I go away, and that to ſuche a place whyther at this tyme ye cannot folow me. Therefore now there is no more to do but take my departure patiently, and faſten well in your myndes bothe my doctryne and the remembraunce of me. This is the thyng that ſhall make you happye rather thē the ſyght of this mortall bodye. There be many preceptes of Moyſes lawe: I now at my departure commaunde you one, and that a newe precepte, that lyke as I haue loued you, ſo one of you loue an other: I haue vſed no tyranny agaynſte you, I haue not coueted prayſe, or lucre, nor haue gotten any worldly commoditie by you, I haue loued your welthe, yea and that freely, and I haue loued you euen vnto the deathe, for I wyll wyllyngly beſtow this lyfe for you: In like maner loue you one an other. Other mens diſciples are knowen by theyr names, apparel, and by the obſeruyng of certayne ordinaunces of menne: ye haue learned none of theſe thynges. By thys only ſigne menne ſhall knowe that ye be my very diſciples in dede, yf ye haue ſuche mutuall loue among your ſelues, as I haue

A newe commaũdemēt geue I vnto you, ỹ ye loue together.

effectuouſly

effectuously shewed to you all: this is a rare thing among men, but yet is it the frute wherby the good tree is knowen.

The texte. ¶ Symon Peter sayed vnto him: Lord whither goest thou? Jesus aunswered him: Whyther I go thou canst not folowe me nowe, but thou shalte folowe me afterwardes. Peter sayed vnto him: Lorde why cannot I folowe the nowe? I wyll leoperd my lyfe for thy sake. Jesus aunswered hym: Wylt thou leoperde thy lyfe for my sake? Verely verely I saye vnto thee, the cocke shall not crowe tyll thou haue denied me thryse.

Peter whiche was all set on fyre with the loue of his mayster (althoughe he toke his deathe greuously) yet because he had sayed vnto hym: Goe after me Sathan, he durst no more moue and molest hym, concerning that matter: but this thyng troubled Peters mynde, who loued hym so well, that he coulde haue no leaue to folow hym, when he shoulde departe from his frendes. For it is a great comforte if a man loue one vnfaynedly, to folowe hym in all chaũces whereseoeuer he shall becum. Therefore Peter asketh: Lord whyther goest thou that I maye not folowe thee? To thys Jesus aunswereth: Thou mayest not presently follow me thyther as I go, but hereafter thou shalte. Peter not vnderstandyng as yet to what purpose Jesus spake these woordes, where as he mente it of his owne deathe whiche they were not yet apte to beare well: Lorde (sayeth he) why maye I not folowe the? what perylles woulde I refuse for thee, whiche am redy to dye for thee? His loue beyng very earnest in dede, neuertheless as yet but worldly, nor throughlye knowen to hymselfe, caused hym thus to speake beyonde his power. Jesus therfore to thentent he woulde frame his successour litle by lytle, and vttrely pull oute of his disciples myndes, confydence in mans power, lyke as before he had sumwhat remoued and put backe the same, at suche tyme as Peter dyd boldly aduise hym not to dye, and agayne he rebuked the sayed Peter, when he had rashely caste hym selfe into the water, and furthewith beganne to doubte, yea and but a whyle agoe also he was controlled for so muche as when he woulde not haue obeied hym at suche tyme as he went about to washe his feete: euen so nowe he is taught not to truste in his owne strength, nor credit hys owne affections, but distrustyng hymselfe to depende vpon the helpe of Chryste: what sayeste thou Peter (sayeth Jesus) how stoute thynges of thy selfe doest thou promise vs to doe? wylte thou bestowe thy lyfe for me? nay but rather very experyence shall teache thee how trewe the saying is whiche I spake euen now, and could not be beleued of thee (that is to saye) whither I go thou canste not folowe me, the proofe thereof is at hande. For this be thou well assured of, that this nyght before the cocke shall crowe (that is to saye at the fyrste cocke crowyng) thou shalt haue denyed me thryse: muche lesse shalte thou be able to saue my lyfe with thyne. With these woordes oure lorde did restrayne Peters stout saying, although it came of great loue, and there withall warned other that in perylles they should not truste in theyr owne strength: but whensoeuer they brought to passe any suche thyng, they shoulde knowlege it to cumme of the power and gyfte of god. At these thynges Peter helde his peace, as one that was not yet all free from carefulnesse, concernyng the betrayyng whiche Jesus had made mencion of.

Before the cocke crowe &c.

The paraphrase of Erasmus vpon

¶ The. xiiii. Chapter.

The texte.

¶ And he saied vnto his disciples: let not your herte be troubled, ye beleue in God, beleue also in me, In my fathers house are many mansions. If it were not so I would haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I will cumme agayne and receaue you euen vnto my selfe, that where I am, there may ye be also, and whyther I go ye knowe, and the waye ye knowe.

hen as at this saiyng (whiche signified that a certayne straunge and outragious tempeste was imminent and hanged ouer them, whyche storme should also dryue Peter, that was moste manly, to so great erroure that he shoulde thryse the same nyght denye the lorde) when as (I saye) the disciples were therewith strycken, euen to the hertes, and after Peters example euery one stoode in dreade of hymselfe, Iesus beyng a mayster of most gentilnes, did with moze fayre and pleasaunte woordes comfort his troubled and sorowfull disciples, saying: All these thynges shal be doubtles whiche I haue tolde you of before hand. But yet there is no cause why ye should therewith be hertlesse or dismayde: cruell thynges shall be done agaynste me, and the lyke shall after be done agaynst you, nor I am not ignorant howe great the infirmitie of mans nature is. But notwithstandyng yf you wyll put your hole affiaunce in God and me, ye shall not nede to feare any violence of wycked men. God is almyghtie, and he alone maye do more than all they that fearcely stryuen agaynst vs. And verily euen by Moyses lawe you truste to hym, and in case ye do truly truste to hym, it also behoueth you to trust to me. I through hym and you through me shall haue victorye, if distrustyng your owne proper ayde & defenses ye wyll fyxe all your affiaunce and hope vpon me. Nor death it selfe shall be able to deceyue vs, like as ye shall at a time be partakers of afflyctions, so shall you be of croune and glorye. I wyll fyrst shewe the waye and exaumple howe to fyght and to gette victorye, by me shall boldnes be geuen vnto you, and felowshyppe of glorye. Onlie truste vnto me. Nowe than,

In my fathers houle be many mancyons, &c.

In my fathers houle be many dwellynges ready for them that haue victorie: for neyther are rewardes prepared for me alone, neyther shall Peter alone folowe me, but all those that cleaueth vnto me by charytie and faythe of the gospell, shall be recompenced seuerally, and haue euery one his rewarde prepared for hym. For vnles I knewe certaynly that dwellyng places were already prepared for you whiche are to receyue you that shall in a whyle be taken out of the hurly burly of this worlde into the felicitie of euerlastyng lyfe, I would nowe beforehande haue admonyshed you. That I do therefore go before to my father, is to thentent I maye there prepare a place for you also, whome I wyll not suffer to be dissociate from me.

And nowe because I knowe it to be certayne that in my fathers kyngdome euery man hathe his mancion in a readinesse for hym, you haue no nede to be carefull of being recompensed, it only lyeth you vpon hande to fyght manfully. And though I dyd go far awaye to prepare a place for you, yet is there no cause for all that why ye should in the meane whyle thynke your selfe succourlesse, for I shall cum agayne vnto you for to receyue you wholye vnto me, neuer after to departe from me: For than whereseoeuer I am, there shall you also be: there is no matter why to distrust your cummyng thither where as I nowe go to before you: and in very dede ye do knowe whyther I do go, and

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the way thyther. By this darke parable our Lord did geue them sum lyttle knowledge that he should go to his father, but none otherwyse thā by death of the crosse. The thyng that was gone to was worthy to be desired & well liked, but the way to it was thought worthy to be misliked and not to be beloued. The disciples could not but know this, hearing the lorde so oftē speakyng therof but pensykenes and obliuiousnes made them ignorannte in the thyng that they knewe.

¶ Thomas sayeth vnto hym: Lorde we knowe not whyther thou goest. And how is it possible for vs to know the way? Jesus saith vnto hym: I am the way, and the trueth, and the life. No man cummeth vnto the father but by me. If ye had knowē me, ye had knowē my father also, and now ye know hym, and haue seen hym. The texte.

And so therfore Thomas beyng very desirouse to know certainly whyther our Lorde would go, sayeth: Lorde, when we know not whither thou goest howe can we knowe ỳ waye thyther, but rather where thou sayest we knowe bothe, we be in dede ignorañt in bothe: with this blūte (although vehement) saying, Thomas dyd in a maner force our Lord to tel more plainly, whyther he would goe thence: whiche thyng all they dyd (for a space) euen long to know. Of truth Jesus instructyng, framyng, and fashionyng his, little by little, doeth in dede teache the thyng that they wilshe to knowe: but he doeth it as yet couertly, to thentent that the thyng myght more depely be fyxed in theyr myndes, whiche they shoulde haue muche a do and long tyme to learne. That is to saye, that after he had lefte his mortalitie, he should retourne agayne to his father, from whence he came before he was incarnate: but withall he teacheth that the waye vnto the father, is open vnto no man, but by the sonne whiche onely shoulde open the waye to heauen, whiche onely should instructe mens fayth with heauenlye knowledge, and shoulde be the onely fountayne of immortalitie: to whome whosoeuer dyd fyrmelye stycke, the same should be without feare of death: Thomas (sayeth he) how happeneth this, that thou denyest the to knowe the waye, vnlesse thou as yet (percase) knowest me not at al? For verily I am ỳ way, the truth, and life. I sayed euen now that I do go agayne to my father, and only do open for all folke the waye vnto hym: and because he is cum to by dedes fyt and semyng for god, ye haue the profe of good lyke in me: and also because no man without me cūmeth to the father, ye haue learned of me the truth. And if the feare of death do in the meane tyme trouble your myndes, knowe well that ye be sure of immortalitie, for as muche as I am life: doe ye onely folowe thyther as I goe before, beleue and kepe in mind that whiche I haue taught you, hope assuredly for the thing whiche I promyse. If ye aske whyther I goe, I goe to my father: if ye desire to know the waye whereby ye may cum thyther, I saye to you: no man cummeth to the father but by me: wherefore you knowe bothe, aswell whyther I do go, as what waye the iourney lyeth, excepte (perauenture) ye be vtterly ignorant who I am: for verely yf ye had knowē me, ye had also knowē my father, yea (to say trueth) ye haue already sum way knowen my father, whome ye thinke to be vnknowen vnto you, nor ye haue not onelye knowen hym by the determynacion of the lawe, but ye haue also seen hym doubtlesse. Our lord Jesv did with thys obscure saying sumdeale aduertyse his disciples, that his father of truthe was inuisible, and not onely inuisible to the bodilye eyes, but also that the mind of it own proper nature could not se and perceiue what he is, yet notwithstandyng but that he had been seene after a sorte in his sonne, as while they se hym in his sonne rewlyng the wyndes and the sea, forcyng deuyls to obey, puttyng awaye with a woorde sickenesses and diseases, wer

I am the waye of trueth and life.

No mā cummeth to the father but by me. &c.

they neuer so incurable, and with a worde raisyng the dead to lyfe. But the vnlearned Apostles did not as yet vnderstand these hye mysteries, and yet for al that euen as though they had in very dede vnderstand that which the Lord spake vnto them, they euen leap and skyp of great affectiõ to se the father: Imaginyng that the father myghte be seene in such sorte as they saw his sonne, suche was their symplicitie as yet: albeit neyther sawe they the sonne throughly, whiche beheld hym with bodily yes alone.

The texte. ¶Philip sayeth vnto hym: lord shew vs the father, & it sufficeth vs. Iesus saith vnto him: haue I been so long tyme with you, and yet hast thou not knowē me? Philip, he ꝑ hath sene me, hath seen my father. And how sayst thou than shewe vs the father? beleuest thou not ꝑ I am in the father & the father in me? The wordes that I speake vnto you, I speake not of my self, but the father that dwelleth in me is he that doth the workes: beleue me that I am in the father, and the father in me. Or els beleue me for the woorkes sake.

Philip therfore, being more desirouse to learne thē ꝑ rest, speaketh thus: lord (q he) thou tellest vs that the father is seene of vs, but would god thou wouldest graunt that it mighte be lawfull for vs to see and looke vpon thy father: then wer our desyres satisfyed, and we would wishe no more, nor desire ought els. In dede we haue heard much speakyng of hym, we lacke only ꝑ sight of him. Our Lord doth controull & correct Philips requeste, that was so very rude and foolish, saying: Philip haue I been so long tyme with the, and yet thou knowest me not? It is not the sighte of my face that ꝑ knowest me by, but the right vnderstandyng of my power, vertue, and trueth, maketh the to knowe me.

He that hath seen me, hath seē the father.

This my mightie trueth and true power is not seen with bodily yes, but ꝑ mind and soule seeth it. Therfore whē as I am ꝑ very Image of my father, in al thinges lyke vnto hym, & that by my dedes and wordes thou oughtest alreadye to haue knowen me, (and verily to haue knowen is to haue seene) how darest thou be so bolde, with what countenaunce sayest thou to me, shewe vs the father? as though he ꝑ hath seen me hath not seen my father? I mean not ꝑ my father is none other than I, but that betwene vs two is no vnlykenes, or any thing vncommō as touchyng the higher & our diuine nature. In case thou canste not vnderstand what I say by natural reason, he seeth also (I tel you) that beleueth. Thou hast heard me speake, thou hast seen me do miracles, and therein surely thou hast seene and heard of my father: doest thou not yet beleue that by an inseparable copulacion of nature, wyll, and power, my father is in me, and I in my father?

What thyng soeuer I speake, I speake it of his mynde, what thyng soeuer I do, I do it after his mynde: I am therefore alwaye in hym (by reason of suche a continuccion of nature and wyll, as cannot be vnioyned and disseuered) and he alwaye in me, speakyng by me: and by me declaryng with myracles his power. Neither dooe I speake any thyng of my self, which same thyng he speaketh not by me: neyther do I any thyng of my selfe whiche he by me ioyntely, dooeth not worke: howe therefore doest thou separate them that be inseparable? and with seuerall syghte desirest to see them seuerally? beleuest thou that the one beyng knowen, the other can be vnknowen? doth the reste of you also yet not beleue that all thynges cummeth of my father whiche are spokē and doen by me? and that there is no separatiō betwixt vs twoo? It had behoued you to haue credited me, so oft teachyng this thyng. and if ye mistrusted my wordes, yet truely the diuine workes & dedes surmountyng mannes power, oughte to haue causeḍ you beleue, that what thyng soeuer procedeth from me is of my father: if my father himself should speake vnto you, he would speake none other thing thā I do: or if he should worke by hymself, he would worke none other thyng than I do woorke: we haue one mynde, one wyll, one power, and nature.

Verily

¶ Werily verily I saye vnto you: he that beleueth on me: the worke that I doe, the same shall he do also: and greater workes then these shall he do, bycause I go vnto my father. And whatsoeuer ye aske in my name, that wyll I do: that the father maye be glorified by the sonne. If ye shall aske any thyng in my name I will do it. If ye loue me kepe my cõmaundemẽtes. And I wyll pray ỳ father, & he shal gyue you an other comforter that he may byde with you for euer, euen the spirite of trueth whom the worlde can not receaue bycause the worlde seeth hym not, neither knoweth hym: but you know hym, for he dwelleth with you and shalbe in you. The texte

Therefore beleue this, retayne this, haue this surely fixte in your hertes: which thing if you do in dede, the withdrawing of the sight of this bodye, shalbe no harme vnto you: ye shall better see me beyng absent with the eyes of fayth: and the same thyng whiche ye now see my father do by me, whiche do fast cleaue vnto hym all maner of wayes, shall I doe by you if you wyll cleaue to me by fayth and charitie: yea & I shall also more euidẽtly extẽde forth the myghtye power of my godhead, after that I shall remoue awaye from you this my manhed: yea and moreouer whosoeuer doeth ioyne hym selfe to me by true christen fayth (like as I am naturally alway ioyned and neuer disseuered from the companye of my father) thesame person shall also do greater thynges, than I do, so oftẽ as the glory of god requireth a miracle. For as my father worketh now by me, so shall I worke by you.
And bicause it is so expedient for the saluacion of mã that I doe go agayne to my father, ye shall succede me, and by course enter into my roume, concernyng the ministracion of the gospell. Nor this thing shall onely be dooen but what thyng soeuer els ye shall aske of my father in my name, whiche shall appertayne vnto the prayse and glory of my fathers name and myne, ỳ same shal I do: to thẽde that by you also I may be glorified among men, as my father hath been hitherto glorified by his sõne. Let not my departure therfore trouble you, whiche shall tourne to your great commoditie & preferment. Than moste of all shall I be your ayde in all affayres and pourposes, whiche make for true health, when as I shall take awaye from you this silly body. Only aske the thyng that you couet, my father shall heare youre desires, and I beyng a continuall presente aduocate vnto him, will bring to passe that whatsoeuer ye shall aske, shall be obteyned: for as he denieth me nothing, which do no maner of thing ỳ redoundeth not to his glorie: so wyl I deny you nothing so long as ye do that which shall setforth the honor of my name. Forsooth my spirite shal put into your myndes what you oughte to aske. Thus to be greued with my goyng hẽce is no proofe of christen charitie, for so menne are dismayed when a frende remoueth whom they shall soone after forgette. If ye loue me truely as I do loue my father, declare your charitie towardes me in very deed: ye shall sothly and certainly declare it, if ye do kepe my commaundementes. So shall it cum to passe that as my father loueth me & denieth me nothyng, I in likewyse shall he also loue you, obeying my preceptes, which be ỳ very cõmaũdementes of my father. Thus it is nedeful for the saluacion of the world, that I do absent my self frõ you. And yet goyng away I wil not leaue you desolate, & altogither without cõforte, but rather if ye abide firmly in my loue, and kepe my commaũdementes I shall obtein of my father by prayer after my returne agayn vnto him, that he whiche denieth me nothing, shall sende you an other cõforter: which after he be once sent, shal not go away from you, as I now doe, concernyng this maner of corporall presence. I am pulled away from you, but he shall continue with you for euer. He shalbe the spirit of me and my father, whiche shall make you of carnall folke spirituall: and he shall tourne this worldely affecton whiche ye now beare towardes me into an heauenly loue: he shall also with secret inspiracions, put in you the trueth of all thinges, whiche ye now What soeuer ye aske in my name &c.

now vnderſtād as it wer but by a dreame and through a cloud. This ſpecyal pledge of me ſhalbe peculiar & propre vnto you. For I haue al this while exhibit my ſelf generally and in cōmon to euill & good: leſt any myght make excuſe ỹ he was not inuited to ſaluacion. But this worlde whiche coueteth muche, and gapeth for goodes that be of the world, and deceitfull, cannot receiue that ſpirite, becauſe he is heauenly & true. And why can it not? becauſe it hath groſſe iyes whiche deliteth and loueth not but groſſe & earthly thinges: it ſeeth not hym nor knoweth hym: for he without noyſe beyng all whyſſhed and ſtyll, caſteth in himſelfe to the ſecret ſenſes of the mynde, if he fynde any where a conuenient place to reſt in. But truly you in caſe that the deluſions and deceptful thynges of this worlde beyng deſpyſed, ye wyll folowe thinges that be good in dede, and liue well: you (I ſay) ſhal then know hym, becauſe he wyll not onely cum vnto you, as I am cum, one that may be ſeen, but he ſhall alſo abide cōtinually with you: nor he ſhall not in ſuch ſorte be conuerſaunt emong you as the aduocate is with his client, but he ſhall inhabit hymſelfe in the ſecret inner partes of your ſoules: & ſhall ioyne hymſelfe as it wer glued to youre ſpirite, that he maye becum one ſpirit in al folkes: and becauſe he ſhalbe as it were bred and planted in your hertes, he ſhall accumpanie and aſſiſt you in all thynges, and the meane tyme ſhall not be lōg eare this cūforter that ſhalbe in the ſteade of me, and my vicegerent, ſhall cum vnto you. Wherefore there is no cauſe why your heartes ſhould be diſcumforted or aferde good childrē whom I haue perfitly begotten, and ſumwhat framed with the heauenly doctrine of gods worde, and doe nouriſh you being as yet but vnperfit, & not fully taught vntyl ye grow vp vnto the ſtrength of the goſpell.

The texte. ¶ I wyll not leaue you cūforteles but wyll cum to you: yet a lytle whyle, and the worlde ſeeth me no more but ye ſe me. For I lyue and ye ſhall liue. That daye ſhall ye knowe that I am in my father and you in me, and I in you. He that hath my commaundementes and kepeth them, the ſame is he that loueth me. And he that loueth me ſhalbe loued of my father: and I will loue hym and wyll ſhew myne own ſelf to hym.

Although I go hence for a tyme and ſhall no longer lyue a man wt men, yet wyll I not leaue you in the meane tyme fatherleſſe, and without confortable ſuccour at my hande: for I wyl cum to you agayne, before I retourne to my father: and I wyll ſhewe my ſelfe before your iyes and be ſeene of you with a very body in dede, but than not mortall, to thentente that I may aduaunce and bryng you from loue of the fleſhe, to the ſpirite: for it wer no great matter if I ſhould geue this my body to you alway to looke therupō becauſe euē the wicked do alſo behold it to their damnacion, within a while therfore I ſhalbe out of the worldes ſight: for death & the graue ſhal take me away frō the ſight of worldly folkes. Neuertheleſſe I wyl ſe you again, and preſent my ſelf vnto you aliue, for this kynde of death ſhal not alienate vs in ſundre, nor kepe me out of your ſight, for I ſhall liue againe, yea after that I be deade: and I ſhall not onely lyue, but therewithall bryng to you life euerlaſtyng: and notwithſtādyng the tyme of myne abſence, I beyng aliue ſhal fynde you aliue, and I wyl ſo ſpende my lyfe for you, that you ſhal be in health and ſafegard. Then ſhal you vnderſtād more fully that as nothyng can pull my father from me, nor me from my father, ſo am I bothe to you, and you again to me ioyned by mutual charitie togither, that death cā not diſioyne vs, let your onely care be, ỹ by your owne faulte ye be not vncoupled and let lewſe. Thobſeruyng of my commaundemētes ſhal try true charitie: nor he loueth not i herte, that neglecteth the preceptes of his lorde. It is not ſufficient to haue accepted my commaundementes, vnleſſe a māne retaine thē in mynde. Nor it is not inough to remembre them, excepte they

be kept:

be kepte: he that doth accomplish and kepe these, is he that truly loueth me. For to be tormented in mynde for my departure, is no prouffe of verye trewe loue, I that truely do loue my father, do kepe al his cõmaundementes, and wyl kepe them vnto death of the crosse. And there is no cause why my commaundementes of sufferyng iniury paciently, of beariug the crosse quietly, should muche put you in feare, as seuere and greuouse commaundementes: and why? for charitie shal sweten and make them al easy: and there shal not lacke cumfort at my hãde, for surely whoso loueth me he shalbe both loued of my father, and I also wyl loue hym, and neuer leaue hym succourles, but wyl see him again, and wil openly shewe my self vnto hym to be loked vpõ: to make it more certain that I do not vtterly perish by suffring death of the crosse. Now I geue my self to be seen of all folke, but than no man shall see me, except he abide constantly in frendeshyppe. Of trueth our Lord Jesus spake these thinges sumwhat darkely, not only signifiyng ỹ he beyng reuiued agayn would often after his death cum amõg his frendes to be seen, but that he would also by the holy ghost his spirit, secretely place & winde hymself into their myndes, & that fynally he would cum in the glory of his father, in the open sight of all folke.

The texte.

¶ Judas saith vnto him, not Judas Iscarioth: lord what is done that thou wilte shewe thy self vnto vs and not vnto the worlde? Jesus aunswered and said: if a manne loue me he wil kepe my sayinges, and my father wyll loue hym, and we wil cum vnto hym & dwel with hym. He that loueth me not kepeth not my sayinges. And the worde which ye heare is not myne, but the fathers which sent me. These thinges haue I spoken vnto you beyng yet present with you, but the comforter whiche is the holye ghost whom my father wyll sende in my name, he shall teache you all thynges, and bring all thinges to your remembraunce whatsoeuer I haue sayed vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the worlde geueth geue I vnto you. Let not your hertes be greued, neyther feare: ye haue heard how I sayd vnto you. I go and I cum agayn vnto you. If ye loued me, ye woulde verily reioyce because I sayd: I goe vnto the father. For the father is greater than I.

Now thã where as Judas, not he verily that is called Iscarioth which was absent at this sermon, but the other Judas, whose surname was Lebbeus, did not fully vnderstand our lordes saying: but being through sorow & feare very sore troubled, did suppose that our Lord should in suche wise appere to his frendes, as terrible spirites and phantasticall sightes, shewe theselfes many tymes in ỹ darkenes of the nyght: or as certaine visiõs appeare in dreames rather to ỹ fear of men, then to mens cũfort. This Judas therfore saith: lord what hath chaunced that whẽ now thou mayest be seene of all folke, thou shalt not than apeare to the world, but onely to vs?

And how canste thou be one that may be seene of vs if thou be such one as other cannot see: but Jesus because he knewe that his disciples wer not yet able to vndersthãde the mysterye how that thesame bodye, whiche hadde been deade and buryed, but nowe made spirituall, and able to doe as it liste should rise againe: Jesus I saye knowyng this, dyd not plainly answer to the thyng that was asked, but turned his saying to that thing whiche was more necessary to be imprinted in their heartes, whereby they shoulde nowe be prepared spiritually to haue his presence: for as muche as that presence whiche should be exhibited vnto theym after his resurrecciõ, could not long endure with theym. Therfore Jesus sayde: I wyll not present my self to the world, because it loueth me not, nether doth it kepe my commaundemẽtes. If one loue me truely he wil not testifye his loue with sorow, but by keping my commaundementes, and him will I loue semblably: and whom I shall loue, hym wyll my father loue, and we shall neuer be pulled awaye from hym: nor I wyll not onely see him again that hath my commaundementes

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in remembraunce, but therwithall my father and I wyl by the spirite which is common to vs both, cum vnto him: and we will not only cum forthwith to departe agayn, but we will dwel with him, and neuer go away from him. That which is doen after the spirit is both perpetual and effectual: bodilye ioynyng together must nedes haue an ende, euen forbecause ye should sette at naughte transytory thinges, & inure youre selfes to loue eternall thinges and where ye as yet cannot cum to vs, we will cum to you inuisible, but effectuallye to dwell in the tẽple of your hertes. Wee be three in dede, but so ioyned and connexte together, that he whiche loueth one, muste loue all: and he that hath one of vs laketh none of vs. Only on your behalfe let charitie be present, and that couenaunte kept, whiche I made with you of late. That shall so couple you and vs together, that neyther lyfe nor death can vncouple vs. If membres maye be disseuered from the heade, we maye bee disseuered. There be many whiche boast themselfes to loue God the father, and seme to obserue the commaundementes of the lawe, but none dooeth truely loue God, if he hate and contemne his sonne: and he verily contẽneth the sonne, whosoeuer kepeth not my commaundemente, whosoeuer neglecteth my preceptes he neglecteth withall the preceptes of God: for in good sooth the thyng that I haue taught you, is not so my peculiar doctrine that thesame is not my fathers: but is rather my fathers than myne, from whõ cũmeth whatsoeuer I can or dooe teache, doyng nothyng but by his authoritie from whom I was sent into the world, to teache these matters which I do teache. But nowe these thynges haue I spoken accordyng to your capacitie, as yet a mortall man, beyng conuersaunt among mortall mẽ: soone hereafter I wyll repayre to see you agayne, for certayn dayes space: & being immortall, wyll kepe cumpany with men mortall, to thentent I maye comforte, teache and geue you my councell.

Neyther is it vnawares to me that ye shall not fully vnderstãd these thinges, whiche I now speake, and shall speake anon after my death, because ye be yet styll carnal and rude: notwithstãdyng they are not spoken al in vain, for after that I shal take away this body from you, an other comforter shal cum to you, yf ye aske hym (of God) in my name: a comforter (I saye, not bodily as ye se me to be, but that holy spirite whiche dooeth sanctifie spirites & myndes, whom my father shall sende you in my roume if you require hym in my name: Ye shall not after this, nede my corporall presence, whiche for a season was geuen in consideracion of mens grossenes, to thentent that they myght by degrees and orderly go forwarde to more perfit thinges, for that spirite in as muche as he is myne and my fathers, shall put you in remembraunce of all the thynges, which I now speake vnto you that be as yet ignoraunt, and of smal capacitie, and besydes that obliuiouse. And he also shall make you vnderstande these thinges which ye had not vnderstand before, neyther wyll he suffer you to forget any thyng or to lacke knowledge of any thing that perteineth to saluacion. Of men obliuious he shal make you of good remembraunce, of slowe witted, easye to be taughte, of sleapyshe sluggardes vigilant and watchefull, of sorowful men cherefull, of yearthly folke heauenly. Only perseuer you in charitie, hauyng in remembraunce my commaundementes.

There is no cause why that ye should in the meane whyle feare the troublesumnesse of this worlde, whiche ye shall see ryse agaynst me, and in tyme to cum agaynst you also, let it suffyse you that at my departure I shal leaue peace vnto you and geue you my peace. No worldly stormе can destroy and vndoe hym that hath my peace. The world also hath his kynde of peace, whiche it bestoweth vpon them whom it loueth, but this is a peace not to be trusted

Peace I leaue vnto you. &c.

be trusted on. My peace whiche I doe geue you, doeth make frendship betwene God and you: and who can hurte him whiche hath God his protectour and gouernour? The peace whiche I do leaue vnto you ioyning you together among your selfes by mutuall concorde, shall make your felowship strong and inuincible, againste all that the worlde or Satan prince of the world, can do. What meaneth it than that my goyng hence whiche shall be very commodiouse vnto you, doth so muche feare you? Let not your hertes therfore be troubled nor striken in feare, ye haue heard me say already (and that ye should the more credite me) I eftsones tel you that of trueth I goe hence for a tyme: but I will anon returne againe vnto you. And in the meane tyme I wil bring to effect that I shal fynde you at my returne safe and in health. This blusterouse storme of cruel persecucion shall for this one tyme be executed vpon me onely. And soone after I am cū againe to my father, I wil be present with you again through the spirit that is the comforter. And by hym my father shall also be with you, and we shall neuer be seperate from you, vntil you be fullye placed with vs in the kyngdome of heauen. Ye ar sorowfull because I go my waye, but and if ye did rightly loue me, forsoth ye would reioyse both for your owne sake and myne: for I will not playe the runagate and goe euerywhere, but I returne agayne to my father, to obtayne for you more excellent gyftes at his hande, for because my father is greater than I am: and from hym it cummeth, what thyng soeuer I do depart with you. If ye stande in dreade of any harme towardes me, and are sorowfull for my cause, it wer more semyng ye shoulde be ioyfull on my behaulf that am removed and taken away from these eiuils of the world, and go to my fathers cumpany: and if ye be sory for youre selfes, my departure shall bryng to you muche profit.

¶ And now haue I shewed you before it cum, that when it is cum to passe, ye might beleue. Hereafter will I not talke many wordes with you: for the prince of this world cūmeth & hath nothyng in me. But that the world may know that I loue the father, and as ꝑ father gaue me commaundement, euen so do I. Aryse let vs go hence. The texte.

I know that I speake this to them that neyther greatly take hede, nor vnderstand the same, but I do therfore repete, and often inculcate and bryng in the same, that after the dede shal effectuously verifie the thing that I haue spokē, ye maye than therewith beleue al the rest to be true, whiche I haue told afore hande shoulde folowe: after this I beyng a mortal man shal not speake many thinges wᵗ them ꝑ be mortal: for the time is at hand whē I shal be taken away from you in bodye. Verye Satan the prynce of this worlde is present by his ministers ready to set vpon me, with his full myght and force vtterlye to caste awaye and to extinguyshe me. But at his handē is no ieopardye, for he hath no ryghte nor auctoritie ouer me, and when he most trusteth to haue the ouerhand and victorie, than shal he be banquished and ouerthrowen: he hath no ryghte but vpon them whiche be in synne, and because the worlde is in bondage to sinne, he may play the tyraunt ouer them that make the worlde their God: for in dede I am neyther forced to dye, nor for any fault do I die, but I suffer, throughe my deathe to redeme those that be ioyned to me by faythe, as membres to the bodye, from the tyrannye of synne and deathe: and my father hath commaunded me thus to dooe, whiche his commaundemente I dooe accordyng to his minde: wherfore we haue now alreadye sit here long inough. Because I doe my fathers commaundement willynglye, it is tyme to go mete death, which is at hande. Aryse therfore and goe we hence. Oure Lorde Jesus seeyng his disciples manye wayes dismayed, partelye with sorowe because that they sawe that theyr Lordes deathe was nye whome they loued sumwhat worldly, but yet moste behementlye: partely for feare of harmes whiche they thoughte did hang ouer hym beeyng once abrode: and he also seeyng

The prince of this world cūmeth & hath nothyng in me.

Aryse let vs go hence, &c.

them heauye of slepe whiche booth the nyght prouoked, and also sorowe of mynde augmented, and their sittyng made them of more sluggishe mynde: he cõmaundeth thẽ to ryse, that so at ỹ leaste dulnesse beyng auoyded, they might be made more pregnaunt and quickewitted to those thinges which he should saye vnto them, and therewithall he monished them a far of and darkely, that nowe is the time to eleuate theyr myndes from yearthly affeccions to heauenly thinges, from bodily thinges to spirituall thynges, from mortall thynges to immortall, from thynges transitorye to eternall thynges: he woulde haue that also imprynted in their myndes, that he knewe before, and was wyllyng to suffer what thyng soeuer he should suffer, his father also willing thesame: from whose wyll his did neuer vary. His wyll was that his Apostles so farre as mannes weakenesse could beare, should be witnesses and seers of his passion, and therfore in this sermon he maketh oftentymes mencion of his departure, litle by litle, thereby to inure them to sufferance, but mixyng wythal many coumfortes to mitigate the bytter payn of sorowe, saying that in very dede he must departe: but so that within a whyle he shoulde cum to them agayne: that he should go to his father, that thence he should send them an other coumforter whiche should finishe that he had begõnne, and also that he and his father ioyntly together should cum and dwell with them. He sayd furthermore that this persecucion should not vtterly deuour and consume them: and after all this he had theim thence to an other place, because the place where they wer than, was open and in sight: and forbecause that they had heard that the prince of the worlde was euen than present, they stode in a generall feare of themself, and therfore he brought them to an other place where as they wer more in safetie, to thentent they myght with more bolde hertes geue eare to other thynges. In conclusion he telleth them aforehande that at the lengthe they should folowe hym thither, whither he now goeth before them: wel now he hath recourse agayne to that saying whiche algates must sitte inwardlye and abyde in their heartes: in whiche saying he counsayleth them to perseuer in charitie, and obseruyng his commaundementes, least through their owne faulte, they should disseuer themselfes from the felowshyp of the father, the sonne, and the holye ghoste, from whiche Judas had already forceably dissociate hymselfe. But he aduiseth them to sticke to their couenaunte by obeying the sayinges of their Lorde, and to thuttermost of their power to folow hys doynges. And trueth it is that this could not be dooen, vnles they dyd perseuer in the spirituall felowshippe of the sonne, and yet in the meane tyme not to truste to them selfes, or anye thyng at all to presume vpon theyr owne proper strength: for they should neuer be able to do ought at any time but by the benefitte and free gyft of God, from whom floweth and issueth out to all folke, what thyng soeuer setteth forwarde true healthe, and maketh to saluacion: and that they myght the better vnderstande this, and retayne it in memorye, he declareth the matter by a similitude, taken and brought in of a playne knowen thyng: that is the vine and the braunches therof.

The.xv.Chapiter.

The texte. I am the true vyne, and my father is the husbande man. Euerye braunche that beareth no frute in me, he wyll take awaye. And euery braunche that beareth fruite, he will pourge that it maye bryng forth more fruite.

To

TO thintent sayeth he that ye maye vtterlye vnderstande howe cleane voide of all peryll ye bee, if ye wyll continue still to be of my felowshyp, and what greate daungier it is for you, yf ye falling from the couenaunte that I haue made with you, be disseuered from me, remember this that I am the true vine, ye be the braunches, and my father is the husbandman. I am the roote or stocke of the vine, ye are my membres as braunches sprong out of the stocke. My father hath planted me, that is to saye, he hath begotten me. The stocke came forth from hym, and ye out of the stocke. The thanke of the whole benefite redoundeth to my father, as the foũtayne therof, whiche doth geue vnto you by me, and his spirite, whatsoeuer he geueth you. And the sappe of the stocke whiche geueth vnto the braunches both lyfe and strength to bring forth fruite, is the spirite: that is common both to my father and to me. Like as the spirite knitteth me to my father: so doth it also ioyne you to me. Therfore what braunche so euer cleaueth to me, and liuyng by my spirite, bringeth forth fruite worthy for the stocke, the same shal my father purge, cutting awaye the superfluouse desires therof, that it maye bring forth more plenteous and kindly fruite. But whoso cleaueth to me by the profession of fayth, and bringeth forth no fruite of euangelicall charitie, my father shall cut him of from the vine, as a cumberous and vnprofitable membre. For that braũche which hath no fruit, but only leaues, serueth to no purpose in ỹ vyne.

The texte.

CNowe are ye cleane through the woordes whiche I haue spoken vnto you, byde in me, and I in you. As the braunche cannot beare frute of it self except it byde in the vine: no more can ye except ye abide in me. I am the vine, ye are the braunches, he that abydeth in me and I in him the same bringeth forth muche frute. For without me can ye do nothyng: if a man bide not in me, he is caste forth as a braunche, and is withered, & men gather thẽ and cast them into the fyer, and they burne. If ye bide in me, & my woordes abyde in you, aske what ye will, and it shalbe doen for you. Herein is my father glorified that ye beare muche frute, and becum my disciples.

Now already ye be braunches sumwhat purged & made cleane thorough beleuing my woorde: but yet ye muste hereafter be more pourged, that ye may bryng forth more plentie of fruit. At this time it is inough for you to be grafted in the stocke, from whence through fayth ye may receyue life: labour dilygently to abyde in me, and I wil in like maner dwel in you, so long as you depende vpon me. For as the braunch if it be pulled of frõ his vine, cannot it self bryng forth the frute, because it taketh all his sap of the stocke: no more can ye bryng forth the frute of any good worke, except ye cleaue to me by fayth and charitie: from whence must cum to you whatsoeuer furthereth to true and eternal saluacion. Wherfore neyther Moses, nor anye of the Prophetes is the vyne, but I am the onely vine, to the whiche all they muste cleaue that wyll bring forth the fruit of saluacion. Ye be the braunches of this vine, wherin ye are freely grafted, freelye pourged, but ye may fall from thence through your own faute. Wherfore ye must earnestly take hede ỹ ye may be alwayes ioyned to me. For whosoeuer continueth still ioyned to me, hauyng me lykewyse ioyned to him, and liuyng by my spirite, that person through my fathers inspiracion, bringeth forth frute plenteously, gaynyng for himself eternall saluacion, and causing god, for whose sake al thinges be dooen, to be glorifyed amonges menne. And his glorye is my glorye, by whom it hath pleased hym liberallye to geue all that he geueth menne, to the atteynyng of eternall saluacion. Therfore remembre this well, that without me ye can dooe nothyng that good is. But yf any braunche do through his own fault pul himself backe againe from me, he not onely bryngeth foorth no fruite at all, but lyke as an vnprofitable braunch, when it is cut of ỹ a shreading hooke, withereth, & afterward being

gathered vp with other twigges that be dryed of, is cast into the fier to burne, so the same braunche destitute of my moysture and spirite, dieth spiritually although he liue bodely. And beyng after this lyke seperate without recouerye from the vyne, is cast into euerlasting fyer, there to burne for euer to his great torment: forsomuch as he would not abyde stil in the vine, and so bryng forth fruite of eternal felicitie. And ye shal abyde in me, if my woorde abyde in you, yf ye kepe in mynde the thinges whiche ye beleue, and execute in deede that which ye remembre. If ye wil do this, ye nede not feare any worldly stormes, for though I be not still present with you in body, yet both my father and I wil heare you. And if ye do rightly aske all suche thinges as ye would haue, ye shall obtayne your asking. But like as of your selfes ye are not able to bryng forth fruite: euen so ye ought not presumptuously to attribute to your selues the prayse of your good deedes, for as I haue not sought myne owne glorye but my fathers, of whom I haue al my beyng and power: so shal ye referre al the thanke and commendacion of your good deades to my father & me. When menne shall perceyue you to bryng forth muche euangelicall fruite, then is my father glorifyed among thē: for what prayse soeuer I shal get by you, the same shall redounde to my fathers glory: whom ye shal cause to be praysed among men, by shewing your selfes the right disciples of his sonne, not that we nede worldly prayse, but because so it is expedient for the saluacion of mankynde, whiche thing we do thirst for and couet. It cummeth of charitie and not of ambicion that my father thus desyreth to be glorifyed amonges men.

Yf ye byde in me ye aske what ye wyll, & it shal be geuen you.

The texte. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue: If ye kepe my commaundementes, ye shall byde in my loue euen as I haue kepte my fathers commaundementes, and haue byden in his loue. These thynges haue I spoken vnto you that my ioye might remayne vnto you, and that your ioye myght be full.

I haue loued you whiche are my braunches, euen as my father hath loued me, that am the stocke. Be carefull to kepe this so great a benefite freely geuen you, leaste ye leese it through your negligence, and ye shall not leese it: Lyke as I alwayes, procuryng my fathers glory, haue continewed euen to the death in my loue towardes him: so wil ye perseuer in your loue towardes me. Wherin ye shall perseuer not by the obseruyng of the Phariseis or philosophyers preceptes, but by kepyng of my commaundementes: so that neyther any flattery or feare of the world may seperate you from them, no more then it doeth me, which do constantly to the death, kepe my fathers commaūdementes, beyng neuer disseuered from the loue of hym, but by very deedes declare my self to requite his loue with lyke loue. Wherfore as it shal be my fathers glory, to haue so naturall a sonne, and so worthy for hym, no lesse shal it be for both our honours that I may haue you my disciples obseruers of my woordes, & folowers of my doyngs. Albeit these thinges be sumwhat painfull & tedious, yet do I therfore vse so long cōmunicacion therin, to thintent that as I haue not labored for the ioye of this worlde, but herein do reioyce that for obeying my fathers cōmaūdemēt I am beloued of hym, no more should you seke comfort of the worlde, but reioyce in this my kynde of ioye, whensoeuer ye folowing my steppes shal be afflicted: and let that ioye remayne in you euer increasyng into greater and better, vntill it cum perfitly to the perpetuall felicitie of immortal life. One of you charitably to loue an other, shal be a great cumforte to you, euen in the myddest of all your troubles, when ye be at the worste.

This is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man than this, that a man bestowe his lyfe for his frendes: Ye are my frendes yf ye do whatsoeuer I commaūd you. Hence forth cal I you not seruauntes, for the seruaūt knoweth not what his Lorde doeth, but you haue I called frendes, for al thynges that I haue heard of my father, haue I opened to you.

There be diuerse preceptes of the Phariseis, and Moyses hath also ma-

nye,

ny, but this one precept is my very owne, whiche includeth al thynges ý I do teache, and shall make pleasaunt all aduersities whiche shall happen, that is to saye, ý ye beare such loue one to an other as I haue borne towardes you. I doe testifye my loue not with woordes onely, but also with deedes: and that loue not to be after the commune sorte, but excellent: and the greatest that any man liuyng can haue, for there can be no greater token of loue among men, than a man to bestowe his lyfe for his frendes sake, for euery man setteth by his lyfe aboue al thynges. Many perchaunce myght be found that coulde bee content to bestowe money or labour for an other mans sake, but the person is rare to be found out whiche will bestowe his lyfe for his frendes sake. I doe more then all this, whiche bestowe my lyfe for myne enemyes, so they will become my frendes. And in the meane whyle I call them my frendes in the waye of honour, whom I haue good ryght to call my seruauntes. Neuertheles I will not take you for my seruauntes, but for my frendes: yf ye will as cheerefully and gladly perfourme these thinges that I commaunde you, as I doe willyngly obey my fathers commaundement. They that are vnder Moses law, be rightfully called seruauntes: because they depend vpon diuerse rules prescribed vnto them, and rather for feare then for loue doe the thing that is apointed them. But as for you (whom I haue called from the bondage of the law, vnto the libertie of the gospel) from henceforth I will no more call seruauntes but frendes, as them whom mutuall loue and not necessitie doeth ioyne vnto me. For the seruaunte perceyueth not his Lordes intent, but onely dooeth that he is bydden, lokyng for no greate rewarde if he dooe it, and wel assured to bee punished if he dooe it not, besydes that for euerye sundrye doyng must be had a sundry commaundement, as goe, com agayne, doe this, eschewe that. For the master telleth not his owne counsell to his seruauntes, whiche are therfore euil to be trusted because they rather feare then loue him. The cause wherfore I haue called you my frendes is for that I once haue opened vnto you al the purpose of my mynde, to thintēt there should be no nede hereafter of mennes preceptes contrary to myne. Whatsoeuer my father hath willed me to shewe you, therof I haue made you partakers, as my trustye frendes. Those thinges whiche I haue taught you, be out of al doubte: for I haue taught you none other, saue what I haue heard of my father. My preceptes be his preceptes, by kepyng wherof he shall count you his frendes in stede of seruauntes.

Continue ye in my loue, 16.

¶ Ye haue not chosen me, but I haue chosen you, and ordeined you to go, and bryng foorth fruite, and your fruite shall remayne, that whatsoeuer ye aske of the father in my name, he maye geue you. The texte.

And because ye maye the better vnderstand how great the honour of this my gentienes towardes you is, consider how ý ye haue neyther prouoked me wt your seruice doing to my frendship, that of duetie I ought to loue you agayn: nor yet haue you willingly cum to my frendshippe, that for gentleues sake, I should requite you with lyke loue: but when ye wer in bondage of the lawe, & farre of from the fauour of God, then did I of myne owne voluntarye wyll chose you from among al the reste, without your desert. And for this purpose haue I chosen you that ye should more and more increase in goodnes beeyng grafted in me thorow mutuall loue, whiche ye coulde not haue towardes me except I had first loued you. As the braunche is alwaye norished by the moysture of the vine, and spredeth it self in many braunches, so must you lykewise plentifully bring forth fruite of the ghospel throughout the whole world, and so do good to other that your self loose no fruite ther by. For the common vyne bryngeth foorth fruite, but for other, and that suche as soone decayeth: wherfore the braunches therof be fruitefull but for a tyme, because they growe

in a vine that soone fadeth. Contrarywise you because ye cleaue to an immortal stocke, shal bryng forth fruite that neuer shal perishe, but continue sounde to your eternall saluacion. And ye haue no cause in the meane whyle to say it is a great payne to trauayle about the worlde to teache the Gentiles, to suffer the dispites of wicked people. What wagies, what ayde, what rewarde is appointed for vs? passe not vpon these worldely defenses. Let this stand you in stede of all rewardes and helpes, that whatsoeuer ye shal rightly aske my father in my name, he shall geue it you. What thyng is more easy then to aske? And what is it that he is not able to geue? Furthermore what is the thyng that he will not geue for my sake?

The texte. This commaunde I you that ye loue togither. If the worlde hate you, ye knowe that it hated me before it hated you. If ye wer of the worlde, the worlde would loue his owne. Howbeit because ye are not of the world, but I haue chosen you out of the world, therfore the world hateth you. Remember the woorde that I sayed vnto you, the seruaũt is not greater then the lorde. If they haue persecuted me, they will also persecute you. If they haue kept my saying: they will kepe yours also.

Besides this, my commaũdementes be not tedious, for what is more pleasaunt then one to loue an other? Who be so weake but mutuall loue maye make them strong: what thing is so greuous but mutuall charitie can make it delectable? Neyther let this trouble you, that whiles you and I bee frendes and one of you charitably do agree wt an other, ye shall be at discorde & stryfe with the worlde, but rather the self same thyng ought to comforte your myndes, for so muche as by this token ye shall well perceyue your selfes to be my very disciples and frendes, that is to saye, contrary to the worlde, whyche is all iette vpon malyce, whereas you are apoynted for heauen, disdayne not to suffre that in the worlde whyche I haue suffered before you. The world hateth me also not for my deserte, but because I reproue & disclose the euil dedes therof, teachyng thynges whyche do not agree with theyr worldly affeccions. The worlde knoweth menne of his secte, and them doeth it loue and exalt, as lyke loueth lyke: and as an euyll itche coueteth an handsum scratcher. Therfore be they vnhappy whom this worlde flattereth and fauoreth, for that declareth them to bee farre from the fauour of God, whyche is that onely thing that maketh man happie in dede. When the worlde hateth you remember myne exaumple, and reioyce in your owne behalfe that ye haue no felowshyp with the worlde, but do cleaue fast vnto me. For this shall ye perceyue by the hatred the worlde beareth you, howe that ye be myne. In case ye wer of the world, if ye loued worldly thynges, and taught accordyng to worldly desyres, then the worlde would knowe you and loue you as his owne, but because ye folowe not the wayes of the flesshe, but of the spirite, and couet not worldly goodes but heauenly, therfore the worlde hateth you: not that ye deserue it, but for that ye be vnlyke to the same whyche is euill & wicked. In tymes paste when ye thought perfitte ryghteousnes to consiste in the grosse ceremonyes of Moses lawe, and settyng your myndes on transitorye thynges, had no loue to heauenly thinges, the worlde dyd then well lyke you: but after that I had once called you from this secte to the euangelicall and heauenly doctryne, and grafted you in me as braunches in the stocke, the worlde beganne to hate you, and that onely because ye be myne. Yet of trueth for no cause elles shal ye be blessed, then for that ye be myne. Meruayle nothyng at all though your innocencie shall not defende you from the hatred of the worlde. Remember howe I haue tolde you, the seruauntes state is no better then his lordes. For neyther could my innocencie, whyche is greater then yours, defende me from the malyce of the worlde, neyther wer they afeard to despise my doctrine, nor yet for al my benefites would they waxe gentle and call themselfes backe frō

theyr

theyr cruell purposes. That thyng whiche they durst enterprise against me, whe am your Lorde and Maister muche more boldely will they do it to you. Seyng they haue deuised so many snares to bring me euen to ỹ most reprochful death, and haue so often spitefully railed vpon me, they will also persecute you my disciples, nay but rather me in you. If they will obey my woordes they will also obey vnto yours: but lyke as they haue not wel borne my doctryne, no more will they yours, because ye shal teache ỹ self same thynges, that I teache.

The texte. But all these thynges will they doe vnto you for my names sake, because they haue not knowen hym that sent me. If I had not cum and spoken vnto them, they should haue had no synne, but nowe haue they nothyng to cloke theyr sinne withal. He that hateth me, hateth my father. If I had not doen among them the woorkes whiche none other man did, they should haue had no sinne. But now haue they bothe seen, and heard not onely me, but also my father. But this happeneth that ỹ saying might be fulfilled that is written in theyr lawe. They hated me without a cause.

And what soeuer despite they shall doe against you, I will thynke it doen to me: for all thynges that they shall do agaynst you, they shall doe it for the hatred they beare to me: when they curse you, they shal curse me: when they reiect you, they shall reiect me: when they beate you, they shal beate me. For whatsoeuer displeasure is doen to the membres, the same redoundeth to the head. And they would doe the lyke to me, if they had me present with them. Now because they cannot shewe their cruelties to me, they will shewe it to you. But as all the iniurie that is doen to you toucheth me: In like maner whatsoeuer is committed against my name, tourneth to my fathers dishonour also: whom if they did rightly knowe, as they thynke they doe, they would neuer so shamfully haue handled his sonne. They arrogantly pretend loue towardes God, and yet they be wickedly minded against his sonne. They aske saluacion of God, and goe about to destroye his sonne. They boaste them selfes to be kepers of of Gods commaundementes, and doe reiect the preceptes whiche his sonne geueth by the auctoritie of his father. They glorie in their knowledge of the lawe, and do not receyue the knowledge of hym, whom the lawe setteth forth. They worshipp the sender, and persecute hym whome he hath sente. Therfore they knowe not God whome they boaste themselfes to knowe. And yet this ignorance shall not excuse them in the daye of punishemente. They be ignoraunte in dede, but wyl because they would not learne. And therfore would they not learne, because they loued more their owne glory, then the glory of god. They did set more by their owne aduauntage, then to winne saluació by the gospell. Wherfore that thyng whiche my father hath ordeyned for theyr saluacion, haue they through their owne stubbernesse heaped vp to theyr eternall dampnacion. For verily I am cum and was sente for this purpose, if it might be to saue all men. If I the sonne of God, and greatest persone that coulde be sent, had not cum my selfe, and declared vnto them all suche thynges as myght haue brought them to a better mynde: if I had not also doen these thynges whiche had been inough to haue forced euen stonye hertes to faythe and belefe, surely theyr destruccion should haue been the more easie, as giltlesse of this infidelitie, the addicion whereof, shall make the burden of their eternal damnacion the heauyer. But nowe sith I haue leafte nothyng vndoen wherby they might be saued, and they agayne with obstinate malice haue resisted him whiche freely offereth saluacion, they can alledge no excuse for their incredulitie. If one hate a straunger, it maye bee thought sumwhat woorthye of pardon because he hateth him whom he neuer saw, but me they haue bothe seene and hearde. They haue seene me doe good to all folkes, and haue hearde me speake thynges woorthy for God. Neuertheless they hate me for those

But nowe haue they nothyng to cloke their sinne withall.

thynges. for whiche they ought to loue me. But whoso hateth me, must nedes hate my father, by whose auctoritie I speake that I speake, by whose power I do al that I do. And I haue not onelye spoken by woordes, but also by my dedes: yet were they so blinded that they did neyther beleue my woordes nor dedes. And this selfe thing shal make their damnacion more greuouse, in that they haue so stubbernely abused the goodnesse of God, beyng alwaye so ready for them. If I had not doen suche miracles among them as neuer any of the Prophetes afore me did, whether a man consider the noumber or greatnesse of them, and that not to make them afeard or astonished therewith, but to helpe them that were afflicted, If I had not doen al this, I say, they should not haue been giltye of this moste greuouse sinne: but now they haue both heard and seene, and so muche the more haue hated not onely me that haue both spoken and doen, but also my father which hath spoken by me, and set furth his power by me. They neuer saw Moses, and yet him they doe exteme hylye, they beleue the Prophetes whom they neuer hearde, but they turne cleane awaye from me whom they haue presentely seene before theyr iyes, whom they haue hearde speake, of whose benefites they haue so manye wayes had the proofe. And not herewith satisfyed, they take my lyfe from me. In the meane while they pretende a reuerente loue to God the father, whereas who so truely loueth the father cannot hate his sonne. Howbeit these thinges happen not by chaunce, for the very same thyng that these men doe, the Psalmes whiche they haue and reade, did long agon prophecie should cum to passe, that is to saye, that in stede of thankes, they shoulde recompence good turnes with euill will. For thus spake I there, by the mouthe of the Prophete, let them not reioyce and triumphe ouer me, whiche vniustely are myne enemyes & hate me without cause. If a man beyng prouoked, hate an other, it maye bee suffered: if one hate a straunger, it maye sumwhat be pardoned: but who can forgiue hym that hateth one whom he bothe knoweth and hath found beneficiall.

The texte. But when the comforter is cum, whom I will sende vnto you from the father (euen the spirite of trueth, whiche proceadeth of the father) he shall testifie of me. And ye shal beare witnesse also, bicause ye haue been with me from the begynnyng.

Neuertheless the incredulitie of these persones shal not make their fruit vneffectuall whiche wil cleaue to me. For when I shal haue accomplished al that my father hath geuen me in commaundement, and after that the comforter is cum, whom procedyng from my father, I will sende you according to my promesse, whiche is the holy goste (beyng the inspirar and teacher of all trueth) he shall declare al that euer I haue sayd and doen, wherby bothe my goodnesse and their obstinate blindnesse shall euidently apeare. He shall shewe how there hath been nothyng doen against me, but the same hath been prophecied before in theyr owne bookes whiche they reade and yet vnderstande not. Ye also whiche are now but weake, then beyng made strong through the inspiracion of my spirite, shall testifie of me before all menne, for somuche as ye haue seen in ordre what I haue doen, and hearde what I haue sayed: Lyke as I haue tolde you thynges certayne euen the very whiche I haue seene and heard of my father, neyther shall the holye goste put any thyng but trueth in youre myndes, for so muche as he proceadeth from my father: so shall ye beare witnesse of thynges not doubtefull, but suche as be throughly tryed by all your senses. And there will be sum whiche will not beleue you, but yet

must not the saluacion of other be loste, bycause of them
whiche wilfully perysshe through theyr owne
faulte.

The

¶ The.xvi.Chapter.

¶ These thynges haue I sayd vnto you, because ye shoulde not be offended. They shall excommunicate you: yea the tyme shal cum that whosoeuer kylleth you, wil thinke that he doeth God seruice. And suche thynges wil they doe vnto you, because they haue not knowen the father, nor yet me. But these thynges haue I tolde you, that when the tyme is cum ye may remember then that I tolde you. The texte.

IT shall not be seming that euerye daunger should withdrawe folke from the open confession of the gospels trueth, which the worlde, of trueth shal spurne against with al deuices, but it shall neuer bee able to put it to vtter silence and conuince that trueth, whiche staieth it selfe vpon God the auctour thereof. Ye see what thynges the worlde goeth about to doe against me, for publishyng my fathers trueth. And it is nedefull that ye prepare your myndes paciently to suffer the lyke. I doe therfore tel you that these thynges shal cum, least ye suppose the profession of the ghospel to bee al pleasaunt and delicate, and than you to be ouer dismayed when the same thynges chaunceth to you at vnwares, and otherwyse than you loke for. For the euils which a man forseeth, against whiche he stifly bendeth his mynde ere they cum in place, lesse grieueth. I wil not deceyue you, neyther in the displeasures whiche muste nedes bee suffered for the gospels sake, neither as touching the rewardes whiche tarieth for them that valiantly doe theyr duetye and office. To you that beginne to preache the ghospell shall this thyng fyrste happen. They that are thoughte to vnderstande the highe poyntes of religion, and to kepe the perfeccion, and do teache and profesle the knowledge of the lawe, shall caste you out of theyr Synagogues as wycked and coursed people, a thyng among them of moste reproche, and herewith wil they not afterwarde be contented, but they will cum to imprisonment and to strokes. And at length the thyng wil growe to this ende that whosoeuer kylleth you, shal thynke himselfe therein to offre a thankefull sacrifice to God. They shall colour out their wickednesse with pretense of godlynesse, and shall accuse & condempne as giltie of impietie, the teachers of true godlinesse: and so it shal cum to passe, that not onely ye muste suffer harde and greuouse thynges, but ye shall bee punished as vngodly persons and malefactoures. But care ye not what the worlde iudgeth of you, let my exaumple comforte you, remembryng that ye suffer these thynges with me, and for my fathers sake and myne. The iniurie is ours, we haue the wrong, and it shal be our parte, bothe to ayde you in youre conflicte, to rewarde you hauing the victorie, to resiste them and also punish theyr obstinacie: thynke ye nothyng at all of vengeaunce, for they shall not thus handle you because ye be theues or transgressours, or any waye els woorthie suche euill intreatyng, but because they doe not yet perfectly knowe neyther me nor my father. The ignoraunce wherwith their crueltie is mingled shal cause my father to take compassion vpon them, nor I would not ye should so muche desire their punishmente, as to haue them saued by doctrine: for the zeale of religion shal sette or prouoke many against you, rather through errour of iudgement, than of euil will. These folke shal repent them selfes and emend after that my father be knowen to the worlde by you, and assone as men shall through youre preachyng vnderstande my doctrine, and knowe what is the power of the holy goste. I knowe ye bee sory for my departure hence, and sorow is not to be added vpon sorow, but I thought mete to forewarne you

hereof

thereof, that when these discommodities falleth vpon you, ye maye the more paciently and with lesse hertebreake beare them, callyng to your remembraūce how I had told you before, that these thynges shoulde followe: and that after myne exaumple, ye should suffer of the wicked, of suche as be ignorannte of ꝑ trueth, & euen for my fathers sake and myne: but be ye suffised with a stayed conscience in the trueth, and passe not what menne iudge of you, or rather follow my doctrine, and iudge your selfe blessed, when for my names sake menne doe persecute you, when they all speake euil of you, and belye you. They shall put you out of theyr Synagogues, but that selfe thyng shall proue your names to be registred in heauen.

The texte. These thynges sayd I not vnto you at the beginnyng, because I was present with you. But now I go my waye to hym that sente me, and none of you asketh me whyther I goe: but because I haue sayed suche thynges vnto you, your hertes are full of sorow. Neuertheless I tell you the trueth: It is expedient for you that I goe awaye. For yf I goe not awaye that comforter wil not cum vnto you, but if I departe I wil sende hym vnto you. And when he is cum, he wil reproue the worlde of sinne, and of righteousnesse, and of iudgement: of sinne, because they beleue not on me, of righteousnesse because I go to my father, and ye shall see me no more. Of iudgement because the prince of this worlde is iudged alreadye.

I knewe all these thynges should happen you. Neuertheless when I firste tooke you to me, I spake nothyng of them: not to deceyue you thereby, but because the tyme serued not than, as in dede al thynges ar not fyt for al times. This my bodily presence hath for a season nourysshed and strengthned your weakenesse, but now forasmuche as the tyme of my departure from you is at hande, it is nedeful ꝑ ye be openly admonished what ye shal suffer, to the entent ye maye by litle & litle enure your selfes to be content to lacke the comforte of my corporall presence, and after ye haue sequestred worldly affection, to take vnto you more fyrme and manlyke boldenesse of herte, and not to be childishe and lyke vnto babes that hang on their mothers lap, all afraied, if it chaunce them at any tyme to be pulled away out of their parentes sight. I would not pamper and discreyue you with vayne hope, nor yet an other tyme discourage you: ye haue been serued according to your infirmitie, and as tyme required. I haue been your comforter, aduocate, and defender. Now I must depart hence, and though I do so, for your cause chiefly to strenghthē you in greater thiges, after this my body be withdrawen out of your sight, yet my talke therof dooeth put you in suche feare ꝑ none dooeth aske, or so much as thynke whither I goe, where as in dede ye ought rather to reioyse than in mynd to be troubled with my departure, seyng I goe to my father, from whome I came: not that I shal hereafter be vtterly absent from you, but in an other sorte present with you. For I was not ignorannt what would haue ben more pleasaunt to your affeccions, ye had rather haue the continual fruicion of this my conuersacion among you, but I had leauer speake to you of thynges that do profite, then which doth delyte you, & would leauer haue you ꝑ knowelage of the trueth to be in heauinesse for a time, than not to procede to the sure constancie ꝑ should be fitte for the storme to cum. And for this cause I do open vnto you what shal chaunce hereafter. Verily thus I must leue you, and after that I be take away from you, ye shal suffer many thynges: and that ye may be the more apte to beare the same more paciently, it is expedient for you, that I be had out of your sight. For vnlesse by takyng from you the sight of the flesshe, ye waxe spiritual, that comforter the spirite whiche shal make you strong, and not to be banquished, shal not cum vnto you. And because I haue prepared you for him he shal performe & finish that which I haue begonne in you. Finally through

It is expediēt for you that I goe awaye

that

that spirite I shal alwaye continue with you, yea and that more presently after I be goen, than I am nowe in this kynde of presence. For the purpose of my cummyng was not to dwel stil with you in the worlde, but the cause why I did abase my self to your state and infirmitie, was to enhaunce you to heauen. It hath so semed good to my fathers wysedome as processe of tyme shoulde serue, to aduaunce you litle by litle, and by certayne degrees to thinges of perfection: and it is but reason that ye on your behalfes do accommodate your myndes and good willes to my fathers order and disposicion of thinges, ye shal haue al thyng of our gifte, but your parte is to endeuoure your self to be mete to receiue our benefit, for if ye should alway continue thus affect as ye be now, that heauenly comforter wil not cum to you, as yet vnable to receyue his gift. But if I goe my waye, and that you not regardyng this corporall presence, will frame your myndes to hier giftes, whiche that spirite shall geue you, then shall my father sende hym vnto you, neuer to forsake you nor to leue you succourlesse, whyther you lyue or dye. For he shall be no fruteles spirite, but when he cummeth he shall worke more by you, than I nowe doe: not that but our power is al one, but because to appoynte to euery busynes his tyme is a thyng expedient for mannes saluacion. I haue reproued the worlde, the same thyng shall he doe, more fully and more playnely: for he shall sore charge the worlde that except it do forthynke and amende it selfe, geuyng faythe to the gospel, it shal be without al excuse: for in dede lyke as the infirmitie of our flesche offendeth the worlde, euen so doeth it seme to minister matter why the sayed world maye pretende an excuse of his infidelitie. They haue seen this outward man very hungrie and a thurst, they haue seen me pore and hadde in contempt, within a while they shal se me sore afflicted, taken of myne enemyes, al to beate and curryed, and in conclusion die. But when al thynges be fynished that the flesche hath here to do, & that they shal se this body after it be dead lyue agayne, and ascend vp into heauen, and shall se the holye ghoste sent, and make you sodainly vnfeareful preachers of my name, and shall also perceyue wonderfull power, vertue, and strength, shewed by calling vpon my name, as deuils to go sodainly out of men, the halte and lame to be restored to their lymmes, the sicke to be healed, the dead to lyue againe, and moreouer euery thing to cum to passe whiche the Prophetes had prophecied shoulde folowe and be: than (I say) no manner of excuse shal be left to the wicked and miscreantes, for than ỹ worlde shal be adiudged & condempned of three poyntes, & can not be excused: fyrste of synne, after of righteousnesse, & thirdly of Iudgemẽt: he shal rebuke ỹ worlde of the greatest and suche a synne as doeth include in it all other sinnes, (a synne inexcusable) and whye? because seing they perceyued the prophecies of Gods owne Prophetes take effect, many thousandes professe my name, they that beleued in me (after they had receyued the holy hoste) speke straunge languages, muche noted for theyr miracles, forsake the superstition of Moses lawe, imbrace the holy ghospel, deteste theyr forefathers Idolatrie, and yet wurshippe the father of heauen in true godlynesse of lyfe, nothyng regardyng worldly cõmodities, but haue theyr myndes wholye sette vpon heauenlye thynges: the worlde I saye, perceyuyng this, what excuse shall it make for his lacke of beleefe? If there shal be no lacke on my fathers behalfe that hath sent me, nor of myne whiche was sent to haue had all men saued, and yf the holy ghoste shall omyt nothyng, whome both we shall sende, neyther ye whome that heauenly spirite shall vse as his instrumentes, what resteth but that all may vnderstand howe that they perishe in the synne of vnbeleefe? And whan they shall see the prophane Gentyles to haue the synnes of their olde former lyfe washed away,

For if I goe not away the comforter wil not cum vnto you.

and

and them selues endued with innocencie, thorowe baptisme and profession of my name, it shal be manifeste that wittingly and willyngly they abyde styll in theyr filthynes, and adde sinne vpon synne.

And of rygh-teousnes, &c

And the worlde also shall be reproued of falsely vsurped righteousnes, for nowe they sum waye pretende the kepyng of the lawe, they sumwhat glory in obseruyng the ordynaunces of theyr progenitors, they pretende religion whiche theyr forefathers gaue them, the feastes, the sabboth dayes, the prayers, the woorkes of mercie, theyr wayes of honouryng God, and suche other lyke whiche hath the pretence of ryghteousnesse: but after that they shall see the wonderfull power of that spirite, not to bee geuen but to those that haue professed my name, and that it shall bee their chaunce whiche were Idolaters to haue it without kepyng of the lawe, what than shall they say therby, which challenge to them selues righteousnes by kepyng of the lawe? All in vayne do they glorye before menne in a false righteousnes, whiche haue refused hym by whome onely true righteousnesse cummeth. And all this to bee true shall then be more open to the worlde, whan that spirite shall declare me not to bee dead, whom they had fastened to the crosse, and had buried, but that I dyd returne agayne to my father, (from whom I came,) to lyue wyth hym: and than beyng inuisible & withdrawen out of mens syght, to do greater thynges by you beyng inspired with my spirite, than I dyd beeyng with you lyuyng in the worlde. Thus it shall cum to passe that through these thynges the vnrighteousnes of them shall be rebuked, whiche haue put their hope of righteousnesse other where than in me: and the iustice of God made more notable whiche faythfully hath performed the thing which many yeares agoe he promysed to mankynde by his Apostles, and Prophetes: And within a whyle the thyng shal be put in vre and take effect, for I shall not long be conuersaunt among you in this visible bodye, but shall die and goe to my father. And yet ye shall perceyue me to be one that liueth, and hath power, and that shall accomplishe all that I haue promysed.

Of iudgemēt because the prynce of this worlde is iudged already.

Moreouer the worlde also shal be rebuked and reproued in iudgement, because that (by seyng men euery where through penaunce conuerte from synne to innocencie of lyfe, leaue the grosse ceremonies of Moyses lawe, and turne to godlynesse of the ghospell, the nacions of the whole worlde forsake theyr worshipping of diuels and images, and falle to the true worshipping of God the father, the sonne, and the holy ghost,) it shall manifestly appere the prynce of the worlde (who hath heretofore by synne practised tirannie) to bee al ready with his owne weapons banquyshed, put out of the waye, and iudged as one that hath procured my death, by whom innocencie, libertie of the ghospell, & immortalitie is recouered, employed, and geuen. Than shall it well appere to haue been a triumphe, whiche semed to be a thyng of shame and reproche, and that to haue been a victory whiche was imputed and counted for an ouerthrowe and an vtter destruccion: for whan deuils shal eche where be cast out of the temples, and shall crye out at the signe of the crosse, when they shal leaue the bodyes whiche they had of long tyme possessed at namyng of me, shal not that openly proue their prince to be iudged and condemned? Shall it not be apparante and a clere matter that they also be woorthely iudged and condemned whiche had leuer folow hym beyng alreadye banquished and iudged to eternall deathe, than me whom as a conquerour, and to all folke the verye auctor of innocencie and of lyfe, God shall carrye vp and auaunce to the felowship of his kyngdome?

The texte.

I haue yet many thynges to saye vnto you, but ye cannot beare them awaye nowe. Howbeit when he is cum which is the spirite of trueth, he will leade you into al trueth: he

wil

wyl not speake of hym selfe, but whatsoeuer he shall heare, that shall he speake, and he wyll shewe you thynges to cum. He shall glorifie me, for he shall receyue of myne and shall shewe vnto you. All thynges that the father hathe are myne. Therefore sayed I vnto you that he shall take of myne and shewe vnto you.

I coulde tell you many mo thynges, but the tyme serueth not, nor your weakenesse wyll not as yet beare them: and since I haue not yet altogether goen thorow with this mine ambassade, I do therfore reserue them to the cummyng of the holy ghoste: he beyng once cum, shall fynde you more apte to receyue a more full knowlege, euen when the busynesse of my deathe, resurrecyon, and assencion shall be dispatched and fynyshed. This spirite that I speake of shall be no lyng or worldely spirite, but my very spirite, that is to saye the spirite of trueth, he shall teache you all trueth, whiche ye are not nowe able to receyue at full. He also shall speake vnto you, but (that shall be) by secrete inspiracions. He shall not with mouyng the ayer touche your bodely eares, but by a priuey secrete vertue shall moue the inwarde mindes: neyther shall he speake thynges of vncertaynty, but in lyke maner as I haue spoken nothing whiche I haue not heard of my father, so shall he inspire nothyng into your hertes, but that he hearde of my father and me: and he shal not onely open vnto you all trueth of thynges paste, but also he shall forshewe you thynges to cumme ere they happen, so often as nede shall requyre, for he is not alone only almyghty, but hathe withall knowleage of all thynges.

He shall by you make the glory of my name be knowen to all men, lyke as I by my deathe and resurrection shall make my fathers glory notable and famouse, for as what thing soeuer I doe, redoundeth to my fathers prayse and glory, of whome I haue my beyng, and of hym haue receiued all that I haue, euen so shall it growe to my honor and prayse, whatsoeuer he shall worke by you. He shall moeion you to nothyng contrary to those thynges, whiche (I receyuyng them of my father,) haue taught you. All thyng is common betwene vs, all thynges procede frō my father, but whatsoeuer is his, is mine, nor any thyng is my fathers or myne, whiche is not common to the spirite. Therefore by the sayde spirite shall I speake to you, as my father hathe spoken to you by me: he that beleueth me, beleueth my father, and he that beleueth the spirite, beleueth vs both.

The texte. ¶ After a while ye shall not see me, and agayne after a whyle, ye shall se me: for I go to the father. Then sayed sum of his disciples betwene them selfes, what is this that he sayeth vnto vs, after a whyle ye shal not se me, and agayne after a whyle ye shall se me, and that I go to the father? They sayed therefore, what is this that he sayeth after a whyle? we can not tell what he sayeth: Iesus perceyuyng that they woulde aske hym, sayed vnto them: Ye enquire of this betwene your selues because I sayed after a whyle ye shall not se me, and agayne after a whyle ye shall se me: Verily verely I saye vnto you, ye shall wepe and lament, but contrarywyse the worlde shall reioyce, ye shall sorowe, but your sorowe shall be turned into ioy.

Now than being corroborate and stablished with many thinges, be ye bold and take good hearte vnto you agaynste the storme that hangeth ouer you, & in aduersitie saue your selues to the prosperitie whiche shall folowe: within a whyle ye shall lacke the syght of me, but ye shall be without it no longe time: for within a shorte space after I shall be presented to your syght agayne, that so ye may litle by lytle be brought in vse to wante the syght of this body which is not most commodiouse for you. For I returne to my father, to thentente that after I cease to be seen of you, I maye endue you with greater giftes.

But not withstandyng all this, so great sorowe dyd possesse the disciples myndes at that tyme, that they neyther vnderstood nor coulde kepe in memory thynges that were often repeted and reiterate: for whereas our lord Iesus dyd declare in these woordes not very obscurely, ẏ by death and burpall he

should be absent out of his disciples sight, yet none otherwyse but that within thre dayes after he would appeare vnto them agayne, euen in the selfsame bodye, but now immortall: & so after he had for a fewe dayes space confirmed and stayed the myndes of his disciples, to conuaye hymself agayn into heaue. And to thentent that hauyng his bodely sight withdrawen from thē whiche letted them to be spirituall, they mighte deserue that heauenly spirite, and after that to looke no more for theyr lordes bodely presence saue onely when at the laste daye he shall once for all shewe hymselfe to the whole worlde for to iudge the quicke and the dead: all this I saye notwithstandyng, yet did not the disciples perceyue the thyng that was spoken, but sayde mutteryng amōg themselues: what meaneth this saying: after a litle while and ye shall not se me, and agayn ther shalbe a litle tyme that ye shal se me, for I go to the father. How shall we se hym that hath hymselfe awaye to go to his father? Or what meaneth this litle while wherein he shal restraine vs from seyng of hym, and agayne after a litle while, when as he shall permit vs to see hym? This is a darke saying and we vnderstande not what he speaketh.

¶ What is this that he sayeth vnto vs, after a while.

Than Iesus perceyuing that theyr myndes was to aske hym what he ment by his saying, preuented their demaunde and question: to declare (as his custome was) that he knewe the moste secret thoughtes of men: & againe he sayth: this that I sayde, (after a litle whyle the sight of me shalbe taken frō you, and agayne after a litle while it shalbe restored newly vnto you, because it is not expedient that I shoulde alway tarry among you in suche sorte as I now do, but it is more for your profit that I depart hence & go to my father,) doeth trouble you. The thing that I haue sayd is moste true. The tyme is nyghe, when as hauing this our familiar cumpanye discouered and broken, ye shall with wayling, sorowe, and weepyng be in manner consumed, and werye of your lyues, as men destitute of all succoure. Contrarie, the worlde shal ioye, praunce and triumphe as a conquerour, but within a litle tyme the course of thynges shall be chaunged: for the worldes ioye shall be turned into sorowe, & your sorow into ioye and gladnesse. The cause is that as my death shall greue and make you pensike, but it shall make the Iewes gladde, so my resurrection shal make you ioyeouse, and contrarie it shall vexe and trouble the Iewes. Wherfore beare you well and boldly this shorte sorowe, thorowe hope of the ioye that shall folowe soone after.

The texte. ¶ A woman when she trauayleth hath sorowe because her hour is cum, but assone as she is deliuered of the chylde, she remembreth nomore the anguishe, for ioye that a manne is borne into the world. And ye now therfore haue sorow: but I will see you agayne and your hertes shall reioyse, and your ioye shall no man take from you. And in that daye shal ye aske me no question.

In lyke manner as a woman greate with childe suffereth sore greuous paynes in the tyme of her trauayle, but yet she beareth oute those paynefull throwes with a stout good herte, because she knoweth they shall not long endure, and sone after there foloweth vpon the byrth of the childe, ioyous pleasure, for assone as she hath brought forthe the childe that she laboured of in trauayle, her pleasure in beyng a mother of a newe childe is so great, that she forgetteth the dolorouse payne whiche she sustained in her trauayles: yea to saye sothe, she ioyeth muche that she hath boughte long comforte with a short dolour. In the same wyse shal you also for a litle time that draweth fast on, be sore vexed in mynde, yea and ye be nowe already in great sorowe, yet so that within a fewe dayes hereafter when I being a conquerour of death, shal present my selfe alyue agayne vnto you, your hertes shal be replenished with great ioye, because hym whome ye did bewayle and mourne for beyng dead, ye shal than se alyue and made immortall, neuer after to dye. The sorowfull mournyng shall be shorte, but the ioyefull myrth shall be perpetuall: for death ouer passeth, but immortalitie remayneth for euer.

Verily,

Verily, verily, I saye vnto you: whatsoeuer ye shall aske the father in my name, he wyll geue it you. Hitherto haue ye asked nothyng in my name. Aske & ye shall receyue, that your ioye maye bee full. These thynges haue I spoken vnto you by prouerbes. The tyme wyll cum when I shall no moze speake vnto you by prouerbes, but I shal shewe you playnly from my father. And that daye shall ye aske in my name. And I saye not vnto you that I wyll speake vnto my father for you, for the father himselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde, agayne I leaue the worlde and go to the father. The texte.

There be nowe many thynges whiche your herte lepeth for desyre to questyon with me of. Than shall your myndes and also your tyes be so fully content and satisfyed, that ye shall wene no mo questions are to be demaunded: for great excellyng ioye shall shake of and vtterly put awaye all griefe of mynde, neyther shall you wyshe or require any thyng els, considerynge ye shall se and perceyue moze giuen you than you loked for, or durst be bolde to desyre. I assure you after I be taken from you vp into heauen, ye shal wante nothyng, for what can be moze easie than to aske of a father: whatsoeuer verely ye shal aske of hym in my name, it shall be geuen you. What nede you any other ayde: The father alone maye do all thynges and he wyll deny my frendes and them that aske in my name, nothyng: hitherto my bodely presence hath letted you to aske any thyng in my name worthye the same, for as yet ye do not holy depende of heauenly ayde, but as being led by worldly affection ye do depende vpon this bodye: hereafter liftyng vp your hertes to heauen make your petition where ye knowe me to be a present aduocate, and ye shal obtayne whatsoeuer ye aske, that your ioye, which shall after this heupnes wherein you be now, cum vnto you, by reason that ye shall se me agayne, maye than be full and perpetuall, for than shall be no chaunge of sorowe and ioye, by hauyng or not hauing of me after the infirmitie of the body, but trustyng to heauenly succour that is alwaye ready for you, hauyng alwaye the spirite a present coumforter and counceler, ye maye enioye a contynuall gladnes of conscience, thankyng and prayesyng God bothe in prosperytie and also in aduersitie. Whatsoeuer ye shall aske my father in my name he shall geue it you.

This nowe by the waye haue I sumwhat obscurely and prouerbially spoken vnto you, as yet not fully vnderstandyng what I doe saye, for it behoued so to giue place and beare with your infirmitie, that you also may learne to cõdescend and agree to the imbecillitie, and weakenesse of other, but the time shal cum whan hauing this mortall bodye remoued hence, I shall cõmon with you (than being moze stablished and stronger, and also) sorowe set a syde (moze attent) of my father manifestly, without closyng vp the matter in parables, for now by reason ỹ your mynde is vnsteadie, weake, and careful, the thing which is playnly and openly spoken, is to you as it were a parable. At length I shal euen by my spirite declare & open vnto you, the verie certayntie of my fathers wyll, for it becummeth not you to be ignoraunt of my fathers wyll, verely I shall than speake vnto you whilshtlie and without woordes, but I shal speake assured and manifeste thinges if so be ye aske them, yea and than also the holy ghoste shall incence you, what to aske and howe to aske in my name, whiche in case ye so do, surely though it were a great matter, and a thyng of difficultie, yet shall the father for my sake not deny it you askyng it.

And I do not nowe speake this as if ye shall obtayne your requeste by my mediacion, in suche sorte as men do sumtime at a kinges hande ỹ is but a mã, obtayne theyr request at the desire and suite of sum one that is in fauour with the king, whiche petition the kyng would not els haue graunted, but that he was content to geue it for his sake whiche dyd commend & set forward the suters supplicacion, but as for my father, although he loueth to be asked of by his sonne, by whome his wyll hath been to graunt al thynges to menne, yet that not withstandyng he wyll otherwyse consent to your desires, not only for the loue that he beareth towardes his sonne, but whiche he hathe also

towardes you: for he loueth not his ſonne ſo that he loueth not you, but who-ſoeuer the ſonne loueth, thoſe the father loueth alſo. Therfore he loueth you, not for your workes ſake, but for that ye loue me ſemblablie, and beleue that I am cum out from hym, for this is to loue the father, euen to loue his ſõne: and to beleue the father is euen to beleue the ſonne. He of trueth dooeth not beleue whiche denyeth the ſonne to haue cum from the father, and not to haue ſaied and doen all thyng euen by the fathers auctoritie.

I was already with the father, before I came into the worlde, euen for to cary you vp, takyng vnto me this mortal body ẏ ye ſee, but for your cauſe cam I into the worlde, euen for to cary you vp into heauen. Now than the thynges beyng once doen, whiche the father gaue me in commaundement, I do euen for your ſake, leaue the worlde as touchyng bodily preſence, and returne again vnto the father: and truely whatſoeuer is or ſhalbe doen here, it is and ſhall be doen to bryng you to ſaluacion.

The texte. THis diſciples ſayde vnto hym: lo, nowe talkeſt thou playnly and ſpeakeſt no prouerbe. Nowe are we ſure that thou knoweſt all thynges, and nedeſt not that any man ſhould aſke the any queſtion. Therfore beleue we that thou cameſt from god. Jeſus aunſwered them. Nowe ye do beleue, beholde the houre draweth nye, and is alreadye cum, that ye ſhalbe ſcattered euery man to his owne, and ſhall leaue me alone. And yet am I not alone, for the father is with me. Theſe wordes haue I ſpoken vnto you that in me ye might haue peace. For in the worlde ſhall ye haue tribulacion, but be of good chere, I haue ouercum the world.

The diſciples beyng boldened with theſe ſayinges, begunne ſumwhat to ſtande in their owen conceite, and as though they had of their owne ſtrength been able to abide and beare their lordes death that was at hande, they anſwere on this wyſe: loke (ſay they) euen now at this preſent doeſt thou fulfill the ſelfe thyng whiche thou promiſedſt afterwarde to do: for nowe without any darkenes of parables, thou ſpeakeſt plainly out, what thou wilt do: neither nedeth it to aſke the any further queſtion. For thou knoweſt all thynges, and with thy good wordes haſt deliuered our hertes from ſorow, ſo that we nede no further communicacion: and why? we nothyng doubt, but that through hope of thy ioye to cum, we ſhall boldly and patiently ſuffre ẏ thing that is imminent and cummyng toward vs: and we do therfore finally e and verily beleue that thou art cum out from god, becauſe thou ſeeſt throughly the very botom and ſecrecie of our hertes. And than the Lord Jeſus, whoſe maner was euerywhere ſharply to controll, and reſtrain whatſoeuer humaine and worldely arrogancie, ambicio, or ſelf affiance, he perceiued to ariſe in his diſcyples heartes, that they might plainely learne to diſtruſte their owne ſtrengthe and vertue, whereby they myght dooe nothyng, and wholly to depende vpon the hande of God the father: The Lorde Jeſus (I ſaye) dyd thus abate and a coole that arrogancie (whiche was ſuche) that though they yet vnderſtoode not what he ſaid, though they had no true beleſe, and as yet were not meete for the ſtormes that were cummyng vpon thẽ, for all that they tooke on hande the thyng that was to be aſked of God by prayer. And he aunſwereth them after this ſorte: What dooe I heare? the thynge whiche I promiſe to geue you hereafter whan ye ſhalbe made ſtronge, and be ſtayed by my doctrine, and by the inſpiracion of the holy ghoſt, ye now proudely take on hãde before due tyme: as if ye might do at leaſt ſumwhat by the helpe and aſſiſtẽce of mans owen power and vertue: when as rather the tyme is full nyghe that ye ſhall declare how ſtrengthleſſe ye are of your ſelfes. For ye ſhall not onely bee vnable to go through the inſtant tẽpeſt, but leauing me alone in ẏ hãdes of the ſergeauntes & catchpolles, whiche ſhall violently draw me to the death of the croſſe, ye ſhal runawaye echeone a ſere way, through feare ſo amaſed, ẏ

Now ye beleue. &c

ye

ye shall not one beare cumpany with another to your succoure and comforte, whyles euery one shal keare other, least by any others telling he myght be bewrayed and cum in daungier, albeit in dede I nede not your aide and helpe, I shall of truth be forsaken of all my frendes, but yet shall I not be desolate, because the father shall neuer leaue me. Therfore I do speake these thynges vnto you that distrustyng youre owne strength, ye maye reste and staye your self in me. The worlde shall make great cõmotion and fiercely rise agaynst you, as it doeth agaynst me, but bee bolde and shrynke not, remẽbryng that I haue conquered the worlde: ye shall take exaumple at me, and shall truste to be holpe by me, ye shal also haue victorie, but through me, beyng of youre owne nature very weake: and yet when tyme and occasion shall require, ye shalbe through my spirite stronge and vnuanquished.

¶ The. xvii. Chapter.

¶ These wordes spake Jesus, and lift vp his eyes to heauẽ, and sayed: father, the houre is cum, glorifie thy sonne, that thy sonne also may glorify thee. As thou hast geuẽ hym power ouer all fleshe, that he should geue eternall lyfe to as many as thou hast geuẽ hym. This is life eternall, that they might knowe thee, the only true god, and Jesus Christ whom thou hast sente. The terme.

After that Jesus had with this kynde of talke partely comforted his disciples, and partely taughte them and geuen them also instruction agaynste the daungerouse storme that was imminente and cummyng vpon theim, than for so muche as he had by woord of mouthe aduertised them howe that mans own power and strengthe is not to be trusted to, but menne muste put their truste in heauenly ayde and succour, he nowe therfore woulde teache his by very practise, that in worldely afflictions whiche percase myghte sodeynely falle vpon them, they shoulde looke to none other for succour, but vnto the father of heauen, vpon whome oughte all they wholly to depende, that be desirouse to be strong inough and able to beare persecution. Therfore, lifting vp his eyes to heauen to thentente he so myght euen by the very semblance and behautour of body teache whyther the mynde should be directed, and wherupõ fixed, he spake on this wise: father (sayed he) now the tyme is cum which I haue alway longed for. Glorifye thy sonne among men by death & resurrection, that thy sonne on his behalfe maye glorifie the amongest all men, and so the one to bee knowen by the other. For so it is expediente for the saluacion of all mankynd, that the worlde knowe the sonne by thee, and the father agayn by the sonne. And for this cause hath it pleased thee to geue vnto the sonne power ouer all mankynde vniuersally: And for none other ende haste thou geuen this power, but that all folke shoulde be saued. And beyng deliuered from death, should attein to euerlasting life. For it hath liked the, that what thing soeuer thou grauntest & geuest to men, thou geuest and graũtest it by me: through whose death thou geuest to all that wyll, eternall life. Furthermore, the very originall foũtayn of eternall lyfe is, that (both the one and the other settyng forth eche others honour and name) men by fayth do know vs both: that is to saye, thee, which art the onely true god, not only of the Jewes but of all the people of ỹ whole worlde, from whom proceadeth whatsoeuer is any where good, and to know him also whom thou hast sent into the worlde, for the saluacion of mankynde, Jesus Christ, by whom thou giuest what soeuer it pleaseth thy goodnes

nes to geue to men: and this thou doest that they should rendre thankes to bs both,to the as to the chiefe autor of all thynges, to me who at thy wyll and pleasure,am about willyngly and gladly to finisshe vp this busines that I am appoynted to. For he cannot cum to saluacion whiche honoreth the father, in case he despise the sonne,nor yet he that hath the sonne in reuerence, if so be he contemne and neglecte the father: for asmuche as the prayse and glorie of the one,is the prayse and glory of the other.

The texte. I haue glorified the on the earth. I haue finished the worke,whiche ꝑ gauest me to do. And nowe glorifye thou me,o father, with thyne owne selfe, with the glorye whiche I had with the yer the world was. I haue declared thy name vnto the men,whiche thou gauest me out of the worlde. Thyne they were,and thou gauest them me,and they haue kept thy word. Nowe haue they knowen,that al thynges whatsoeuer thou hast geuen me,are of the. For I haue geuen vnto them the wordes whiche thou gauest me,and they haue receyued them,and haue knowen surelye that I came oute from the: and they haue beleued that thou diddeste sende me.

I haue hitherto renoumed thy name by miracles, and with my doctrine here in the worlde,and haue goen about and doen thy commaundemēt being forwarde & readie to prosecute and accomplishe that which remayneth to be doen. I haue not sought myne owne glory, but thine: yea I haue abased and caste downe my selfe into extreme contempte, to thentent I might blase and honorably set furth thy name among men. For thy glory is alwaie whole,substantiall,and sounde in it selfe,without decaye,nor thou haste no nede of mās prayse,but it standeth them on hande that thou be knowen vnto theym. And now my father,bryng thou it to passe that on the other parte,the worlde may semblably knowe and perceyue that I am fully and wholy receyued into that same glorie whiche I had with the,before the worlde was made. By reason of the fraple mortalitie and brittlenes of the bodie,men impute me to be very base, and esteme me very courselye,but they hyely esteme the. Thy glory as of it selfe,it hath neyther beginnyng nor endyng,so can it neyther encrease nor decrease. Nor the infirmitie of this bodie that I haue put vpon me doeth not impouerishe or lessen my glorie,whiche I haue alwaye had beyng euermore borne of the,but thou haste made the worlde by me to haue folke that shoulde knowe,that shoulde haue in admiracion,and should loue thy power, wysdō, and goodnesse: and now agayne is the tyme that thy goodnesse muste restore by me that whiche hath been fourmed and made. It shall verelye be restored, if the worlde knowe howe great thy loue is towardes mankynde, whiche to saue, thou haste geuen thy only sonne vnto death: howe great the power is ꝑ hath conquered the deuill and banquished his tyrannie: how great is thy wisdome that hath with suche wonderfull deuyce,conuerted the worlde vnto the, whiche was alienate from thee: The thing is begun, and the foundacion of this worke is layed.

I haue made thy name knowen vnto them,whom(beyng through thy godly inspiracion exempte and priuileged from the worlde)thou haste geuen and committed vnto me. They could not haue beene taken out and separate from the world,they could not haue been grafted in me,vnles thy liberal fre goodnesse,had inspired theyr mynde. Thyne they were,whom thou createdst,thine thei wer whome thou haste appoynted to this businesse,and geuē them to me to be taught and infourmed.

Neither hath thy bounteousnes nor my laboure and diligence been bestowed vpon them in vayne. They haue beleued my doctrine, wherin I haue taught them thee,and not onely geuen credence vnto it,but they haue hitherto stande stedfastly in faythe,obeying my wordes. For it is well knowen and persuaded vnto them,that the Jewes would not beleue: that whatsoeuer I haue taught, whatsoeuer I haue doen,it hath proceaded from the as the auctor: and hath been doen through thy power and vertue.

For

For I haue taught them none other thyng than that I haue learned of the, who also haue al my beyng and what soeuer I am, of thee: and what soeuer is thyne is also myne. Therfore my worde (whiche the Pharisees haue contemned,) haue they receyued as cumfrom the, & beleuyng the same haue certeynly knowen that I proceded from the, and of thee am sent into this world. They haue thus muche profyted, that they be perswaded howe that I am Messyas, whiche haue been so many hundreth yeares looked for: whome thou haste sente into the world, for the saluacion of all that faythfully beleue. And nowe because I do leaue theym as touchyng companyshyp of body, I do on my behalfe agayne commend theym to thy goodnesse to be kepte and preserued, that they decaye not, but alway profit more and more and ware better. They know whom they ought to thanke for theyr saluacyon. They knowe of whome to be succored, and whome to leane to. They doe depende vpon thee.

¶ I praye for them, I praye not for the worlde, but for them whiche thou hast geuen me, for they are thyne. And all myne are thyne, and thyne are myne, and I am glorifyed in theym. And nowe I am not in the worlde, and they are in the worlde, and I cum to the. Holy father, kepe thorowe thyne owne name, them whiche thou hast geuen me, that they also may be one as we are. Whyles I was with them in the worlde, I kepte them in thy name. Those that thou gauest me haue I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfylled. The texte.

Therfore I praye for them whome beyng withdrawē out of the worlde, thou wouldest shoulde be thyne: and my prayer is that thy goodnes woulde stablyshe and make the thyng perpetually theyr own, whiche thou hast begun in theym. I do not nowe praye for the worlde, whiche being blynded in euyll desyres, doeth stubernly oppugne & reclayme agaīst my doctryne, hauing enuie at theyr owne saluacyō, whē it is freely offered therm: I praye for them whō thou hast cōmytted to my tuicion, bicause they be not of this worlde but thyne, and agaynst the malyce of the deuill, they can not be in sauetie but by thy continuall ayde. I therefore o father commende theym to thee, that it maie please thee to let them be alwaye thyne, lyke as I am perpetually thyne for euer.

And therefore are they myne, because they be thyne: For betwene vs are all thynges common. For whatsoeuer is myne, the same is also thyne: And whatsoeuer is thyne, the same is also myne. And lyke as thou arte honored and glorifyed by my doctryne among men, so am I glorifyed by the belieke of these, whiche stycke vnto me constantly: when as the Pharyseis and the scribes stād obstinately in the denyall thereof. For these shall after a sorte succede me in office, and cum into my roume, and after that I be take away out of this world, they shall make bothe thy name and myne to be of famouse memorye, throwout all the worlde.

I haue played the preachers parte, and doone my function and office therein, wherin these shall succede me, and cum to lyke office.

And nowe am I not in the worlde, whiche I do furthwith leaue, and goo out of it, but yet these abyde styll in the worlde in my stead, to disperse abrode throughout all nacyons of the worlde that whiche they haue learned of me. But I (leauyng them behynde me) cumme whole to thee. O holy father, kepe and preserue theym in preachynge of thy name, whome thou gauest me to teache: and so kepe them that they maye preache and teache those thynges, whiche thou haste wylled me to preache, and whiche thynges I haue taughte obeying thy wyll in all thynges. And this do, that as I neuer went from thy commaundementes, but in all thynges haue agreed and consented to thy wyll, so bothe the doctryne of these, and also theyr lyke, do neuer dissent frō myne. For so shall our name be truly glorifyed by them, yf as we agreyng within our selues do bothe the one and the other glorifye eche other: so euen these neuer dissentyng from vs doe make our name famouse all the worlde thorowe. For whatsoeuer they haue taught & doen, bycause it shalbe perceyued to

ned to haue cum from vs, it shal therfore redounde and be referred to the praise and glorie of our name. As long as I lyued in theyr cumpany familiarly, as a man with men, I was diligent to kepe them as thyne, and as men that thou haste put me in trust withall, euen with bodely seruice, and doynges also, and I haue reteyned and continued them hitherto in league with vs. So manye as thou gauest me, haue I faythfully kept sake, and neuer one of this couente or felowshyp hath perished except one: whiche (though he lyued in my companye) yet was he none of myne, but borne to dãnacion, which hymselfe through his owne faulte wyllyngly called for, and occasioned to fall vpon hym. For I omitted nothyng that should haue reuoked him, & haue brought him to better mynde. And this thyng truly dyd not happen by casualtie, but holye scripture dyd long tyme before showe it should cum to passe, that a familiar and a cumpanion of houshold, should betraye to death his own lorde and Mayster. Not withstandyng, through thy godly deuise and diuine prouidence, it is cum to effecte, and purpose, that also this mannes death and damnacion, shall be profitable and do good to the publyke healthe and saluaciõ of the whole world synce that by hym is procured the thyng, without whiche saluacion could not be had, and sithe also an example is gotten therby, whiche ought to counsayle and admonyshe euery man to abyde constantly, and to perceyuer in the thyng that he hathe once begun, and taken in hand: least he by his owne follie turne to his owne vtter distruccion and cause of his owne damnacion, that thyng whiche (by the mere bountie, and free goodnes of god) was geuen hym, to obteyne therby eternall healthe and saluacion.

The texte. Now cum I to the, and these wordes speake I in the worlde, that they mighte haue my ioye full in them. I haue geuen them thy worde, and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not that thou shouldest take them out of the worlde: But that thou kepe them from euill. They are not of the worlde, as I also am not of the worlde. Sanctify them thorow thy trueth. Thy word is the trueth. As thou diddest send me into the worlde, euen so haue I also sent them into the worlde: and for theyr sakes sanctifie I my selfe, that they also might be sanctified thorowe the trueth.

But now, lyke as these matters are doen by thy eternal wisdome and iudgement, euen accordyng as thou wouldest haue it, so I now after I haue finished the thynges that thou commaundest me, do leaue the worlde and cum to the. But ỳ I shal go hence, do in ỳ meane while speake these thynges vnto the, not that I am any thyng doubtfull of thy wyl, but that I maye by this prayer comforte and stablyshe my disciples: to thentent they may vnderstãd howe that thou wilt care and prouide for them, after that they shal want the presẽce and sight of my body, and that they maye also put awaye sorowfull pensiuenesse, for that they knowe how that I shall liue agayn: and so theyr ioye to be soone renued agayn, when they haue seene me ryse from death to lyfe: and in conclusion, after they haue sene me taken vp into heauen, and they to haue receyued that heauenly spirite, the holy ghoste, one that shalbe both in steade of the and me, they maye conceyue and receyue no temporall or vnperfite ioye, which may ryse by the sight of my body, when it is broughte to them agayne: but to haue a perpetual and a perfite ioye whiche our spirite shall alwaye infuse in them, dwellyng in theyr hertes: to thentent that now they shoulde depende of nothyng els than of a good affiaunce in vs, and in the vprightnes of conscience. The worlde shall stire vp sore stormes of grieuouse persecution agaynst them because my doctrine agreeth not with the affeccions and carnall desyres of this worlde. For men of trueth be destrouse of, and gape for earthly and trancitory thynges, and I teache heauenly thynges. This doctrine which I had of the, I haue taught it them: and these few haue well lyked it and embraced

braced the same ỹ world lettyng nought by it. And because these loue my doctrine, the world hateth them, as forsakers of the world, & runnagates to vs: & the world hath none other grounde thus to do, but bicause they sticke vnto vs, and renounce the worlde. This worlde hath his baytes and entisementes that seme pleasaunte for a tyme: it hath also his dreadfull thynges, and threatnynges, wherwith it doth discourage and weaken euen a right stronge and bolde herte. Herewith he mayntayneth and defendeth his faction, & fighteth against our religion. Therfore equitie would and no lesse becummeth our bounteousnesse, that those whiche hath forsaken the worlde to cum to vs, and haue cõmit and credite themselues wholy to vs, and altogether depende vpon vs: we should care & prouide for, to the entent the world maye knowe that they be in more safetie whiche betaketh themselues to our socoure and mayntenaunce, than those that leaneth to the ayde and helpe of the world. The simple, playn, true hearte, whiche they beare towardes vs, and the truste that they haue in vs, deserueth heauenly fauor, and the hatred whiche the worlde beareth towardes them for our sake, prouoketh our beneuolẽce and good will towardes them. For the worlde doth not therfore hate them because they be theues or murderers, rauishers, or deceyuers with false byyng and sellyng, but bicause they be cleare and pure from the enormities of this world: as ambition, couetousnes, malice, pharisaical fraude, frõ idolatrie, from vncleannesse and other sinnes wherwith the world is euery where infecte. Furthermore as the world hateth me bicause I haue obeyed thy wyll, so doeth it also hate them, because they do mislyke and contemne the doctrine of the Phariseis, and set noughte by the foliche wisdome of the worlde: but in a simple and true meanyng fayth obeye my lawes and tradicions. And the world doeth not onlye hate me but also my name, and is loth to haue me spoken of: yea for my cause it hateth the whosoeuer they be, that will neglecte mannes doctryne, and folowe the plain pure doctryne of the gospel, euen bicause it doeth muche dislagre with ỹ lustes and desyres of them whiche withall affeccion and pleasure do enbrace thynges of this worlde. I now that haue diligently doen my duetie and office, am separate from the felowshyp of the world, for so it is mete to be: But I would not as yet haue them cumpanions with me, for the tyme is not yet that they also should be taken cleane out of the worlde, vntill they likewyse haue with diligence executed the office that is commit vnto them. This I onely praye for that they liuyng in the worlde, be not polluted with the vices of the worlde, & that they fall not awaye from vs, and turne backewarde into the factions and vnstable opinions of the worlde: For they beyng so many wayes assauted, cã not shunne and eschue that without thy helpe. They sticke to me, they be my braunches, and my membres. Thus the matter standeth, that as I am diuers and not agreable to the worlde because I sticke to the, euen so these also are vnlyke to the worlde: and misliked, because they cleaue and sticke to me. As I haue kepte me safe and pure from the filthye pollucions of the worlde, so kepe thou these cleane and impolluted from al contagiouse infeccions of the world. That shall take effecte: if by thy ayde and helpe they perseuer in the truthe.

I desire not that thou shouldeste take them. &c.

The wisdome of the worlde hath muche falsehoode mixte with all: Moses lawe is wrapped in shaddowes of thynges: but thy worde whiche I haue taught is pure trueth, it hath no disceite, it is cleare and easie withoute smoke and shadowes. This trueth haue I taughte purelye and sincerelye, that there nedeth not nowe so many interpretacions or translacions, so many Phartsaicall ordinaunces, or so many laboured Philosophicall sophemes and subtyll sentences. Onelye my doctrine is playne and easie to be vnderstande of all folke, if so be that fayth be had: And than it shal be a sufficient doctrine to euerlastyng felicitie.

Lyke-

Lyke as I beyng thy Apoſtle, and meſſenger, and ſent from thee into the worlde, haue doen thy buſines faithfullye, and haue not bene corrupted with contagiouſnes of the worlde, but rather haue drawen the worlde to my pure-neſſe, euen ſo do I ſend theſe into the worlde in my ſteade to teache purely and ſincerely that whiche they haue hearde of me, not ſtudying theyr owne gayne and prayſe, but folowyng thy will, to the intent that by theyr teſtimonie, many maye be drawen to vs, and be ſeparate from the worlde: whiche is altogether ſinfull. And becauſe theſe maye be pourged from ſinne, and ſo perſeuer pure in preachyng the truth of the goſpel, I do offer my ſelf a ſacrifice to thee. For he can not purely preache my doctrine to the worlde, that is ſubiecte to worldly affections.

The texte. ¶ Neuertheleſſe, I praye not for them alone, but for them alſo, whiche ſhall beleue on me thorowe theyr preachyng: that they all maye be one, as thou father arte in me, and I in thee, and that they alſo maye be one in vs: that the worlde maye beleue that thou haſte ſent me. And the glory whiche thou gaueſt me, I haue geuen them: that they maye be one as we alſo are one. I in them, and thou in me, that they maye bee made perfecte in one, and that the world maye knowe, that thou haſt ſent me, and haſte loued them, as thou haſt loued me. Father I will that they whiche thou haſte geuen me, be with me where I am, that they maye ſe my glory, which thou haſte geuē me. For thou louedſt me before the making of the worlde.

Nor I do not onely praye for theſe whiche are fewe in numbre, but for all that ſhall through my doctrine preached of theſe, renounce the worlde: and put their whole affiaunce in me. For it ſhall ſo cum to paſſe, that as I ſtickyng to thy wordes, am not pulled awaye from the: and like as theſe, ſtickyng to my preceptes ſhall not be pulled awaye from me, but as braunches ſhall liue in vs, and as our mēbres ſhall be quickened and made liuely with the ſpirite: euē ſo other (whiche ſhall sticke to theſe mennes wordes which beyng receyued at my handes they ſhall teache to the worlde) beyng grafted in me, maye be ioyned to thee by me, ſo that the whole bodye maye cleaue ioyntly togither, thou beyng the roote and I the ſtocke, the ſpirite beyng diſtribute thorowe out all the membres: and bothe theſe braunches and the other that ſhall be broughte to the fayth by theſe, beyng diſperſed thorowe oute the whole worlde farre & neare. I can do nothyng without thee, theſe could do nothyng without me: The ſame thyng that I receyued of thee, haue I poured into them by the ſpirite whiche is common to all, that as thou extendeſt foorth thy power and ſtrength in me, and I inſeparably do cleaue vnto thee: euen ſo bothe we maye extende foorth our power in theſe cleauyng vnto vs, and will not be diſſeuered, to thintent that the worlde beyng prouoked with theſe mens vnlyke doctrine, miracles, and honeſt chaſte maners, maye beleue that I am cum from thee, & that what ſo euer I haue doen, may redound to the glory of thy name: and that the worlde alſo may vnderſtande and perceyue oure ſpirite to be in theſe perſons, ſhewyng foorth and bringing to lighte his force and power, by miracles & other dyuers prouſes. For as I haue not chalenged to my ſelfe the prayſe and glorie which the miracles that I haue wrought haue gotten me amongeſt men, but I haue tranſlate, ſurrendred, and put it ouer to thee (o father) whome I haue confeſſed to be the auctor therof: ſo the glorie whiche theſe ſhall prepare by their great actes for the tyme to cum, ſhall be altogyther ours: becauſe they ſhall do nothing in theyr owne name, but ſhall referre all thynges to the commendacion and glorye of our name. And ſo therfore the worlde ſhall perceyue ſuche a concorde betwene them and me, as is betwene thee and me. I will worke in them by my ſpirite, as thou haſt ſet abroche thy trueth in me. And ſo it will cum to paſſe: that they alſo as membres of one bodye, cleauing to one head, and quickened with one ſpirite, may by mutuall cōcorde sticke togither among theym ſelues: that on all parties, there may be a conſummate and a very perfite concorde in heauen and in yearth.

The glorye which thou gaueſt me I haue giuen them.

The diſcencion in opinions doeth take awaye the beliefe of doctrine. If they agreyng one with another ſhall teache the ſame that I haue taughte, it lyke agree with doctrine, doubtles the worlde ſhall perceyue it is no worldlye or humayne doctryne, but to be cum from whom thou ſendeſte into the worlde. It ſhall alſo vnderſtande that they be beloued of thee, obeying thy wyl, as I am beloued of the, one that no where declineth or ſwarueth from thy mynde and purpoſe.

Father my deſyre is, that as theſe whom beyng diſſeuered from the world thou haſte geuen to me, ſhall be folowers of myne afflictions and croſſe, ſo they maye be partakers with me of glorie: that lyke as they haue bene beholders of my baſe and meane ſtate, and witneſſes of my payne and tormentes: ſo they maye lykewiſe ſee and beholde the glorye, whiche thou ſhalte giue me after I haue paſſed thorowe theſe euils and haue finiſhed my whole paſſion, & alſo they maye learne by afflictions to go to the eternall ioye, and by reproche and ignominie, to go to immortall glorye. For it is no newe glory which thou ſhalt geue me, nor newe charitie wherwith thou loueſt me: but therfore thou ſheweſt tokens and argumentes among men, of thy loue towardes me, to the intent that thoſe which wyl be myne, ſhoulde by lyke waye & meane cumpaſſe and ſeke for thy loue: and by lyke dedes labour to be promoted vnto the glory of heauen. They whom thou haſt vouchſafed to loue, and ſhalt alow them as worthy thy glorye, hath been loued of thee before the creation of the worlde.

O righteouſe father, the worlde alſo hath not knowen the, but I haue knowen the, and theſe haue knowen that thou haſte ſent me, and I haue declared vnto them thy name, & will declare it, that the loue wherwith thou haſte loued me, maye be in them, and I in them. The texte.

O righteouſe father, nothing hath been ouerſlipt or omitted of me, wherby thou ſhouldeſt haue been brought to be knowen of all folke, but the world beyng for the more part blinded in the ſinne & faultes therof, would not know thee, becauſe it would not beleue me, whiles I taught thee vnto the worlde. But I beyng pure from the worlde, haue knowen thee, and haue taught thee beyng knowen vnto me. Neyther hath my preachyng been altogither in vain. They, whom thou ſpecially diddeſt chooſe for that purpoſe, haue knowen thee by me: they knew that I cam from thee, although the Phariſeis with open clamour ſayeth, that I cam from Beelzebub the prince of deuils. But as thy goodnes had ſent me to haue ſaued al folke, if it could by any waye haue been brought to paſſe, ſo thy righteouſneſſe will not ſuffer the deſires of the faythfull to be fruſtrate and voyde, for the infidelitie of ſum that be vnfaythfull.

The learned, the potentates, the chief heades of religion haue contemned thy doctryne, but theſe rude, ignorante, meke and vnlearned perſons haue by me receyued the knowleage of thy name: and I ſhall cauſe it to be more and more knowen vnto the, that thou mayeſt with the ſame great charitable loue wherwith thou enbraceſt me, lykewiſe enbrace them: and ſo they beyng more fully taught by my ſpirite maye on theyr behalfe agayne bothe loue vs, and one of theim by mutuall gentlenes, nouriſh, cheriſhe, and defende eche one the other. For ſo ſhall they be ſtrong againſt all the troubleſum hurlyburlies of thys world, and ſhal perſiſt vnuanquiſhed.

The

¶ The.xviii. Chapter.

The texte. ¶ When Jeſus had ſpoken theſe woordes, he went foorth with his diſciples ouer the brooke Cedron, where was a gardeyne into the whiche he entred and his diſciples. Judas alſo whiche betrayed hym, knewe the place: for Jeſus oftymes reſorted thither with hys diſciples. Judas then after he had receyued a bande of me, and miniſters of the hye prieſtes and phariſeis, came thither with lanternes, and fyrebandes, and weapõs. And Jeſus knowing all thynges that ſhoulde cum vpon him, went foorth, and ſayde vnto theym: whom ſeke ye. They aunſwered hym: Jeſus of Nazareth. Jeſus ſayeth vnto them: I am he. Judas alſo which betrayed hym ſtode with them. Aſſone then as he had ſayed vnto them, I am he, they went backewarde and fell to the grounde.

With this kynde of talke, our Lorde Jeſus dyd confirme, ſtablyſhe, and bolde the hertes of his, and after he had ſo doen, and commẽded his flocke to his father, he departed thence of his owne voluntarie wyll, to go meete them that ſhould apprehend hym: therin declaryng playnly to his diſciples that he woulde willyngly & gladly ſuffer whatſoeuer payne ſhoulde be put on hym: for it was midnight, and except it had bene a well knowen place, he coulde not haue been taken. Therfore he departed out of that place wheras he had thus ſpoken to his diſciples. And when he was gone ouer the brooke whiche the Hebrues call Cedron, becauſe many Cedre trees growe there. He and his diſciples waytyng on hym, went into a gardeyn: not ignorant that Judas woulde cum thither with a bande of harneyſed men to attache hym, becauſe Judas that betrayed hym, knewe full wel that our Lorde Jeſus was wount often to get hymſelfe ſecretly thither, late in the night with his diſciples to praye. They tooke the night tyme for this cauſe leaſte the company that Jeſus had with him, ſhould make reſiſtence, and let them to take hym.

For Judas that was of a diſciple becum a traytour, and of a cumpanion to hym that was a redemer made a capitayne of theuiſhe ſouldiers, came into the gardeyne (where the lord beyng wt his diſciples, prayed) with the bãd of men whiche he had taken vnto hym by the appoyntment of the Byſhoppes and Phariſeis, with whome he had couenaunted to betraye Jeſus, and bring hym into theyr handes: And verily they brought with them, fierbrandes and lanternes, by meanes wherof he myght be diſcerned and knowẽ in the night. Nor they came not without ſweardes and ſtaues agaynſte the force and violence of Chriſtes diſciples, yf percaſe any would haue prokered to defend their lorde. Howbeit Jeſus knowyng all thynges that was wroughte and doen agaynſt hym, to teache playnely that hymſelfe wittinglye and willynglye dyd ſuffer all that he ſuffered, not tarying for theyr cummyng, went forwarde to mete them as they were cumming towardes hym, and of his owne mynde vnforced, aſked them whom they ſought: leaſte for lacke of knowledge, they myghte haue layed handes vpon ſum of his diſciples. And when they had aũſwered hym, Jeſus of Nazareth, he ſayde boldlye vnto them: I am verye he whom ye ſeke. There was then alſo Judas Iſcarioth preſent, and his bande of men with hym: whiche Judas had a litle before betrayed Jeſus with a kyſſe vnder a falſe pretended frendeſhip, ere the Lorde had ſpoken theſe woordes. Yet did Jeſus neyther in the meane tyme bewraye hym, of whome he was betrayed, nor ſpake any roughe and rebukefull woordes agaynſte the ſouldiers that were hyred to attache hym: becauſe he woulde ſtyll euen tyll all were fullye ended, ſhewe his diſciples exaumple of gentleneſſe and modeſte meekeneſſe. But aſſoone as Jeſus hadde ſayed vnto them: I am he, the bande of men beyng ſoore afrayed went backwardes and fell

to

to the grounde, not able to sustayne & abyde the violence of the lordes voice.

¶ Then asked he them agayne: whom seke ye? They sayed: Iesus of Nazareth. Iesus answered: I haue told you that I am he. If ye seke me therfore, let these go their waye: that the saying might be fulfilled which he spake: of thē which ỹ gauest me haue I not lost one. The texte.

After that they wer cum to themselues agayne, and made readye to sette vpō Iesus the secound tyme, the Lorde asked them once agayne, whom they dyd seeke. And when they had now answered as before, saying they sought Iesus of Nazareth, he made them a lyke bolde aunswere, as he had doen before, and sayed: I toulde you euen very now that I am the same manne ye looke for. And if ye seke me, I do lycence you to medle onely with me: suffer ye therfore these to goe theyr waye, agaynst whome I geue you no interest at this present. The cause why Iesus did thus, was to declare by a manyfeste token, that he could not haue been apprehended, except he had permitted hym selfe to be taken, in that he had once with one woord putte backe and cast downe to the grounde bothe a desperate and an armed multitude of souldiers, and Iudas selfe to, that shameles traitour. Moreouer lyke as he gaue them leaue to take hymselfe, so on the other syde he restrayned them from hauyng power ouer his disciples: because he had tolde beforehand that the fiercenesse of that storme, shoulde for that present tyme light vpon his owne head alone, and as for the rest, although they wer sumwhat ouerthrowen and dejecte, yet should they be safe without hurte vntill he shoulde see theym agayne: herein declaryng hymselfe to play the parte of a good shepeherd which redemeth ỹ healthy of his flocke with the losse of his own life.

¶ Then Symon Peter hauyng a swerde, drewe it: and smote the hye priestes seruaunt and cutte of his right eare. The seruauntes name was Malchus. Therfore sayeth Iesus vnto Peter. Put vp thy swerde into thy sheathe, shall not I drinke of the cuppe whiche my father hath geuen me? Then the cumpany and the captayne and mynysters of the Iewes, tooke Iesus and bound hym, and led hym awaye to Annas firste, for he was father in law to Caiphas, whiche was the hye priest that same yere. Cayphas was he which gaue councell to the Iewes that it was expedient that one man should dye for the people. The texte.

Now then Symon Peter whiche bore a notable ardente loue towardes his Lorde, because he had made a great braggue of hymselfe, no lesse thē that he woulde be cōtent to dye to saue his Lordes lyfe: seing the armed band of men to lay hand vpon Iesus, forgat what the Lord had sayed vnto him. And so beyng in a sodayne rage, drewe out a swerde, not tarying to bee commaūded of his Lorde to do it, & stroke the bishops seruaunt whose name was Malchus, but the stroke lyght not as he would haue had it: he onely stroke of the felowes righte eare, euen accordyng as the Lorde did stay his hande, to ỹ entente he should geue but a small wounde. Howbeit Iesus dyd forthwith of his owne gentlenesse heale the man agayne. And in deede the Lorde suffered him that shoulde bee a ruler of his churche, to fal (of a godly zeale truely) into this errour, for that he might afterward more surelye & more effectuously put away all desire to do vengeaunce, and shake of altogether priuate reuengyng and vse of weapons, since he had once rebuked hym whiche as yet hauyng no contrary commaundement, did of very deuocion, and of a godlye affeccion goe about to defend his most vertuouse godlye Lorde against the wicked. So thē Iesus verily put away by his diuine power, ỹ force of ỹ men of warre from Peter, but yet withall he chideth Peter as a disciple, when he seeth hym hotely set to fyght out the matter, & saith: Peter, what doest thou? Hast thou forgotten what thou hast heard of late whilest thou didst exhorte me not to dye: that is to witte. How thou wast called Satan, and commaunded to folow behynd. To what purpose is thy swoorde drawen, because thou wouldest hynder my death, whiche I go to suffer willingly, and apoynted so to do by my father.

It becummeth thee to folowe, and not to repell my crosse. Therfore put thy swearde into thy sheath. Matters of the gospell are not so to be defended. If thou wilt succede me as my vicar, thou must fight with no other swerde than of Gods woorde, which cutteth away sinnes, and saueth the men. Shall not I drinke of this cuppe of death, whiche my father hath geuen me to drinke. How shall it cum to passe all we to be one, accordyng as I prayed to my father, except that lyke as I do obey the fathers will euen to the very death, so you lykewyse obey my commaundementes.

The disciples beyng with this saying restrayned and stayed from fightyng, the menne of warre and their capitayne, with the ministers also whome the bysshops and Pharisees sent to augmente the numbre, layed their wicked hãdes vpon Jesus, and ledde hym fast bound as a malefactour: first to bysshop Annas, Caiphas father in lawe. Caiphas verily was the hye bysshop of that yere, therfore they led Jesus from Annas house to Caiphas, of whom it was spoken before, that whiles other wer perplexed and in doubte what was to be doen with Jesus, he beeyng (for the office sake that he bare) inspyred wyth the spirite of prophecie, counsayled that in any case Jesus should finally suffer deathe, because it was so expedient for all folke that the health & saluacion of the people should be recouered and redemed with the deathe of one man. Jesus therefore was led vnto Cayphas father in lawe first to fede his iyes with a sight that was wished and longed for: also that he might be examined in this mans house, if they could finde any lykelyhood of any fault in him. For although they had suche bloodlucksyng hertes, as could haue been contente to haue murthered theyr owne parentes, yet for feare of the people, & of the lieutenant Pilate, they studied to pretend sum coulour of iustice, but Gods prudence turned the wicked subtill crafte of man, into the glorie of his sonne. For whyleste he is thus taken, thus led from Annas to Caiphas, from Caiphas to Pilate, from Pilat to Herode, and backe agayne from Herode to Pilate, whyles he is examined of many, and of many matters accused, he made them all witnesses and confessours of his innocẽcie, yea they that wer his enemies. And verily there is no more certain testimonye of innocencie then that whiche trueth forceth out of an enemy. Howe lyttle equitie did they shewe mete for a bishop. They bought the betraying of an innocente with money, they arested and toke a naked man without armour, with a bande of armed men hyred for that purpose, they bounde hym that made no resistence, but that he had onely shewed great lykelyhood how great his power was in case he would haue vsed it, and willingly gaue hymself vnto them: they led him not to a iudge, but to an ennemy, as men auauntyng themselfes of theyr praye, and there finally sought they for a faulte to be layed againste hym, when as the equitie euen of prophane lawes wil no man to be arrested except first a man be most hated for his naughtines, and so burdened with a faulte.

The texte. ¶ And Simon Peter folowed Jesus, and so did an other disciple that was knowen vnto the hye priest, and went in with Jesus into the palace of the hye priest. But Peter stoode at the doore without. Then wente out that other disciple whiche was knowen vnto the hye priest, and spake to the damsel that kept the doore, and brought in Peter. Then sayd the damsell that kepte the doore vnto Peter, arte not thou also one of this mannes disciples? he sayed: I am not. The seruauntes and the ministers stoode there which had made a fire of coales, for it was cold, and they warmed themselfes. Peter also stood among them, and warmed him.

Now then when Jesus was brought thither, that is to Caiphas. Symon Peter notwithstandyng that he was forbid fightyng, neuertheleste hauyng yet sum confidence in his owne strength folowed Jesus, and a certaine other disciple with hym: euen the same that a litell before leaned on Jesus breast at supper tyme. This disciple because he was knowen to the bishop, was bold in truste of that knowledge, to go into the palace with Jesus.

Peter

Peter bicause he was not knowen, durste not folowe them into the palace, but taryed at the dooze without, in the meane tyme muche swaruing from that bold saying: I will venter my lyfe foz thee. And yet sum manlinesse remained in hym foz all that. Foz it came of loue that he durst still folowe vnto the dooze, seeing the reste of his felowes scatter them selfes abzode eche one a seare way, but in that he durst not go in, was a feare, and did pzonostticate that he should soone after denye his Lozde. Howbeit that other disciple perceyuing that Peter folowed not, spake to the damsell that kepte the dooze to take in him whiche stoode at the dooze without. And whē ỹ mayde had let hym in she behelde Peter, and thought she should knowe hym: both because she had sene him in Jesus cumpany, and specially because he was commaunded to be bzought in of hym whom she knewe to be Jesus disciple. And therfoze she sayed vnto Peter: Art not thou also this mans disciple whiche is now taken and bzought in hyther? At this voice of a woman of smal reputacion, whiche yet pretended no kynde of crueltie oz thyng to be feared: seeyng she cōpared Peter with hym whom she did not appeache noz violently handle, and knewe hym to be Jesus disciple, & so named Jesus vnto hym, callyng hym in suche sozt a man as though she had rather pitied him then dismayed hym: Peter, I say, foz all this sodainly forgetting al thinges whiche Jesus had so oft repeted vnto him, and forgettyng also his owne stout pzomesse, denyed that he was Jesus disciple. And euen this is the firste pzofession of them that bee desirouse to mozrise them selfes in pzinces houses: verily to denye Chzist, that is to say the trueth. And whā Peter was thus gotten in, he wente and stoode among the Bishoppes officers and seruauntes whiche wer standyng by the fyze syde to warme them selfes because it was colde that late tyme of the nyght. And Peter warmed hym with them trustyng that he so myght kepe himself secrete, and in the meane tyme see what should becum of Jesus in conclusion, and what issue this matter shoulde dzawe to, foz as yet Peter had not put awaye all hope that his Lozde should escape death although he was so striken with feare, that he did not once thinke of that the Lozde had euen newely befoze tolde hym would be, that is to wete, that Peters selfe foz al he was a bolde pzomyser, would fozsweare his lozde and maister.

Peter stode at the dooze without.

¶ The hye pziest then asked Jesus of his disciples & of his doctrine. Jesus aunswered hym: I spake openly in the wozlde, I euer taught in the Synagogue and in the Temple where all the Jewes resozte, and in secrete haue I sayd nothyng. Why askest thou me? Aske them whiche heard me what I haue sayd vnto them. Beholde they can tell what I sayd. When he had thus spoken, one of the ministers whiche stoode by, smote Jesus on the face, saying: Aunswerest thou the hye priest so? Jesus aunswered hym: If I haue euill spoken, beare witnes of the euill, but if I haue wel spoken, why smytest thou me?

The texte.

Now the bishop Caiphas to shewe sum semblaunce of rightfull iudgemēt, but yet his intēt was to gather sumwhat of Jesus sundzie aunsweres, that he might charge him withall as a man faulty, and therfoze he questioned with Jesus of his disciples, what maner of men they were, whence he had them, and to what purpose he had gathered suche a cumpany together, yea and also what he secretly taught them. Howbeit Jesus knowyng that he dyd not demaunde these questions of a righte iudgelyke mynde to knowe the truth, but deceytfully to hunte out sumthyng in hym woozthy blame, and to geat occasion withall how to harme his disciples, whome he would yet should be in safegarde, Jes, I say, knowyng this, made no aunswere to the Bishoppes wylie and traiterouse interrogacions, but banysheth the testimonye of himself and his, and sendeth them to the commō repozte, and also to the recozde of his enemies, a pzofe of moste certaintie foz the innocēte, and sayeth vnto the bishop: Why askest thou me what I haue taught my disciples secretely oz in hugger mugger? My doctrine hath not

been seditiouse nor secrete. I haue spoken openly to the brode worlde. That whiche I haue taught, I haue alwaye taught it in your Sygnagogues. I haue taughte in the temple vpon the holy dayes, in place and tyme moste notable and famouse, whither Iewes on euery side out of all partes of Syria resorte. And I haue spoken nothyng in priuitie or corners, which same thing I durst not teache openly. Full often hath the people and Phariseys to, heard me. Why then doest thou now aske me of suche a maner of doctrine as should be taught by stelth and very priuely? But rather aske them, that haue heard me teache openly. Theyr record shall be of more certaintye whiche hath with me no familiar acquaintaunce, yea of whom sum doe hate me. Let euen them that be myne enemies report what I haue taught: for many knowe it, and it shal be easie to fynde witnesses of my doctrine. Whã Iesus had spoken these thinges, teachyng thereby that the trueth is to be aunswered for boldely in dede, but without tauntes or rebukes, one of the bishops ministres that by chaunce stood nexte him, a man not vnlike his lord and maister, willing to defend his bishops dignitie against the franke and liberall speache of Iesus, after suche lyke sorte as Peter would haue defended his maisters life agaynst the force of the souldiers, not tarrying for any commaundement of his lorde, gaue Iesus a blow on the cheke, and suche a checkefull rebuke as was fit for suche a byshop, and suche a felow his seruaunt, saying: Aunswerest thou the byshop so? Our Lorde Iesus myght both haue destroyed this wicked bishop and also haue letted this blowgeuer, but that he would shew by exaumple to his, how ler out of course and how peruerse the iudgementes of the worlde be. For our Lorde Iesus whiche behaued hymself most mekely against all iniuries, beyng no where so sharp as against them that vnder the pretence of religion barke and worke against true religion, toke not the blow without repliyng in woordes, whiche yet endured the crosse and made no wordes therat. The bishop sate in auctoritie, Iesus beyng bounde was examined, here loe was a face of a iudgement. And of trueth before a temporall iudge beyng but an Heathen, he that is accused shall be heard to say for him self. Here now before a bishop a blow was geuen for makyng one aunswere, and the blow to was geuen hym that afterward should be iudge of the quicke and the dead. And so in dede Iesus aunswered, in dede frankely but yet mildly and coldly, saying: I speake before a iudge, and I aunswere him beyng required. In this case before Gentiles also is the matter handled with good reasons and not with strokes. If I haue sayed any thyng amis tell me howe: but if I haue spoken nothyng euill, why doest thou beyng a iudges officer, here in tyme of iudgement the iudge holdyng his peace, beat me without consultyng the thyng that I saye.

I euer taught in ỹ sinagoge.

The texte. ¶ And Annas sent hym bound vnto Caiphas the hie priest. Symon Peter stoode and warmed hym selfe, then sayed they vnto hym: Art not thou also one of his disciples? He denied it and sayed: I am not. One of the seruauntes of the hye priestes, his cosin whose care Peter smote of, sayed vnto him. Did not I see thee i the garden with him? Peter therfore denied it againe, and immediately the cocke crew. Then they led Iesus from Caiphas into the hal of iudgemente. It was in the morning: and they themselues went not into the iudgement hall, least they shoulde be defiled, but that they myght eate the Passeouer.

Verily Annas although vpon malice he reioysed that Iesus was vnder warde, and had in hold, neuertheles because he could try out nothyng of him, whereby he might by any colour be proued giltye, he sendeth hym euen bound as he was to bishop Caiphas his sonne in law. But in the meane tyme whilest these thynges were in handlyng, Peter beweyng all thynges a farre of, whiche as I begun to tell, stoode in the throng of the ministres, warmyng hym at the fyre syde, and among these sum there were whiche by certayne tokens sumwhat knew Peter, and sayed vnto hym. Art not thou one of this

mans

mans disciples whom the bishop thus handleth. Peter seyng so cruell a sight which made hym also sore afrayed, once again denied that he was Jesus disciple. For he now perceiued by the bishops interogatiues how that they wer in deuise to attache Jesus disciples: also Peter thought by this denial to be safe from daũger, lyke as he had shifted him self frõ hir ẏ kept the dore, but to make him know ẏ better, how he could nothing do of his own proper strẽgth being disseuered from the felowship of his Lord, there stoode among other in ẏ throng of the ministers, a certain kinsman of him that had a litle before in ẏ gardẽ first auentured to laye handes vpon Jesus, & had his eare striken of by Peter. This felow was by ẏ iudgement of God brought in as an instrumẽt, vnder pretence to auenge his cosen Malchus harme, but in very dede it was to correcte the rashe confidẽce that Peter had in hym selfe. For the said felow beyng not contẽt with Peters only one denial (for his fighting though it wer doen in ẏ dark, made him to be wel knowen) saieth vnto Peter: What (saieth he) doest thou denye thy selfe to be one of his disciples? Did not I euen right nowe see thee with mine iyes in the garden with Jesus? Peter beyng with this saying vtterly blancke and sore astonyshed, wished hymselfe accursed if euer he knewe Jesus. And anon the cocke crewe. Neyther did Peter by this token, which our Lorde had tolde him of before, cum to him selfe again, neyther woulde haue been wel aduised except our Lorde had recouered hym, and brought him to himself agayne by his effectuall loking vpon Peter: and had also by inward inspiracion prouoked teares of penaunce in hym.

So many wayes was he that should be a special minister vnder Christ of the holy churche, to be taught how in al thynges to mistruste his owne strength, and to depende of his Lordes onely ayde and succour. Now therefore after ẏ Jesus had been all the nighte long till the morynyng early, in examinacion before Caiphas, nor no faulte coulde be founde in hym, wherefore he ought to be called for, and to be arraigned vpon lyfe and death, they haue hym out of bishoppe Caiphas house, and leade hym to Pilate the lorde presidente, to thentent they might charge him, and discharge them selfes of the hatred that they should bee in for sheadyng of innocente bloud. And euen beyng bounde as he stoode, Jesus was led by the hyred souldiers into the presidentes iudgement hall. Howbeit the Jewes themselfes went not into the house of iudgement, least they should be polluted, in as muche as the paschal lambe must be eaten of them: to the eatyng wherof they would go pure and cleane, but of a naughtie peruerse religion be ye sure, consideryng that they thought themselues to be contaminate and suspended with the harmelesse house of the president, because he was a Gentile and no Jewe, when as themselues by manye craftes went about and deuised a mans death, that had done nothing amisse, yea that had many wayes doen well and deserued muche good at theyr handes.

Pylate then went out vnto them and sayed: what accusacion bryng ye against this man? They answered and sayed vnto hym. If he wer not an euill doer, we would not haue delyuered hym vnto thee. Then sayde Pilate vnto theym: Take ye hym, and iudge hym after your owne lawe. The Jewes therfore sayed vnto hym. It is not lawfull for vs to put any man to death, that the wordes of Jesus myght be fulfilled whiche he spake, signifiyng what death he should dye. The texte.

Therfore Pilate after he sawe the vnkouth and that newe maner of iudgemente, as a man to be in captiuitie & bounden ere he were examined and heard of the iudge, and to see a band of harnessed men, he commeth forth abrode him selfe to be polluted with suche mens communicacio as thought thẽselues pure and vnpolluted. And verily he came out to appease and assuage, yf it wer possible, the furye of the Jewes, and so to quite the innocente. Ye sende (sayeth he,) this man vnto me to be put to death. But it is not the manner of Rome

to put any man to execucion excepte hym that is proued giltie of a faulte wor-thy death. What cryme therfore do ye laye to this mannes charge? The Jewes aunswered, the auctoritie of Bishops and Pharisees is inough for your dis-charge. If this man wer not a malefactour we could not of our professiō haue committed hym to your handes. Pilate suspectyng as the trueth was, them to haue sum priuate grudge towardes hym about the superstition and the super-fluous religion, and vayne deuocion of the lawe, sayeth vnto them: If it be any matter that apperteyneth not to my counte & office, as for exaumple, if case the sabboth daye be broken, if any swynes flesche be eaten, or percase sum rashe and liberall wordes hath been spoken agaynste Moses, the Prophetes, the Temple, or your God: lo, now if any suche scape haue been, which your own lawe commaunded to be punished, though yet there be no suche thyng prohi-bite by the lawe of Rome, your selues take the man vnto you and iudge hym after your lawe. I am set here in the Emperoures name to rule and playe the Judge. If he hath committed any faulte against the Emperours lawes, wor-thy death, bryng hym to me, and after he be conuicte by the law, and lawfully caste, I shall cause hym to be put to execucion. But I will not intermeddle & perplexe my self in doubtfull matters of your law. Verily, though the Jewes would (they forced not howe) haue had hym made awaye, yet for al that they pretende religiousnesse of very feare, least the iudge shoulde foorthwith haue punished them, because they woulde haue kylled an harmelesse and an vncon-demned person. But at the same tyme they soughte effectually a newe kynde of punishemente for hym, suche one as was then among the Jewes moste spytefull and oppro-brious. It is not, say they, lawfull for vs to put anye man to death. The shameleesse people spake these wordes whiche had slayne so ma-ny Prophetes: flatteryng themselues as cleane from murder, not withstan-dyng they dyd so many wayes persecute an innocent to death, or els they thus did, as if the hangmanne whiche with his handes fasteneth the manne to the crosse, wer a sole murderer. They were in herte murderers, they were murde-rers in theyr tongues, with theyr money they hyred one trayterously to betray hym, they hyred a sorte of warryers, they hyred false witnesses, they forged false haynouse crymes agaynst hym. They prouoke and pricke forwarde the iudge, and with threatnyng make hym afeard, and yet impute themsel-ues pure and fre from murder, and also worthy to eate the Paschall Lambe, for no cause els, but that they dyd staye and refrayne themselues from goyng into the iudgement hall. Well these thynges truely wer doen to make it ap-peare euident that there is nothyng worse or more haynouse then false and peruerse religion, and that the same thyng also shoulde be brought to effecte, whiche Jesus sayed should cum to passe, signifying by a parable what death he shoulde dye, whan he spake these woordes: And suche tyme as I shall be lyft vp on hye from the grounde, I shall drawe all thynges vnto me: by the force of whiche woordes, he would that we should take it for a certaintie that not onely the self death was determinately limited vnto him, but also a choice and seuerall kynde of death.

It is not lawfull for vs to kyll any man.

The texte. Then Pilate entred into the iudgemente halle agayne & called Jesus, & sayd vnto him: Art thou the kyng of Jewes? Jesus aunswered, sayest thou that of thy self, or did other tel it thee of me? Pilate aunswered: Am I a Jewe? Thyne own nacion and hye prieste hath deliuered thee vnto me. What hast thou doen? Jesus answered: My kyngdom is not of this world. If my kyngdom were of this worlde, then would my ministers surely fight, that I should not bee deliuered vnto the Jewes, but nowe is my kyngdome not from hence.

Wherfore then after that Pilate vnderstandyng by the woordes which ỹ Jewes had spoken of a matter (I know not what) amonges other thinges

to

to be obiecte against Jesus, concerning a kyngdome that he should goe about deslroully (and yet there appeared no lykelihood at all in Jesus that shoulde cause any man to thynke hym fauty therin) Pilate, I saye, after this went e once againe into the iudgement halle, and lefte the people standyng without. And so called for Jesus secretly aside, that quietly and without all ruffle, he myght boulte out and gather of hym (whiche in countenaunce appeared no lesse then both vertuouse and wyse) what the matter was, & sayed vnto him: Art thou that kyng of the Jewes whome they are reported to looke for? This one thyng did Pylate diligētlye searche out, because ỹ other matters touched not the weale publique, but this faulte to calle himselfe a kyng, seemed to cōcerne bothe the Emperours Maiestie, and a common peace and tranquillitie. And truely Pilate made this searche and enquerie not that he did take it to be true, but to geat sum matter of him that was accused, wherwith he might reproue the Jewes of falsehoode. Howbeit though Jesus knew well inough ỹ Jewes to haue falsely appeached hym that he should bee desirous of a kyngdome to the Emperoures losse, or in despite of his highnesse, yet to the entent he myght open and disclose the malice of the Jewes, and commende the reasonablenesse & equitie muche better in Pylate then in the Bysshoppes & Pharisees, though he were but a Gentyle, & lette naughte by the Jewes religion: for thys skill, I saye, Jesus made hym aunswere, saying: Whether thinkest thou of thine owne coniecture that I am delyrouse of a kyngdome, or haue ỹ Jewes accused me hereof to thee? Pilate bothe to declare his owne innocētie and the malice of the Jewes to, sayeth: I doe not coniecture this of mine own head neyther doe I see in thee any thyng agreable therunto. It is a Jewes tale of a kyng to cum. Thinkest thou me to be a Jewe? Thy quarellyng coūtrey folkes and the Bishoppes committed thee to my handes, seekyng all the meanes they can to haue thee put to death, but because it is not the fashion of Rome to putte any vncondempned person to death, if therfore thou haste not trāsgressed in the trayterous desire of a kingdom, then what faute beside hast thou made? Because Pylate asked hym of these thynges simplie, & meanyng good fayth, entendyng to delyuer the innocente, Jesus did voucheſake to aūswere hym by a ridle & prouerbially: teachyng that it was an other maner of kyngdom wherof the Prophetes had spoken, a farre more excellent kyngdom then is the kyngdom of this worlde, which consisteth in mānes lawes, in the ayde of men which haue no power, but vpō bodyes. Howbeit he signified this kyngdō to be an heauēly kyngdom, which could not couet the kyngdom of the worlde, but contemne it: and should not harme it, but auaunce it into a better kynde. My kyngdom, sayeth Christ, is no suche kyngdom as ỹ emperours is, his kyngdom is terrestriall, but myne is celestial. And for ỹ cause am I affectionate to nothyng that can harme ỹ Emperoures maiestie. If my kyngdom wer of this worlde, the worlde should not handle me as it doeth, vnreuenged. For euen I, be ye sure, should haue (as other kynges hath) a garde of harnessed men. I shoulde haue squiers for the body, & suche as should onely attende vpon myne owne person: I shoulde haue plentie of well appoynted men, and lacke no ayde or succoure that woulde fight for me, that it should not be in the Jewes power to doe the thyng they goe about agaynst me vnrequited. At this present I haue fewe disciples, and those that I haue bee vnapte to warre, weake and poore, I my selfe beyng vnarmed and no warryer, euē one that seketh to the helpe of other, because my kyngdom is not of this worlde.

My kingdō is not of this worlde, &c.

Pilate therfore sayed vnto hym: Art thou a kyng then? Jesus aunswered: thou sayest that I am a kyng. For this cause was I borne, & for this cause came I into the world that I should beare witnes vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayde vnto hym: What thyng is trueth? And when he had sayde this, he wente out

The texte.

again vnto the Jewes, and sayth vnto them: I fynde in hym no cause at all. Ye haue a custome that I should delyuer you one looce at Ester, wyll ye that I looce vnto you the kyng of the Jewes? Then cryed they all agayn, saying: Not hym but Barrabas, the same Barrabas was a murtherer.

Forasmuche as Pylate beyng a laye man and a Gentile dyd not fully vnderstande this mistye and darke saying, albeit he hearde that Jesus dyd not vtterly renounce and denye the name of a kyng, but dyd putte a differēce of kyngdomes, Pylate therfore sayde vnto hym: Is it then true that thou arte sumwhere a kyng whatsoeuer kynde of kyngdome it be, and thou not perteynyng to vs? Here now Jesus beyng earnestly asked of the iudge whether he wer any waye a kyng or naye, confesseth the trueth with great temperaunce and modestye, with muche sobrietie and good aduisemente aunswerynge thꝰ: Thou sayest I am a kyng, for whosoeuer asketh a questiō with like numbre of woordes, the pronunciacion only chaunged, affirmeth the thyng. And Jesus sayed further: It is not my part to denye any trueth namely consideryng that for this cause I was borne, and came into the worlde that I shoulde deceyue no man with any lye, but that I shoulde beare witnes vnto the trueth.

For this cause was I borne. &c.

He that hath a simple meke mynde not blynded with the lustes and desyres of this world, acknowlegeth, lyketh well, and heareth my voyce. But Pylate hauyng no further intelligence of that whiche was spokē then that he supposed the thyng to be no matter for hym to know, and as yet Christe had made Pylate no apte aunswere, therwith eyther to set the Jewes at a quiet or to dispatche them thence, after he had asked of Jesus what was that trueth wherof he spake, and was cum into the worlde to beare witnes therof: Pylate I saye wente out agayne vnto the Jewes, not tarryng for an aunswere of the thyng, that he questioned of. What nedeth many woordes, sayeth Pylate: I haue examined the man, and can fynde no faulte in hym worthy death. Nor I am not here president and chefe iustice vnder the Emperour because I should with my sentence cōdempne the innocent, but in case he be noysome to you, and that ye thynke him fautye (which I finde not) yet it standeth with equitie and good indifferencie, that if ye wyll not spare and forbeare hym as an innocente, at leastwaye in the honor of thys holy feaste and for religion sake, pardon hym his life as an offender. And in dede it is here a custome amonges you ẏ in this feaste of Phase (whiche is of you most highly solēnised & kept most holy of al feastes,) I should at your request pardon and set at libertye sum one offender. Therfore ye shall haue free eleccion to chose the one of twayne, eyther Barrabas that arrant theefe and notable robber, a disturber of the publike peace, or this Jesus a man in my iudgement fautlesse, whome sum folke sayeth is the kyng of Jewes. It were beste surely that this man, yea though he haue done amysse, should fele and enioye the gracioulse fauoure and priuiledge of your solempne feaste.

Wyll ye therefore that I forgeue this person for your sakes, for of trueth the president dyd not looke for so greate outragiousnes in the Jewes, that they woulde preferre a felowe openly knowen full of mischief, and a valiant ranke theefe, before Jesus a man moste meke and innocente. But the Jewes with a whole consent and with a great lowde voyce cryed all of them: We will not haue Jesus geuen vs but Barrabas.

The

¶ The. xix. Chapiter.

¶ Then Pylate tooke Iesus therefore and scourged hym. And the souldiers wound a crowne of thornes, and put it on his heade. And they dyd on hym a purple garment, and came vnto hym, and sayed: Hayle kyng of the Iewes, and they smote hym on the face. Pilate went furth agayne and sayed vnto them: Beholde I bryng hym furth to you that ye maye knowe that I fynde no faulte in hym. Then came Iesus furth wearing a crowne of thorne, and a roobe of purple, and he sayeth vnto them: Beholde the manne. The texte.

After that Pilate, the Emperoures Liuetenaunt had also by occasion sente Iesus to Herode, leauyng nothyng vndoen eyther to shifte and ridde his handes of hym that was accused, or els to dimisse and sette hym looce as an innocente: when the lorde president (I say) had thus assayed all wayes, and sawe he could doe no good with the furiouse folke of the Iewes, he than commaunded Iesus to be scourged as the maner was at Rome, whiche feat he dyd to assuage theyr furie, and to saue the innocentes lyke: This doone, the souldiers that wer in the inner courte, of whome the Iewes had hyred a number to serue theyr tyrannye, dyd of theyr owne inuencion adde muche cruel fearcenesse to that vnkoth solemne piece of his passion: for when he had bene so scourged and beaten, to mocke hym withall, they putte vpon hym a purple garmente, and wounde a crowne of thorne, and put it on his head, geuyng hym a rede in his hande in steede of a sceptre, and byanby castyng hym in the tethe with a kyngdome that he shoulde be desyrous of, who (God wote) was to se to, an homely, a base and a contempte persone, they came and kneled vnto hym saying: Hayle kyng of Iewes. And they spitted vpon his face and buffeted hym, he beyng Lorde of all thynges and behauyng hym selfe moste pacientely and most coldly in all theyr kynde of mockage, for to teache vs lenitye and pacience in aduersitie, vs (I say) that haue hautye & very fierce myndes, though yet in dede we be thinges of nought. Sothe it is, that Pilate suffered Iesus thus to be delt withall, because he woulde with this the mannes affliction, haue appeased the malice of ỹ Iewes: for when the people hath for a whyle raged agaynste whome they be sturred, theyr furie ceaseth sodainly, namely, if scornyng be added to the calamitie, and make hym that suffereth, lamentable, where before he was hated. Therfore Pilate the president wente furth vnto them agayne, for to proue if he coulde mytigate the fiercenes of the meane multitude, and saith: Lo, I bryng out the man vnto you that ye may looke your fyl vpon hym, and perceyue how he hath bene handled for your pleasure, notwithstãdyng that I can finde no faulte in him. And so therwith Iesus (at Pilates commaundement) cummeth furth as he was appareled, bounde, scourged and beat, bespitted, crowned with a crowne of thorne, and wearyng the purple garment. And Pilate presented hym, saying: Behold the man is here. Hayle king of ỹ Iewes.

¶ When the hye Priestes and ministers saw hym, they cryed, saying: Crucifye hym, crucifye hym. Pilate sayeth vnto them: Take ye hym, and crucifye hym, for I fynde no cause in hym. The Iewes aunswered hym: We haue a lawe, and by our lawe he oughte to dye, because he made hymselfe the sonne of God. When Pilate hearde that saying, he was the more afearde, and wente agayne into the iudgement hall, and sayeth vnto Iesus: Whence arte thou? but Iesus gaue hym no aunswere. The texte.

With this sighte therefore, whiche had bene ynough to haue tamed the crueltie (had it bene neuer so great) of wild and rude barbarouse people, the myndes yet of the Iewes wer not only not mollyfied, but were therewith more set on fyre to finishe ỹ thyng that they had so far proceded in. For the bishops wer now afeard, least if he, which had bene so horribly & so cruelly tormented, should now haue been let looce, that then the affection & mynde

of the

of the people, that wer already sette on a roare, beyng once turned on the other side, the grudge of theyr extreme great cruelte, might light vpon their owne heades. The bishops therfore and their seruauntes with a great stier and shoue cryed woodly out, crucifye hym, crucifye hym: Pilate perceyuing that there was no hope of pitie to bee gotten at their handes by fayre intreatie, he goeth aboute to restrayne and bridle in their furye with feare, & saieth: I am a minister of law and iustice, and not a reuenger of other folkes malice: and by lawfull processe to punishe transgressours of the lawe, am I auctorisate: I am no butcherly murderer, no bloudshedder of innocencie. This that hath bene doen, was to serue & satisfye your hatred. I will no more be fierce against him that is no noysome persone. And if he shall algates be crucified, I will not haue this my courte of iudgement distayned and polluted with the bloud of an innocent. Vpon your owne perill haue ye the man awaye: & if it semeth good, doe ye crucifye hym. I am not wont to crucifye any but wicked doers. In this man I finde no cryme that deserueth ỹ crosse. For there is no lykelyhode in him of that trayterouse dede which is layd to his charge concerning the kingdome. Nor it is not ynough to accuse a man of a faulte, except it be proued to be a matter of certaintie, ỹ is obiected by suer euidence: specially if it be a cause that concerneth life and death. This whole matter is by no lawefull processe handled, but ruffeled out seditiously. When the Iewes hearde Pilate the iudge so frendlye and diligentlye withall, take Iesus parte and defende hym, and vtterly thinking it not mete that any waye Iesus shoulde escape, they falsely surmysed a cryme whiche might seme to ỹ iudge that was not learned in their law, a greuouse faulte, saying: Although he had doen none offence agaynst the Emperours lawes, yet haue we a lawe geuen vs of god, which the Emperour also hath lefte vnto vs: And by ỹ force of this law he hath well deserued to dye, bicause he hath made hym selfe the sonne of God, and takyng vpon him the godhead, he did commit blasphemy against God. After that Pilate had hearde this, hauyng no redy aunswer to make them, he ledde Iesus agayne into the iudgement hall, and went in himselfe, and talked agayn with Iesv, beyng very desyrouse to learne of him what a thyng that was wherewith thei charged hym, and howe it might bee refelled and auoyded. Therfore, first of all Pilate asketh hym whence he was, to the entẽt that after he had knowen of what progenie he came, he myght haue confuted that, wheras they sayed he was destrouse to be taken for the sonne of God: though in dede among the Gentiles it was bothe writtẽ in Poetes fables, and commonly beleued that sum were taken for half goddes, as folke borne of God and manne. But verily Iesus knowyng that Pilate did assaye all these wayes finally to saue his lyfe, and was not ignoraunt that yet Pilate shoulde afterward (when all meanes had bene proued) geue place to the obstinate furye of the Iewes, Iesus (I saye) woulde make no aunswere at all vnto the president, least he shoulde be thought to haue made any meane how to get out of theyr handes, because he woulde not seme to be compelled to death. And that hytherto he made aunswere, was because he would haue recorde of his innocencie, but his pleasure was to dye wyllingly and gladly.

The texte. ¶ Then sayed Pilate vnto hym: Speakest thou not vnto me? knowest thou not that I haue power to crucifie the, and haue power to loose thee? Iesus aunswered. Thou couldest haue no power at all against me, except it wer geuen the from aboue, therfore he that deliuered me vnto thee, hath the more synne. And from thence furth sought Pilate meanes to loose him, but the Iewes cryed, saying: If thou lette him go, thou arte not Cesars frende, for whosoeuer maketh him selfe a kyng, is against Cesar. Whe Pilate hearde that saying, he brought Iesus furth and satte downe to geue sentence in a place that is called the pauement, but in the Hebrue tongue Gabatha. It was the preparing daye of Easter, about the sixt houre. And he sayeth vnto the Iewes: Behold your kyng. They cryed away with hym,

awaye with him, crucifye hym. Pilate saieth vnto them: Shall I crucifie your kyng? The hye priestes aunswered: We haue no kyng but Cesar. Then deliuered he hym vnto them to be crucifyed.

Pylate meruaylyng at the mans silence standing in hasarde of his lyfe, considryng he had the iudge so muche his frende that he dyd prouoke hym to aunswere, saied: Why doest not thou that arte in ieoperdy of life make me an aunswer? knowest thou not that I haue power and auctorite ouer the, whither thou shalt lyue or dye? for I am the president and chiefe iustice of this region. And it dependeth vpon my wil and pleasure whether thou shalt be crucified, or quite and let loose. Unto these woordes Jesus made no suche aunswere as the president loked for, whiche president desyred to be instructed for the defence of Jesus cause, intendyng to be in steade of a iudge, an aduocate on the defendauntes syde. But bycause that waye it shoulde sumwhat haue appeared that Jesus had not bene willyng to haue dyed, he aunswered no suche lyke thyng: But his aunswere was onely concernyng the power which Pylate dyd arrogantlye attribute to hymselfe: signyfiyng that it was neyther in Pilates power to set hym at libertie (seyng that the power whiche he had shoulde condescende to the furie of the Jewes,) nor that Pilate hym selfe shoulde be able to do ought agaynst hym, except he woulde of his owne voluntarye will suffer it: of trueth thou hast (sayeth Jesus) power accordyng to mannes lawes, but thou couldest haue no power on me, vnlesse it had been permitted the of hym, whose power passeth all mannes power. And in dede thou fauourest innocencie, but yet the naughtynes of other ouercūmeth thee, and leadeth thee from the righte trade. Wherfore the people of the Jewes, whiche be the auctors of this my passion and deathe, and that with their violence constrayneth the iudge to condempne an innocent personne, synne more greuously. When Pilate heard this, and thereby perceyued bothe the modestie and the clearenes of hym, that was accused, and that also the malice of the Jewes yea and his owne indifferencie to, was not vnknowē to the same, and the more Pilate fauoured hym, because he sawe that the manne was nothyng moued or disquieted no not with the peryll of death that he stoode in: when Pilate considered all this, he wrought al maner wayes, that at leaste by sum meanes, he might cleare and set Jesus at libertye. The Jewes perceyuyng the same, and that the presidente made but lyghte of the cryme whiche fyrste was layed agaynst hym concernyng Moses law, and that he ceased not to do all that he coulde, to demisse Jesus, they falle in hande agayne with the firste faulte, whiche to be neglecte they declare to be daungerous to the iudge hymselfe, and saye therfore. Though it do not apperteyne vnto the that he hath offended agaynst our God, certaynlye wheras he hath offēded agaynst the Emperour: thou haste to do withall.

Whosoeuer maketh clayme to a kyngdome without the Emperours commaundement, offendeth in the cryme of lease maiestie, and cōmytteth hye treason: But this felowe maketh hymselfe a kyng, yf thou therfore do let loose and aquyt hym, thou whiche fauourest his enemye, arte not the Emperoures frende. After that Pilate had heard the Bishoppes and Phariseis, that were conspired together againste Jesus, and the mayne multitude withall, crye out these woordes aloude, although he was not ignoraunt that they wente aboute a false matter, yet because he sawe well that the malice whiche the Priestes and Phariseis bare towarde Jesus coulde not be appeased, and sawe also that the heademenne, and the common people were wunderfullye consentyng to the sayed grudge, and malice, and all they with one agreemente bente to take awaye this one mannes lyfe, furthermore when Pilate perceyued also Jesus to be (in dede) nothyng fawtie at all, but symple

who so maketh him selfe a king is against Cesar.

ple and a poore innocent man, that made no chiſte for himſelfe, and lykewyſe thought in the meane tyme, howe that vnder Emperours manye had bene in daungerouſe haſarde of very enuie, without any iuſte cauſe. And thought to, of hymſelfe, that he already had ſufficiently trauelled agaynſt the wholle conſpiracie agreed vpon betwen the noble men, and the commons, in the defence of one poore mans innocencie: Pilate (I tell you) vpon theſe ſkilles, determined with hymſelfe to condeſcende and ſatiſfie theyr malice, but in ſuche ſorte that in condemnyng Jeſus, he thought withall to get hym his pardonne and delyueraunce: and beginnyng to ſpeake firſte of his owne innocencie, deriued the grudge of the wicked fact vnto the Jewes, and layed it vpō theyr heades. Now than was Jeſus therfore brought forth as giltie, when as in condemnyng of hym no kynde of lawful Judgement was vſed: Pilate ſat down in the place of lawfull iudgement on hye, to geue ſentence, & he ſatte in a high place to be ſene of all folke, and of the height it is called of the Hebrues Gabatha: the Grekes verily call it Lithoſtrotos, becauſe it was paued. For ſo it behoued Jeſus condemnacion to be ſolemne, and publyke, leaſte his innocencie ſhoulde be hidde from any man. For ſo to be condemned was to be quyt and cleared. Jeſus was deliuered vp to the croſſe, but the iudge gaue ſentence vpō the Jewes. And nowe the tyme drewe nye that accordyng to the maner of the ſolemne feaſte, innocent bloude ſhoulde be offered in ſacrifice for the ſaluacion of the worlde, for it was the Sabboth euen, nowe called good frydaye, which falleth in the Eaſter feaſte, aboute the ſixte hour. And therfore the Jewes called more vrgently vpon the matter, vnwittinglye doyng thereby ſeruyce to the thyng that God appoynted: that is, to haue this ſacrifice made in conueniente tyme and due ſeaſon. And ſo than Pilate now by reaſon of his Judiciall garment plainly ſeen and perceyued of the people, ſhewed vnto them out of the Judgement place the accuſed perſonne, to thentent that euen by the ſight of hym and his facion, it might appeare howe vnconuenientlye the cryme of any cruell auctoritie that he ſhoulde be deſtrouſe of, for his priuate commoditie, was layed agaynſt him: who beyng ſo vexed and troubled, ſhewed ſuch great quietnes of minde, and ſo greate mildnes. Pilate (I ſaye) ſhewed them this perſon, and ſayde: Beholde your kyng. But the Jewes whiche thirſted for nothyng elles but innocent bloud, cried: awaye with him, away with hym, Crucifie hym. The infamous and reprochefull death pleaſed wel the Jewes, truſtyng it would cum to paſſe, that the ſhame and reproche of the croſſe, would make the name of Jeſus odyous and deteſtable, and that there ſhould no mā cum after, whiche ſhould profeſſe his name beyng in ſuche wiſe made awaye. Pilate derydyng theyr obſtinate madneſſe, ſayeth: what (quod he) ſhall I do ſo great vilanye vnto your kyng as to nayle hym vnto the Croſſe. This diſhonor ſhal redound to the ſhame and ſlaunder of al the people which haue brought theyr kyng to the croſſe. This voyce of Pilate, although it dyd Jeſus no good, yet it diſcloſed the malice of the Jewes, and forced thē to confeſſe openly, and to knowlege a ſeruitude, which they hated. The Jewes had deſyred and loked for many hundreth yeares, theyr Meſſias, that is to wete a kyng promyſed of the Prophetes. As for the emperours kyngdome (wherewith they wer ſore preſſed and ouerlayed) they had ſpitefully hated: yet that notwithſtandyng, beyng through enuie and hatred waxed wylde, and euen woode, they renounce openly in the face of the worlde, theyr Meſſias: and acknowlege the emperour for theyr ſouereigne lorde: we haue (ſaye they) no kyng but themperour. The luſte to reuenge was ſo greate, that vnconſtrayned they adiudged them ſelues to perpetuall bondage, that they myght therby vtterly extinguyſhe Jeſus, the autor of libertie. Pilate therefore ſeyng all that he wēte aboute, diſapoynted: commytted Jeſus vnto them to be crucified

It was the preparing day of Eaſter about ỹ ſixt houre.

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at theyr ordre and libertie.

The texte.

¶ And they toke Jesus, and led hym awaye, and he bare his crosse, and went furthe into a place whiche is called the place of deade mennes sculles, but in Hebrue Golgotha, where they crucified hym: and two other with him, on eyther syde one, and Jesus in the myddes. And Pylate wrote a tytle, and put it on the crosse. The wrytyng was, Jesus of Nazareth kyng of the Jewes. This title read many of the Jewes, for the place where Jesus was crucified was nye to the citie, and it was wrytten in Hebrue, and Greke and Latyn. Then sayed the hye priestes and Jewes vnto Pylate, wryte not kyng of the Jewes, but that he sayed, I am kyng of the Jewes. Pylate aunswered: What I haue wrytten that haue I wrytten.

The Jewes toke the delyuerye of Jesus beyng brought out of the place of iudgement, and led hym to the place of execucyon, whiche was without the citie, that the place myght also aunswere to the figure: For the sacrifice wherwith the testament was consecrate, was offered without the host: Jesus wente thither hauyng yet his garmentes on, to thentent he myght be the more shame to them that fauored hym: and he goeth full mekely bearyng his crosse hymselfe. For the Jewes prouided that, leaste there shoulde lacke any dispyte or reproche. Furthermore, a vyle and a diffamed place was also chosen and appoynted, wherein the maner was to put wycked malefactours to execution, a place perdye detestable and violated with deade bodyes, whose bones laye scatered here and there all abrode: euen a place that shewed it selfe to what purpose it was dedicate, and of the thyng it had the common name geuen it. For in the Hebrue toung it was called Golgatha, in the Greeke toung Cranii topos, in the Latyn toung Caluarie locus, in Englishe, a place of dead mens sculles: yeaste he shoulde not be put to shame ynoughe the Jewes procured this also, that other two (whiche were openly knowen to be wycked theues) shoulde be crucified with Jesus together, to thentent ỹ of the felowshyppe of them that were sore offenders, he myghte lykewyse be thought and taken for an offender: and lyke as they had all one commune punyshement, so to seme to haue al one commune faulte. But to thentent it myght vtterly appere that he was a companyon of theyrs, the Jewes dyd so ordre and place the crosses, that Jesus honge in the myddes, hauyng a theefe hangyng on eyther hande of him, howbeit the fountayne of all purenes couldе not be polluted with any fylthynes of manne, yea, the fountayne of all glorye is magnified and renoumed with mens reproche. The crosse beyng afore odyouse, and a thyng of reproche, was made by him a triumphant signe, whereunto the worlde boweth downe the heade, whiche aungels do worshyppe, and deuyls feare it. Jesus beyng then condempned, founde one, whome of a theefe, he made a citezen of paradyse: so muche vnlykelyhoode was it, that the felowshyp of punishement should defile hym. And verely, leaste there shoulde wante any kynde or apparaunce of iuste and condigne punishmẽt, euery one had (as the manner was) his title and stile geuen vnto him, which did describe and declare both the person and the faulte. Now then, when Pilate had geuen to the other theyr tytles accordyng to their deseruyng, he commaunded that to the crosse of Jesus the Lorde, shoulde be fastened this title and superscryppcion, *Jesus of Nazareth the king of the Jewes*, euen for this cause truely, that by the very selfe inscripcion, he myght cause bothe the malyce of the Jewes, and the innocencie of hym that was crucified, to be recorded: how beit this title was not conuenient for him, in respecte of the Jewes accusacion: and yet accordyng to that whiche hym-selfe confessed to the president, it was a title moste semyng for hym. For truely, *Iudeus* doeth signifie to the Hebrues, confessyng. And doubtles he was and is in very dede a kyng, and a setter of all them at lybertie, whiche professeth his name: vnto whome he geueth felowshyp of the kyngdome of heauen. And to bryng the Bishops and the Pharisees into more hatred thereby, Pilate prouided this title to be writen in thre sundry lauguages, in Hebrue, in Greke, and in Latin: whereof the first

The wrytyng was Jesus of Nazareth. &c.

was theyr owne countrey speache, and the other two tounges (by reason of the greate occupieng that they had with the Grekes, and the Romaynes) was so brought in among them, that sum Jewes also knewe the Greke and the Latin tonge. Therfore it was prouided by the presydent, that no man neyther resiaunt there, and the same countreyman, nor straunger and resorter thyther, shoulde be ignoraunt of the title. This title thus wryten, beyng odiouse vnto the Phatiseis, by reason that the place was muche haunted, and greate was the resorte and confluence there, bicause that Golgotha the moũte of caluerye, was nyghe vnto the citie, and laye full in theyr syght that by casualtie passed by that waye: many Jewes therefore read (I saye) this superscripcion: and sum knewe well the name of Jesus of Nazareth. And howe lytle he desyred any worldly kyngdome, many had true knowledge, whiche had seen hym hyde hym selfe when he should haue been drawen by force to a kyngdome. That very kyng whiche was prompsed by the Prophete, and whome the Jewes call Messias, was of very truthe loked for among all the Jewes. And althoughe Pilate was ouerseen herein, yet vnawares he gaue hym that title whiche dyd moste demonstrate & notise to all folke, who he was that hong vpon the crosse. For of very trueth that selfe kyng of kynges hong there crucified, whiche by his death, dyd banquyshe the tirannye of the deuill. Thou oughtest to call it rather the token and banner of victorie, than a crosse. Thoughe all thyng semed full of shame and rebuke to the byshops, scribes, and to the Pharyseis, yet this intitleing and superscrypcion did greue theyr myndes, because it was more honorablye set out, than they wouldе haue had it. So great was the desyer of the wycked, to abolysh a name to the whiche onely al glory of the whole worlde ought to be geuen. And therefore they treat and common with the presydent of chaungeyng the title, and that it should not be wrytte, the kyng of the Jewes, but that he dyd vsurpe and vniustly take vpon hym that name. But the presydent notwithstandyng that euen then vnawares he dyd pronosticate what shoulde folow, that is to wete, that the profession of that healthful name (whiche the Jewes falsly denyed) shoulde departe thence to the tedy beleuyng Gentilles, that is to saye, to the true Jewes in dede: yet (I saye) this notwithstanding, and that also heretofore he did condescende and folowe theyr malice, the presydente wouldе not alter and chaunge the title, but sayeth: that I haue wrytten, I haue wrytten. For bicause it was in verie deed to the commoditie and profyt of all folke that Christ shoulde be put to deathe, and agayne also, it was for all mens weale that this name should be of most fame and renoume thorowe the whole worlde, by the profession whereof, saluacion shoulde be brought to all folke.

The texte

Than the souldiers when they had crucified Jesus, they tooke his garmentes and made fower partes, to euery souldier a parte, and also his coate. The coate was without seame, wrought vpon thorowout. They sayed therefore among them selues, let vs not diuide it, but cast lottes for it, who shall haue it. That the scrypture might be fulfilled, saying. They parted my rayment among them, and for my coate dyd they caste lottes. And the souldiers dyd suche thynges in dede. There stood by the crosse of Jesus, his mother, & his mothers sister. Mary the wife of Cleophas, & Mary Magdalene: when Jesus therfore sawe his mother, and the disciple standyng, whome he loued, he sayeth vnto his mother: Woman, beholde thy sonne. Than sayed he to the disciple: Beholde thy mother, and from that houre the disciple tooke her for his owne.

Nowe therefore when the Lorde Jesus was nayled (as the maner was) all naked vnto the crosse, and the foresayed superscripcion aboue his heade, the souldiers that crucified hym (accordyng to the vsage) parted among them Jesus garmentes. For this thyng came to them as amendes and rewarde for theyr paynes takyng. And forasmuche as they were fower in noumbre, they so deuided the residue of his garmentes saue his coate (bycause they were made of sondrye pieces and sewed together) that euery manne had hys parte porcionately.

nately.But than his coate or iacket, a garment verelye whiche was more in-nar and nere his bodye,no lewed garment, but lo wouen from thouer hem to the lower,that beyng leulyd or rypte, it woulde haue bene good for nothyng and naught wourth.Therefore the louldiers thought good that it lhoulde be kepte whole vncut, and that lum one of them lhoulde haue the whole iacket, to whole lotte it lhould chaunce.But not withstandyng that the louldiers did these thynges of a prophane mynde, and of a worldly purpole, yet vnawares they fulfylled in theyr lo doyng,the prophecies of the Prophetes, that hereby also he myght haue bene knowen to be he, of whome the holy ghoste had lpoken in the Pslalmes thus: they haue deuided myne apparel among them, and calte lottes vpon my garmentes.And these thynges perdye, the louldiers dyd,whiles yet the Lorde honge vpon the crolle alyue.But there stoode by the crolle of Jelus,Mary his mother,allociate with her lyster Marie, the daugh-ter of Cleophas,and Marie Magdalene. Therefore Jelus lokyng from the crolle vpon his mother, and calting hys ye withall vpon the diliciple whome he loued more familiarly than the reste,to thentent that as (his clothes beyng diltributed)he lefte no worldlye lubstaunce behynde hym, lo he woulde leaue vpon earthe no worldly or mans affection: Jelus(I laye) turned towardes his mother and layed:Woman beholde that thy lonne, poyntyng with a nod of his head and with a wyncke of his ye,to the diliciple. And turnyng furthe-with to the diliciple,layeth: Beholde thy mother. And verily from that tyme, the layed diliciple boze a very lonnes mynde and affection toward the mother of Jelus,and toke the whole charge and care of her.

¶After these thynges Jelus knowyng that all thynges were nowe performed,that the lcripture myght be fulfilled,he layeth: I thirlt.So there stood a vellell by full of vineger, therefore they fylled a lponge with vineger,and wounde it about with Ilope, and put it to his mouthe.Alsone as Jelus receyued of the vyneger,he layed: It is finilhed,and bo-wed his heade,and gaue vp the ghoste. The texte.

When these thynges were doen,and Jelus knew that nothing wanted per-teyning to a lawfull lacrifice, yet to bryng there vnto and to accomplylhe the Prophetes laying where he layeth: They gaue me gall to eate, and when I was thirltie they gaue me vinegre todrynke,he cryed from the crolle: I am a thyrlt. For of trueth luche as die in this kynde of death, are wonte to be lore greued with vehement thirlt,by reason that through the woundes of the bodie the bloude is exhault and cleane drawen out.And euen this nowe to,did much proue and declare hym to be a very man,and to be out of doubte, punylhed to his great payne.Now than a vellell full of vinegre stood ther at hande,which was wonte to be reached vp & geuen to them that wer a thirlte to make them ỹ sooner dye.The louldiers therefore fylled a lponge with vinegre,and wounde it about with yslope,& helde it to his mouthe.But as lone as Jelus had talted the vineger,he laied:It is finilhed,lignifying ỹ the lacrifice was rightly doen and accomplylhed accordyng to his fathers will, and byanby he bowed his heade and gaue vp the ghoste.

¶The Jewes therefore bicaule it was the preparyng of the Sabbothe,that the bodyes lhould not remayne on the crolle on the Sabboth daye, for the Sabboth daye was an hye daye,belought Pylate that theyr legges might be broken, and that they myght be taken downe.Then came the louldiers and brake the legges of the fyrlte and of the other which was crucified with hym, but when they came to Jelus, and lawe that he was deade al-ready,they brake not his legges,but one of the louldiers with a lpeare thrult him into the lyde,and furthwith came there out bloud and water.And he that lawe it bare record,and his record is true,and he knoweth that he layth true,that ye myght beleue also:for these thinges were done,that the lcripture lhould be fulfilled.Ye lhal not breake a bone of him, and agayne an other lcripture layeth:They lhall looke one hym whome they pearced. The texte.

But it is a sporte and a wonder withall to heare now agayne in this case the peruerse religion of the Iewes so farre out of course and misordred: The Iewes vpon a mischieuous malice, and by wycked meanes, brought with violence vnto the crosse an innocēt, and one that had been beneficiall vnto them, beyng nothyng abashed with the religion of the feastfull daye, to do so cruell and so vngracious a dede, but they were very superstitious, and made muche adoe aboute takyng the bodyes of from the crosse. They cam vnto Pilate, and besought hym that by his commaundement, the legges of them whiche were crucified, myght be broken, to thentent they myght the sooner be deade: and then theyr corpses be taken downe, and had out of the waye, leaste beyng sene, they should violate and breake ỹ feastfull day. That daie was a solemne greate day, whiche (of the great apparaylyng and fournature of holy adournmentes and diuine seruice) is called of the Grekes, Parascene, that is to saye a preparacion. And theyr holy and solemne Sabbothe daye was nye at hande, vpon whiche daye to woorke was a detestable thyng. For at this season the men beyng (ye wote well) very precise in theyr relygion, after they had finished and accomplyshed so horryble an acte, as thoughe the thyng had been well doen, they bente theyr myndes to celebrate the sacrifice that was to be offered by Moyses lawe, solemnely and purely, not knowyng that the very true Easter lambe was already offered vp in sacrifice.

Suche a poyson and so pestiferouse a thyng is holynesse that consisteth in outwarde and bodily thynges, and hathe not holynes and godlynes of herte and mynde, ioyned and annexed vnto it. Nowe therefore Pilate grauntyng them theyr request, the souldiers brake bothe the theues legges, whome they founde yet alyue. And then when they were cumme to Iesus, because they saw hym alreadye dead, and therefore thought it a vayne and superfluous thyng to breake his legges, they lefte them whole vnbroken. For to this ende and purpose were the legges broken, that those whiche hung vpon the crosse, shoulde the sooner gyue vp the ghoste. But among the souldiers stoode a certayne man, whiche (for the more certeyntie of the lorde Iesus deathe) opened his syde with a speare, and immediatly out of the wounde there gushed furthe bloude and water, in a great misterye declaryng that his death shoulde washe and cleanse vs from synne, and the same also geue to vs euerlastyng life and saluacyon. For baptisme standethe in water, and with water are we baptysed. And the lyke of a manne is in the bloude. But it is agaynste the course of nature for water to runne out of a body that is wounded. Howbeit he that sawe the thyng with his iyes, testified, and beareth wytnes hereof: And we knowe his recorde to bee true. And leaste any of you shoulde stande in doubte whether ye maye or no beleue the thyng, whiche els myght seme incredible, I assure you that Iesus hymselfe knewe that wytnes, to tell trueth.

One of the souldiers thrust hym into ỹ side, and furthw cam there out water and bloud.

And althoughe these thynges semed to be doen by chaunce or casualtie, that is to saye, that in stede of breakyng his legges, as the others were, his chaunce was to haue his syde thruste thorowe, yet for all that were they doen by the foresight and prouydence of God, and as his diuine counsell disposed, that in this poynt also theffecte and conclusion of the thyng, myght aunswere and agre with the prophecies of the Prophetes. For amonge other rites and customes wherwith Moyses teacheth in Exodus, that the paske or passouer ought to be obserued and celebrate, he had prescribed euen that thyng specyally by name, that is to weete, that lambe whiche was sacrifised, shoulde be so slayne, that no bone of it shoulde be broken: euen thereby noting and declaring, that Iesus was the very true phase or passeouer, the figure whereof that Moysay call lambe did beare, and resembled the same. For the bloud of this true lambe Iesus, saueth them that beleue in hym from deathe. And the spyrytuall

eatyng

eatyng of this lambe, conueyeth vs being made free from the ſeruytude of Egypte, that is to ſaye, from the ſinfull luſtes of the worlde, and from the tyranny of ſinne, into an heauenly regyon. And agayne, the holy goſte ſpeaketh thus by Zacharye: They ſhall ſee hym whome they haue pearſed. For he ſhall once cum with theſame body wherewith he hong on the croſſe, thoughe it be already a glorypouſe bodye, yet ſhall he ſhewe the pynt of the wound to all folke, and he ſhall ſhewe the vnkaythefull to theyre rebuke, the fountayne that was open al in vayne to them, that woulde not beleue: with the flowyng and ſtreames whereof, they myght haue bene cured.

The texte. After this Joſeph of Aramathia, whiche was a diſciple of Jeſus, but ſecretly for feare of the Jewes, beſought Pilate that he myght take downe the body of Jeſus. And Pilate gaue hym licence, he came therefore and toke downe the body of Jeſus. And then came alſo Nicodemus, which at the begynnyng cam to Jeſus by night, and brought of myrrhe and aloes mengled together, aboute an hundreth pounde weyght. Then tooke they the body of Jeſus, and wounde it in linnen clothes with odoures, as the maner of the Jewes is to bury. And in the place where he was crucified there was a gardeyn, and in the gardeyne a newe ſepulchre, wherin was neuer man layed. There layed they Jeſus therfore, becauſe of the preparyng of the ſabboth of the Jewes, for the ſepulchre was nie at hand.

And ſo nowe his death beyng already certayne, and hym ſelfe founde dead by the experyence of many, it behoued furthermore that his buryall ſhoulde many wayes confyrme the beleke of the reſurreccion. And as Chriſte woulde (perdie) his whole lyfe to be baſe and of a lowe porte, ſo he woulde that his buriall ſhoulde be honorable, and of a great maieſtie, not intendyng thereby to teache vs to be carefull of a ſepulchre, but to thentent that thoſe thynges once accomplyſhed, whiche concerned the abaſyng of hymſelfe and the whole miniſterye thereof, he myght make a waye to the honour and prayſe of his reſurreccion. And in verye dede the honor whiche is geuen to a manne alriue, is not without either ſuſpicion or daunger, but the honour whiche voluntaryly we geue to the deade, is a ſure wytnes of prowes, goodnes, and vertue. Nowe therefore Joſeph, beyng a manne of honour and of great power, and ſubſtaunce, an Arimathian borne, whiche ſayd Joſeph was a diſciple of Jeſus, but not openly knowen ſo to be for feare of the Jewes, whiche had made a law that whoſoeuer did openly confeſſe himſelfe to be Jeſus diſciple, the ſame perſone ſhoulde be caſte out of the ſynagoge, Joſeph, (I ſaye) came vnto Pilate to whome he was well knowen, and deſyreth licence of hym, to take downe Jeſus body from of the croſſe, when Pilate had tried whether that he were deade or not, he was content withall. Therefore Joſeph wente hys way to the croſſe, and toke downe the deade corps. In the meane ſeaſon, as one to helpe further with thoſe thynges and doynges, that pertayne to the funerals: euen Nicodemus alſo, cummeth thither: a man among the Phariſeis of a notable eſtimacion and dignitie, and he alſo beyng a ſecrete diſciple of Jeſus, whiche had before that tyme cumme to Jeſus in the night, becauſe he myght ſo beſte auoyde the diſpleaſure and grudge of the Phariſeis, as was before reherſed. Theſe menne knowing that deathe commonly maketh an ende of hatred, truſtyng vpon the preſydentes fauour, enterpriſed hiely to honour the dead, with whome (whiles he liued) they durſt not to talke openly. Nicodemus (of trueth) brought with hym an oyntment of myrrhe and aloes myngled together about an hundred pounde wayght, ſo muche as was ſufficient to ſweten the body: and honorably to preſerue it from corrupcion: They nowe therefore ioyntly together with one common ſeruice, anoynted Jeſus body beyng taken downe, on euery parte with pleaſaunt and ſwete ſauery ſpices, and when they had well imbrued the corps with the odours, they wounde it in linnen clothes, that the oyntment ſhould not runne of from the body. For the maner of the Jewes is, after this ſorte to burie, leaſte the bodies ſhoulde corrupte and putrefie.

And verily they dyd this honour to the Lord Jesus as to a wurthy man, and one that was throughly good: and agayne, they thus honoured hym to thentent no man shoulde thynke that he died for any cryme or faulte. For as yet, they had no hyer opynion of hym, but that he was an innocent good man and loued of God, whose name and memorie oughte to haue this honour doen vnto it, ỹ is to say, to be remẽbred as one that was enuied for his vertue euẽ to the deathe, a thyng that vsually happeneth in maner to mooste beste men. Moreouer this preparacion and great adoe was euen there fynished, leaste any man myght suspecte that the body had been chaunged.

And agayne the Lorde was buried then in a garden nye to the place of the crosse. In the garden was a newe sepulchre lately made out of an harde thicke stone, wherein was neuer man layed. And albeit these thynges were supposed to be doen by casualtie, yet they made muche for the faythe of the resurrection. For the sepulchre couldc not seme to be digged vp with vnderminyng, because it was cut out of an whole sound vnholow rocke of stone, nor none other coulde be thought to haue risen out of it, in whiche he onely was layed. But yet Joseph and Nicodeme did not this in respecte of his resurrection, for in dede they had no hope that he shoulde rise agayne, but they were moued thus to do with a Jewishe deuotion, for relygyon sake of the feastefull daye. For in dede it was the Jewes Easter daye euen, and therefore the Sabboth prouoked and setforwarde this dede. In whiche Sabbothe daye it was not lawfull for them to woorke. Wherfore leaste the body should be vnburied, or ỹ burialle be to slender, and with to smal honour doen, they ryd the thyng out of hande, & layed him in the sepulchre that was nexte vnto them. Also furthermore, euen the diligence of the Jewes serued for the beleif of his resurrection that should be. For after that the Jewes had obteyned of Pilate kepers for the sepulchre, and had procured that it shoulde be watched and attended vpon, leaste any body shoulde secretly steale awaye the dead corps, they not content therewith, close vp the mouthe of the sepulchre, with a great stone, and seale it, when they had so doen: so that on euery syde the malyce of the Jewes succeded and came to the glory of Christe, whose name they went about vtterly to destroye, and abolyshe.

The. xx. Chapter.

The texte. The firste daye of the sabbothes cam Marie Magdalene early (when it was yet sumwhat darke) vnto the sepulchre: and sawe the stone taken away from the graue. Then she ranne, and came to Simon Peter, and to the other disciple whome Jesus loued, and sayed vnto them: They haue taken awaye the Lorde out of the graue, and we can not tell where they haue layed hym. Peter therefore went foorth, and that other disciple, & came vnto the sepulchre. They ranne bothe together, and the other disciple dyd outrunne Peter, and came first to the sepulchre. And when he had stouped downe, he sawe the linnen clothes lying, yet went he not in.

AND verely the residue of the disciples, being stryken partely with feare, and partely wyth dispayre, neglected the burying, and rought not for the dead corps. But certayn weomen that were his disciples cared aluuche for it, as did Joseph and Nicodemus, but the religion of the feastefull daye, stayed them from the labouryng about preparacyon of swete odours. Howbeit, as soone as Phase Sabboth daye was past (the oyntmentes beyng made ready in the nyght) Marie Magdaleyne came early when it was yet sumwhat darke vnto

to the sepulchre, the morowe after ỹ Sabboth day. And whē she saw the stone (where with the entrie of the sepulchre was closed vp) remoued thence, and the sepulchre to be open, the womā supposed nothyng els but that the dead corps had been taken awaye in the night, to thintēt it might haue been more semely & accordingly buiryed. For the bodye was layed there for a tyme, as of purpose that it might soone after be adourned & setfurth with the due and full solēnitie of buriyng. For in dede the hope of his resurreccion fell awaie from all the disciples, they were so muche astonied with the certaintie of his death. Therfore Marie ere she had looked into the graue, retyered backe agayne, & ran to Simon Peter, with whom was euen that disciple whom Jesus loued, and she sayeth: Our lorde is taken away out of the sepulchre, and I knowe not whyther they haue caryed hym that toke hym away. They both being stirred with that voice, went foorth. Surely they had small hope, yet had they a greate affeccion, and desyre towardes their maister, whom they so muche loued. And therefore they ranne both out together to the graue, but that disciple whiche was so beloued of Jesus, outranne Peter, and came first to the sepulchre. And when he founde the doore open, he went not in, but stouped downe and looked into the graue, whether it were emptie or no. And he sawe well there was no dead corps, but the linnen clothes lefte imbrued with swete odoriferous ointmentes, wherwith the bodye had ben wrapped, and also ỹ napkin that Jesus head had bene bound in, not the linnen clothes and it lying together, but wrapt vp & layed aside by it selfe, so that it was easy to perceyue, that the body was not taken awaye by theues whiche woulde haue rather purloyned the whole corps as it laye, wrapped & wounde vp with the swete smellyng spices, with the linnen clothes, & the fine kercher: though it had not bene for ỹ valure therof, at least they wouldeso haue doen because they shoulde haue lacked laysure to haue separate the oyntmentes and swete spices from the bodye, seyng they cleaued as fast therunto as byrdelyme woulde haue doen, & bicause also they shoulde not haue had sufficient tyme to folde vp and couche euerye thyng handsumly and seuerally in his place. This (suche as it was) was in dede the first cumforte and hope that was geuen to theim of hys resurreccion.

They haue taken awaye the lorde. &c.

¶ Then came Simon Peter folowyng hym, and went into the sepulchre, and sawe the linnen clothes lye, & the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also the other disciple whiche came first to the sepulchre, and he saw and beleued. For as yet they knewe not the scripture, that he shoulde rise again from death. The texte.

Now than anon after cummeth Peter also, who after ỹ he was certified of the thing by John, as he was slower in rūning, so was he both bolder & more diligent in trying out the trueth of the thing. For not beyng content with looking into the graue, he also went into it. The other disciple a looker in as well as he, (whiche yet durst not by him selfe alone go in, howbeit in dede his companion beyng with hym, tooke parte of the feare awaye) now folowed Peter into ỹ sepulchre. And so nowe they saw certainly at bery hande, the thing to be true, (whiche thone of theim had seen as it had bene a shadowe, or a glimmering sight therof,) that no corse or deade corps was any where in that place: but in dede they saw the clothes wherin the bodye had been wrapped, in suche sorte pulled of, & layed aside, ỹ it appeared to be doen not of theues in haste, sleyghtly & shuffled vp, but quietly & layserly. Howbeit as yet they did not beleue ỹ he was rysen agayne to life, they onely beleued that to be true, whiche Marie had told thē: Uerely that the corps was taken away out of ỹ sepulchre. For although they had heard Jesus say that he shoulde rise againe, yet did not the saying sticke inwardely in their myndes, and though sum hope therof wer

in theyr hertes, yet that whiche had already place in their myndes, ỹ feare and tumulte of ỹ crosse and his passiõ, draue it out of their myndes. For they did not fully vnderstande as yet, ỹ saying of the Prophet, which had prophecied ỹ certainly Jesus should suffer death and rise again the third day from death to life.

The texte. Then the disciples went awaye agayn vnto theyr owne home. Marie stode without at ỹ sepulchre, wepyng: So as she wepte, she bowed hir selfe into the sepulchre, and seeth two angels clothed in white, sittyng the one at the hed, & the other at the fete, where they had layed the body of Jesus. They saye vnto hir: Woman why wepest thou? She sayeth vnto them: For they haue taken away my lorde, and I wote not wher they haue layed hym.

Therfore the two disciples departed thence, and went backe again to the place from whence they came. But Marie of a certain exceding loue and wounderful desyre that she had to the lorde, could not be drawen from the sepulchre: seekyng hym that was now dead, and whome she had loued beyng alyue, and was desirouse to shew gentilnes, and to do seruice vpon the dead bodye, for so much as she now could not haue the fruicion of his liuely bodye, and she stoode without nye vnto the doore of the graue, and did nought els but all to wepe, and looke about hir, if she coulde haue any hope or lykelyhoode to finde the bodye. Now than as she was wepyng, & in dede durst not go into the graue, she turned hir head aside and looked into the graue, and she sawe twoo angels goodly to loke to, both of good semblaunce and in pleasaunt white apparell, sittyng in seueral places, thone at the hed and thother at the feete of the place, wher the dead corps was layed. And in very dede this pleasaunt, this cherefull and peaceable sight, did sumdeale asswage ỹ extreme fear of the night, and of her carefulnesse. The angels also to comforte hir sorowfull pensifenesse, of theyr owne accorde & gentlenes, speake vnto the weping woman and say: O woman, what is it thou wepest for? She than beyng al rauished, and as one drunke with a certai vehemencie of loue, sayeth: They haue taken awaye my Lorde, & I know not where they haue layed hym. She calleth him hir Lord, and she also loueth hym beyng dead, hauing yet no hope of the resurrection. She was onely herewithall grieued, that is, because she could not haue the sight of hys bodye.

The texte. When she had thus sayed, she turned her selfe backe, and sawe Jesus standyng, & knew not that it was Jesus. Jesus sayeth vnto hir: Woman, why wepest thou? whom seekest thou? She supposing it had bene a gardener, sayeth vnto hym: Sir, if thou haue borne hym hence tell me where thou hast layed hym, and I will fetche him. Jesus sayeth vnto hir: Mary. She turned hir selfe and sayd vnto hym: Rabboni, which is to saye, Master. Jesus sayeth vnto hir: Touche me not, for I am not yet ascended to my father. but go vnto my brethren, and say vnto them, I ascende vnto my father and your father, and to my God and your God.

Whiles she speaketh thus, she coniectured by the semblaunce of the angels that sum man stode behynde at hir backe, and not tariyng for the angels aunswer, she cast hir eye aside, and incontinently she sawe Jesus standyng, whom ỹ angelles had worshipped, but yet Marie knewe not that it was Jesus. For he did appere in the forme of a poore simple man, least he being sodainly seen in his owne forme and shape, shoulde haue muche astonished the woman. Therfore to bolden hir withall, he calleth & speaketh gently vnto hir with the same faier wordes that the angelles did, saying: Woman, why wepest thou? whõ seke st thou looksyng about the hither & thither? She suspecting him to be a gardiner, the workeman & keper of the ground, wherein the sepulchre was, (for it was in a garden) with a womãly simplicitie saied vnto hym: Sir, if thou hast takẽ hym awaye, tell me where thou hast hid him, that I may go fetche him thence. For she supposed that sum frende for feare of the Jewes, had procured the bodye to be secretly caried away, least it should cum into the Jewes handes, and shoulde be otherwyse handled than he would it shoulde be.

Jesus

Jesus therefore beyng delited in the great desyre of the woman, doeth now vñ a knowen familier voice, speake vnto her, & calleth her Marie. At this knowen voyce, the woman sodainly turnyng her selfe (for euen at this very present she had bowed downe hir selfe agayne towardes the Angels, so much was she by sodaine motions of mynde stired to loke this waye & that waye) the woman I say knew Jesus, and rauished with a sodayn ioye, she a disciple, speaketh to the master, & calleth hym Rabboni, whiche worde in the Syrians tonge, signifieth, Master: And withal, she falleth flat downe to the grounde, and would haue kissed his feete, hauing yet in remembraunce theyr olde familiaritie. But Jesus knowyng that as yet she thought no great excellent thyng of hym, although she loued hym syncerely and ardently, did prohibit her to touche his bodye. For Marie saw well that he was aliue againe, but she thought ỹ he was reuiued for none other cause, but as he dyd before, to liue familiarlye with his frendes, beyng now a man aliue where as before he was dead, & ignorant she was ỹ he now caryed about with hym an immortall body whiche was to be handeled with muche greatter reuerence, whiche bodye the Lord did neuer exhibit or present to the wicked, nor suffered it to be handled of euery man, to thentente he might litle by litle, altogether withdraw them from the loue of the bodye. Touche me not (sayeth he) it is the same bodye whiche hong vpon the crosse, but it is nowe beautified and adourned with the glory of immortalitie. But truly thyne affeccion is yet sumdeale carnal because I haue not yet ascended vp to my father, whiche thynge once doen, I shall sende vnto you the spirit that is the coumforter, and he shall make you perfite and wurthye to haue the spirituall felowship of me.

In the meane tyme content thy self with that thou hast seen me & heard me speake, & specially nowe go thou to my brethren whiche are through my death comforteles, and foorthwith make them partakers with the of the ioye and comforte whiche thou hast receyued by the sight of me: & vpõ these my wordes shew them that to this ende I am risen frõ death to life, euen that after I haue taried a certayn dayes among them, I maye leaue the worlde, and ascende vp to my father who is also your father, and ỹ same is both your God and myne, common to bothe. Let them therfore put awaye erthlye affeccions and rectifie their myndes, applying the same to spiritual and heauẽly thynges.

Mary Magdalene came and tolde the disciples, that she had seen the lorde, and that he had spoken suche thinges vnto hir, The same daye at night whiche was the firste day of the sabbothes: when the doores were shut (wher the disciples were assembled together for feare of the Jewes) came Jesus and stoode in the middes, and sayeth vnto them: Peace be vnto you. And when he had so sayed, he sheweth vnto them his handes and his side. Then were the disciples glad when they sawe the Lorde. The texte.

Now than Marie did as he bade hir, & returning againe to ỹ disciples shewed theim that she had seene the Lorde, and tolde theim the thynges whiche he had commaunded to be made relacion of in his name, and this was doen that they shoulde take right great comfort of that he now called them his brethren, and prepare also their myndes to the loue and desire of eternall and heauenly thynges, forasmuch as the present vse of his body should not endure long with thẽ. After that with these and certain other apparicions the Lord Jesus had litle by litle lift vp theyr myndes to quicknesse of spirit & to the hope of ỹ resurrecciõ already past, the selfe same day that was the morow after the Saboth daye which next folowed the sabbothe of Easter, when it was night, and the disciples secretly gathered togither, whiche for feare of the Jewes durst not assemble to gither in the day tyme, Jesus went in to them whẽ the doores were shut

and

and stãding in the middes in the sight of thẽ all, to take away all fear from thẽ, he saluted thẽ amiably & full gently, saying with a voice wel knowen vnto thẽ:

Peace with you. Peace with you. And least they should suspect it to be a gost or an other body, he sheweth vnto theim the printe of the nayles in his handes, and the scarre of the wounde whiche the souldier had made in hys syde with a speare. With this salutacion and sight, the fayth of his disciples was confirmed, the sorow taken awaie, and their myndes muche recreate and made ioyouse. For Jesus had promised theim before that thus it should be, ỹ within a short time he would se theim agayn, & after they had seen him, & their sorow put away, ỹ he would make their hertes glad and merie. And therewithall he tolde theim this also should folow, that in the world they should haue sorow and heuinesse, but in hym they should haue peace and quietnesse.

The texte. ¶ Then saied Jesus to theim again: Peace be vnto you. As my father sent me, euen so send I you also. And when he had saied these woordes, he brethed on theim, and saieth vnto theim: Whosoeuers sinnes ye remit, they are remitted vnto theim, and whosoeuers sinnes ye retayne, they are retayned. But Thomas one of the twelue (whiche is called Didimus) was not with theim when Jesus came. The other disciples therefore saied vnto him: We haue seen the Lorde. But he saied vnto theim: Excepte I se in his handes the printe of the nayles, and thrust my hande into his syde, I will not beleue.

Therfore to cõfirme the Apostles in their ioye & cõforte the more, he once again saluteth thẽ with good lucke of peace, saying: Peace with you, and at the same tyme withall, he hiely auctorizeth theim, & cõmaundeth theim to preache ỹ thinges whiche they had seen, and sayeth: As my father sent me, so do I sende you. I haue truly & faythfully glorified my fathers name, and you agreyng amõg your selfes, shall w̃ like trueth & faythfulnesse preache my fathers name & myne. Prepare your myndes to this funccion & office: forasmuche as I now that I haue doen diligently the thing that I had in cõmission to do, go agayne to my father, & frõ thence shall send vnto you more plentie & more power of ỹ holy ghost. In the meane while shall I also make you partakers of the holye ghoste accordyng to your capacitie: & euen as he was thus speaking, he brethed on thẽ & gaue theim the spirite, with auctorizitie to forgiue al men their sinnes ỹ would be ioyned to him by profession of the ghospell & by baptisme, and that would forthinke their former life, & be eftsons amẽded where they haue erred. Whosoeuers sinnes ye remit (saieth he) they are remitted vnto theim, & whosoeuers ye retayne, they shall abide subiecte to their sinnes. When these thinges were doen, the residue of the disciples were assẽbled together, Thomas onely except, that than was absent, whiche name Thomas, signifieth in the Greke tongue Didimus, & in the Latin Geminus, in Englishe doubtfull. For he was one of ỹ twelue whõ the Lorde did specially & peculiarly choose to ỹ office of preaching the ghospel. Therefore after that he was cum in to thẽ, the disciples that could scante stande for ioye shewed openly vnto him that they had seen the Lord. Thomas supposyng thẽ to be disceiued & illuded by sum visiõ or spirite, denied to beleue vnles he might see him with his owne iyes: and not to beleue his owne iyes as sufficient witnesse, except he might see withall the printe of the nayles euen freshe in his handes, yea & with putting his owne handes into Jesus side, perceyue by felyng, the wounde that the speare made. And truly, this incredulitie of the Apostle, by the dispensacion of God as he shall dispose, did muche good to the confirmacion and stablishment of our fayth.

The texte. ¶ And after eight dayes, agayn his disciples were within, and Thomas with theim. Then came Jesus when the dores were shut, and stode in the middes, & saied: Peace be vnto you. After that sayd he to Thomas: Bryng thy finger hither and se my handes, and reach hither thy hande, and thrust it into my syde, and be not faithlesse but beleuyng: Thomas aunswered, and saied: My Lorde, and my God. Jesus sayeth vnto him Thomas because thou hast sene me, thou hast beleued, blessed are they that haue not seen & yet haue beleued.

And

And many other thinges truly did Jesus in the presence of his disciples, whiche are not writen in this boke. These are wryten that ye myght beleue, that Jesus is Christ the sonne of God, and that (in beleuyng) ye might haue life thorow his name.

Therfore eyght dayes after, when the Apostles inet togither agayne, by stealth, and at this tyme with the reste, Thomas was in companye, whiche hitherto would not beleue that Christe was rysen: the lorde cam in to them where they wer, the gates beyng hard fast shut, and standing in the middes of them, he saluted them after his vsual and well knowen maner and facto, saying: Peace with you. And turnyng hym by andby to Thomas, whose vnbeleke he knew, that was ignorant in nothyng: which lacke of beleke, because Jesus knew it came not as the Pharises infidelitie did, that is, of malice, but of mannes infirmitie, he vouched sake to heale it. He sayeth thus to hym: Thomas (sayeth he) forasmuche as it doeth not suffice the to haue hearde of many (that I was risen to lyke agayne) whiche hath seen me and heard me, except thy seses might feale and perceyue the same, bring hither thy finger & fele the woūdes of the nayles, and see that I truely carye the very true markes therof. Put thy hande into my side and handle the wounde which the spear made, and hereafter be not vnfaythfull, & harde of beleke in other matters: but after thou hast now seen this thyng proued certainly true, whiche yet semed to thee incredible, see thou giue fayth to my promyses how incredible so euer they seme to ỹ cōmon sence and iudgemēt of men. After that Thomas had seen and felte, knowing bothe the face and accustomed voyce of the Lorde, he than conceyued a full fayth, and spake aloud: My Lorde and my God. For as he was more hard of beleke, so no bodye did more clearly confesse Jesus to be God & man, for because the handlyng of the bodye whiche late before hong dead vpon the crosse, witnessed that he which was rysen to lyke agayne, was a very mā in dede: & the knowleage of hidde secreat thynges proued well his godhead.

So than of trueth, Jesus did well accepte & embrace Thomas his confession, but yet withall he did reproue his hardnes of beleke, saying: Thomas bicause thou hast seen me, heard me, & handled me, thou beleuest, but blessed shall they be, whiche though they see not will yet beleue. Uerely the Lord Jesus declared vnto his disciples his diuine power and godhead, by many other tokens whiche are not written in this booke, but sum thinges are reported and declared by other Euāgelistes, and sum thynges also wer reported and told by woorde of mouth: & euen they were the tellars therof, which both saw and heard the thinges themselues. For to set out & write all thynges (which woulde haue bene a woorke that for the greatnes it could not haue bene mesured) was not cared for, but yet it was thought necessarie to write of sum thinges, that thereby ye mought cū to the beleke that Jesus was the sonne of God. Whiche thyng if ye doe in dede, ye shall haue ỹ full blisse and beatitude whiche our Lorde Jesus promysed to them that when they see not, beleue. For lyke as he suffered deathe and liueth immortall, so shall ye also by profession of his name in true faythe, obtayne eternall lyke.

The.xxi. Chapter.

¶ Afterward did Jesus shew hym self agayne at the sea of Tiberias: And on this wise shewed he hym selfe. There wer together Symon Peter and Thomas (whiche is called Didimus) and Nathanael of Cana in Galile, and the sonnes of Zebedei, and two other of his disciples. The texte.

And

AND verely, to confirme more & more the fayth of hys disciples, Jesus oft tymes appered vnto them, & talked with them, sumtyme also eat meat in their companye: lest any suspicion should setle in theyr myndes that it was but a delusion or sum ghost, whiche they had seen, neyther was he ther whiles continually for all that present in theyr cumpanye as he was wount before his death, nor so familiarly handled hym selfe among them: nor yet was seen of all men, because he had sayed before ỹ he would appere to his & not to ỹ worlde, nor to his neyther, but euen when he list. For nowe immortalitie shewed a certain semblaunce full of maiestie, ỹ was to be had in reuerẽce to thentent ỹ theyr fayth beyng full staied & established, he might withdrawe frõ them altogither ỹ sight of the bodye, and spiritually to be now amõgst his. And so now therefore he appered and shewed hym selfe agayne to his disciples, at ỹ depe lake called Tybertas. And he presented him selfe vnto thẽ on this wyse. The disciples, whiche before that tyme kept them selues secret in Hierusalem, to be in sauetie out of the Phariseis daunger, repayred agayne into Galile, & there was a good sorte of them togither, euen no fewer than Symõ Peter and Thomas, called Didimus, also Nathanael of Cana a citie of Galile, where Jesus turned water into wine. And besides these, the two sonnes of Zebedei John and James the greater, & with these two was other disciples.

The texte

Symon Peter sayeth vnto them: I will go a fishing. They saye vnto him: We also wil go with the. They went theyr waye, and entred in to a shippe immediatlye, and that night caught they nothyng. But when the mornyng was now cum, Jesus stoode on the shore, neuertheles the disciples knewe not that it was Jesus. Jesus sayeth vnto them: Children haue ye any meat? They aunswered hym: no. And he sayeth vnto them: Cast out the net on the right hande, and ye shall fynde.

Now than, because they lacked theyr Lordes helpe, by whom they wer wounte to be fedde of the mear fre bounteousnes of frendes, Peter wente in hande agayne with his olde facultie, to get his liuyng with his owne handes: leste he should be burdenouse to any mã, or to be fed by any others liberalitie in idlenesse. For then he might not preache, & he thought it was no right that he whiche serued not the gospell, should lyue of the ghospell. Therfore in the twie lighte, because they shoulde haue gone abrode vpon theyr peril in the daye, Peter sayeth: I go a fishing. The reste than sayed vnto hym: We also wil go a fishing with the. And so goyng forth a dores togitherward, they entred into the shippe. And they fished all that nyght in vayne. For they gate neuer one fishe, to thintẽt that way should be made for a miracle, & therwith as in a misterie to be signified, that the labour of an Euangelist is all in vayne, vnles Christe doe prosper the mans endeuour.

But now when it waxed day, Jesus stoode on the shore, but the disciples knewe not it was he, partely for the distaũce that was betwene him & them, and partely because it was scant daye: also partely because the Lord would not furthwith be knowen. Therfore Jesus spake vnto them from the shore, saying: Chyldren haue ye any meate? They than, forasmuche as they knewe not the Lorde by his voice, but supposed hym to be sum other mãne whiche came to the sea to bye fishe, made aunswere that they had none that they coulde selle hym, because they had taken nothyng. Jesus than to declare litle and litle who he was, sayed vnto them: Cast out the nette on the ryghte syde of the shippe, and ye shall fynde that ye could not hytherto.

The texte.

They caste out theyr nette, and anon they wer not hable to drawe it, for the multytude of fishes. Then sayed the disciple whome Jesus loued vnto Peter: It is the Lorde. When Symon Peter heard that it was the Lorde, he gyrded his coate vnto hym (for he was naked,) and sprang into the sea. The other disciples came by shippe, for they wer not farre

not farre frō lande, but as it wer two hundred cubites, & they drewe the nette with fishes.

They did as he bad them, for through weryneſſe of theyr payne labour, and of a great deſyre to take ſum fiſhe, they conceyued ſum hope: byanby ſo great a multitude of fyſhes was taken, that the net was laden withall, and could vnneth be drawen vp to the boate. And wete ye well, this was euen a reſemblaunce of the multitude of men which afterward by the preachyng of the Apoſtles, ſhould be brought and ioyned to the churche oute of the whole worlde, of what language or countrey ſoeuer they were. By the noueltie of the thyng, that diſciple whome Jeſus loued was moued to be more attentyke and to marke the thyng, and ſo knewe Jeſus. And incontinently aduertyſed Peter (who was altogether buſye about drawyng vp the nette) that it was the Lorde, whiche ſtanding on the ſhore commaunded to looce and caſte out the nette.

Peter beyng alway one man and like hymſelf: did forget bothe the nette and the fiſhe, and toke his ſhyrte (for before he was naked) and could not abide but ſprang into the ſea, and ſo came he firſt of all to the Lorde. The other diſciples came to him by ſhippe, for they wer not very farre of the ſhore, but as it wer two hundred cubites, and they altogetherward drew ỹ nette full and laden with fiſhe.

The texte. ¶ Aſſone as they wer cum to lande, they ſawe hotte coales and fiſhe layed thereon: and breade. Jeſus ſayeth vnto them: bryng of the fyſhe whiche ye haue nowe caughte. Symon Peter went vp and drewe the nette to lande full of great fyſhes: an hundred and thre and fiftie. And for all there wer ſo many, yet was not the nette broken.

And when they wer cum to lande, they ſawe vpō the banke hotte coales and fiſhe layed thereon, and breade withall. Therfore Jeſus commaunded them alſo, to bryng of theyr fyſhes whiche they nowe caught. Than Peter returned agayne to the ſhippe, & drewe the nette to land ful of great fiſhes: in noumber an hundred and thre and fiftie. This alſo made it ſeeme the greatter a miracle, that when there was ſo great a multitude and that of great fiſhes, yet was not the nette broken in ſundre with the weight therof. The thyng did repreſente the humble churche, and as to the worlde weake and narrowe, yet ſuche a thyng as ſhall embrace al the nacions of ỹ world, the Lorde Jeſus beyng the head and chefe gouernour thereof.

The texte. Jeſus ſayeth vnto them, cum and dyne. And none of the diſciples durſte aſke hym: what art thou? for they knewe that it was the Lord. Jeſus than came, and tooke breade & gaue thē, & fyſhe likewyſe. This is now the thyrde tyme that Jeſus appeared to his diſciples, after that he was rayſed agayne frō death. So whē they had dyned, Jeſus ſayeth vnto Symon Peter: Symon Joanna loueſt thou me more than theſe? He ſayed vnto hym: Yea Lord, thou knoweſt that I loue thee. He ſayeth vnto hym: Fede my lambes.

Furthermore, to ſhewe a more certaintie that he was very man and no ghoſte, he therfore approuyng the veritie of his bodye by beyng ſeene with mens eyes, heard with their eares, and handled with handes, woulde alſo eate meate with them. He therfore inuited his diſciples to the dyner whiche was there ready for them. The diſciples ſate downe, but al whuſht & ſpake no wordes: for the maieſtie of the immortall bodye toke from them their accuſtomed boldenes. In dede they knewe hym to be the Lorde, but nowe he appeared after a more high and glorioule ſorte, as one of great nobleneſſe and excellencie. Therefore none durſte aſke hym, who art thou? and yet of the very thyng it ſelf, they knewe hym to be the Lorde, although the ſhewe and ſemblaunce of his bodye was chaunged.

Jeſus tha came and toke brea- de, &c.

Jeſus therfore came to the feaſt, and as his maner was brake bread with his owne handes, and gaue it to them, and fiſhe likewiſe: by exaumple and dede teachyng his, whome he had ſpecially choſen to be ſhepeherdes of the churche,

churche, to fede his euãgelicall flocke with holy doctrine. But yet ſuche as hym ſelf had taught them. And this is now the thyrde tyme that Jeſus appeared (certayne ſpaces betwene) to his diſciples, for he was not in theyr coumpany continually. After dyner was doen, the Lorde Jeſus, in maner declaryng by woord of mouth the thing, whiche in his facte he ſignifyed, committed his ſhepe to Peter that he ſhould fede them: but he firſt tyrſe required loue of him, to the entent he might powre into the myndes of hys diſciples that no man is a fitte ſhepeheard of an euangelical flocke, except he whiche beareth ſuche loue towardes them that he is put in truſte withal to kepe, as Chriſt ſhewed himſelf to haue towardes his, for whom he beſtowed his lyfe. And he ſpecially ſpake to Peter, vtterly to put away the remembraunce of his denying Chriſte, and to notiſe that he ſhould haue the hieſt and cheke place in the miniſterie of the ghoſpell, that did paſſe other in excellencie of charitie towardes the flocke of the Lorde. And therefore, by hym, whom Jeſus knewe to be of a more feruente mynde then the reſte, he would expreſſe to all the Apoſtles and theyr ſucceſſours, a proufe of a true and a perfite ſhepeherd. And in dede Peter is wount at other tymes alſo, to be as a mouth of the Apoſtles, and by hym the Lorde woulde haue it knowen and to be heard what the other alſo would openly cõfeſſe: For bicauſe, by the expreſſed voyce of this man, the publique confeſſion of the whole churche did but a late tyme before, deſerue a promyſe of the keyes of ỹ kingdome of heauen. And in the ſame wyſe alſo, he than woulde that by thys mannes voice, open confeſſion ſhould be made of moſte hye charitable loue towardes hym: to the entente that by this one man the reſte ſhould knowe what maner of menne ought to be curates of the Lordes flocke. Symon Joanna (ſayeth Jeſus) loueſt thou me more than theſe? The Lorde dyd not aſke theſe thynges as ignorannte that he was muche loued of Peter, but he woulde haue inwardely faſtened in the hertes of his diſciples, that moſt hye charitie towardes Jeſus, is nedefull to hym ỹ ſhould take cure of ỹ Lordes flocke, for ỹ which the Lorde him ſelfe ſuffered death vpõ ỹ croſſe.

But Peter nowe beyng cum to more circumſpeccion than he was woũte to be of, made no aunſwere cõcernyng howe muche the other loued ỹ Lord, becauſe he knewe not fully other mens myndes, for his owne parte and couſcience, he maketh aunſwere, whereof he is bolde to make the Lord hymſelfe witneſſe. How muche any other loueth thee, (ſayeth he) I knowe not, Lord I loue thee, and thou aſkeſt me, that knoweſt I doe loue thee. Thou that knoweſt the ſecretes of mennes myndes art not ignorannt that I loue thee. Than ſayeth Jeſus: If thou loueſt me as thou openly ſayeſt, fede my lãbes whiche I loue moſte dearely: and for whom I haue ſpente my lyfe, & ſhewe thy ſelfe ſuche towardes them as I haue ſhewed my ſelf towardes you. This ſhall be a proufe of a perfite loue towardes me.

The texte. The ſayeth to hym agayne the ſeconde tyme: Symon Joanna loueſt thou me? He ſayeth vnto hym: Yea Lorde, thou knoweſt that I loue thee. He ſayed vnto hym: Feade my ſhepe. He ſayed vnto hym the thyrde tyme: Symon Joanna, loueſt thou me? and he ſayde vnto hym: Lorde, thou knoweſt all thyng, thou knoweſt that I loue thee. Jeſus ſayeth vnto hym: Fede my ſhepe.

The Lorde Jeſus aſketh hym agayn euen with like many woordes: Simon Joanna loueſt thou me? Peter aunſwereth him euen with like noumbre of woordes, Lorde I loue thee. Thy ſelf knoweſt that I loue thee. Than ſayeth Jeſus agayne: if thou loueſt me in dede, feede my ſhepe, whiche are deare to me. The lord aſked Peter the third tyme: Simon Joanna, loueſt thou me? The lordes aſking ſo often repeted, caſt Peter in a ſcruple and in a ſorowe. For although he knewe in his owne conſcience that he loued the

Lorde

Lorde exceadyngly, yet because he had thryse denied the Lord after he had so stoutely promysed the contrarye, it caused hym also to distruste hymselfe. For Peters falle into the denyall of his lorde, turned hym to good, and furthered his saluacion, whiche falle taughte him humble sobrietie, and caused hym to learne a newe lesson, that is, not to put to muche truste and affiaunce in hymselfe, suche a pestilence to euangelicall godlynesse, as none can be more perniciouse and deadly then it. Therefore he aunswereth sincerely of trueth, but timerously and very lowlye withal, and where before he trusted to hymselfe, he now putteth all his affiaunce in hym: to whome onely truste and affiaunce ought to be geuen, saying: Lorde, why askest thou me so often, seeyng thou knowest all thyng: Thy self knowest that I loue thee. Than sayed Jesus, therefore fede my shepe, and vpon theym declare howe muche thou settest by me. Thou shalt take an exaumple of a good shepeherd of me. I haue spente my lyfe for my shepe, thou lykewyse shalte playe the faythful shepeheard of my shepe, euē to the losse of lyfe and head. The shepe be myne whom I haue redemed with my bloud, and now returning again to my father. I commit and betake them to thy fedyng. Thou therfore shalt playe the shepeheard and not the lord, and thou shalt fede to saue, & not kill, or pull of theyr skynne to their vtter vndoyng. If I be thyne deare and welbeloued of the, they shall be dearely beloued of the, whome I loue exceding well. The Lord Jesus would haue these thynges with so greate dyligence powred into the myndes of his disciples, because he knewe there would rise men, that should not for the loue of Jesus, but for theyr owne commodities sake, take cure of christen people, or rather inuade and with violence take cure vpon hande: whiche maner of persons would in stede of shepeherdes, play the tyrauntes, and robbe altogether. Moreouer the lorde did vouchesafe to declare also what the thre tymes repeted cōfession of loue, did meane. He that for the health and safetie of the Lordes flocke, contemneth hys ryches, careth not for worldelye honour, and neglecteth his owne affeccions, sheweth great lykelyhood of trueth that he hath a pure sincere loue, but he that for sauyng the flocke, letteth not to auenture his lyfe, that mā (ye wote well) hath (so doyng) geuen a most sure lesson of perfite loue and charitie.

The texte. ¶ Verely verely I say vnto thee, when thou wast yōung, thou gyrdedst thy self, and walkedst whyther thou wouldest: but when thou arte old, thou shalt stretche foorth thy handes, and an other shall gyrde thee, and lede thee whyther thou wouldest not. That spake he signifiyng by what death he should glorifye God.

The Lorde now willyng sumwhat to open that Peter in tyme to cum, should doe that thyng, sayd: Peter, I do wel assure thee therof, thou shalt when tyme is, perfourme & accomplishe the thyng whiche thou now sayest and confessest. For truely it is no delicate profession. For when thou wast young, and in bodily strength more able to suffer laboriouse and grieuouse thinges, thou wast more daintely occupied and liued more at ease. For thou vngirdest or gyrdest thy self at thyne owne wil and pleasure, and walkedst at libertie whither thou wouldest. But when thou arte old and than in bodily strength more weaker, thou shalt be more hardly intreated, thou than beyng in hearte and wil more strong. For thou shalt stretche furth thy handes, & an other shall gyrde thee, and leade thee whither thou wouldest not. By this riddle or parable, Jesus signifyed by what kynde of death Peter should once glorifye God. For bicause, being very aged, he was ledde to the crosse, whiche though he suffered gladly for the excellente loue that he bare towardes his Lorde, yet the weakenesse of mannes nature lothed it.

The texte. ¶ And when he had spoken this, he sayeth vnto hym: Folowe me. Peter turned about and sawe the disciple whom Jesus loued, folowyng, (whiche also leaned on his breaste at supper, and sayde: Lorde, whiche is he that betrayeth thee?) When Peter therefore

sawe

saw hym, he sayeth to Jesus: Lorde, what shall he here doe? Jesus sayeth vnto hym: If I will haue hym to tarye tyl I cum, what is that to thee? folow thou me. Then went this saying abrode among the brethren, that the disciple should not dye. Yet Jesus sayde not vnto hym, he shall not dye, but if I will that he tary till I cum, what is that to thee?

When Jesus had sayed thus, he begunne to walke, and sayd to Peter, folowe me: so once agayne prouokyng and inuityng hym to the folowyng of his charitie and death: Whē Peter turned and loked about hym, he seeth euen that disciple whom Jesus loued, and that leaned on the lordes breast at his last supper, whilest he asked of him who should betraye hym. Forasmuche as Peter did entierly loue this disciple, and knewe that he was alway better beloued of the Lorde then the rest, and than sawe the same vnbidden, folow next vnto Peter, Peter asked the Lorde what should becum of that man. For he now knewe already of his owne death, and he desyreth to knowe whether that he should haue this man a companion to die with hym. For he thought that to be a gloryouse thing vnto hym, and a great token of the Lordes loue towardes hym, that he might dye after the example of Jesus. But Jesus to correct this vnnecessarye care that Peter had of an other mans death, sayed: If I will haue hym tary till I cum, what is that to the. He is myne, and after myne aduyse will I ordeyne and determine for hym that shall be for the best. Care and prepare thou for that whiche appertayneth to thy self, that is to say: that thou folowe me. And than vpon the occasion of this saying, there rose a bruite among the disciples that Jesus his welbeloued disciple should dye no violent death, but should liue stil vntill the Lord shall cum agayne to iudge the quicke & the deade, (which they al thought than should be sone after). Albeit the Lorde did not say, he shall not dye, but to make dull, abate, and repulse Peters curiositie & ouermuche diligence, he denyed it to pertayne vnto hym, though his will and pleasure had been that the man should still liue vnto his last cummyng.

Folow thou me.

The same disciple is he, whiche testifieth of these thynges, and wrote the same thynges. And we knowe that his testimonie is true. There are also many other thynges whiche Jesus did, the whiche if they should be written euery one, I suppose the worlde could not conteyne the bookes that should be written.

The texte

And in dede this is that same disciple that witnesseth these thynges thus to be doen, and that wrote the same, to the entent they may more truely and more far abrode be scattered and dispersed to the knowlege of all folke. And we haue knowen that his testimony is true. For he wrote not other mens hearynges, but at which hymself was present. Nor he hath not made mencion of all the thynges whiche Jesus said and did. For if a man should goe about to tell them, euery thing by it self, an vnmeasurable sorte of bookes should be made thereof. But so muche is written as suffiseth to the obteyning of saluacion. Therfore the rest is, that beleuyng these, and stickyng to the steps and wayes of Jesus, we labour diligentely to get the reward of immortall lyfe.

Thus endeth the paraphrase vpon the Gholpell of S. John.

To the moste vertuous Ladie

Quene Kateryne dowagier late wyfe to Kyng Henry the eyght of moste famous memorye deceassed, Nycolas Udall your graces most humble orator & seruaunt wysheth perpetuall felicitee and ioye in Jesus Chryst our lorde.

For as much as nothyng doeth with lyke spede or with better effecte eyther open to the worlde or engraue in mennes heartes the knowelage of Goddes commaundementes, and the rules of true christian doctryne, then deuout and godly traictises for the expoundyng and declaryng of holy scrypture: howe happie and blessed are we, and howe greatly bounde to thanke God, that in these our tymes there dayly cum foorth so many and thesame so fruictful and Godly woorkes in our owne toung, to the ghostely coumfort and edifiyng of all deuout christian readers in the true faythe and relygyon. For where in tymes past the studyous wryters of bookes were enforced with much highe suite and seruice to procure the fauoure and good wyll of prynces or other estates, to whome to dedicate such woorkes as they wrote, to thentent that vnder the name and protection of such noble personages the sayd woorkes myght be the better habled to the readers, and the better accepted of the people: nowe dooe Kynges, Quenes, prynces, and other piers (especyally here in Englande) of their owne mere mocions and good zele, not only with theyr propense fauour, and with theyr benefycyal ayde, coumforte, and lyberalytee, helpe forewarde the good endeuour and sedulytee of studious wryters, myndyng by theyr godly monumentes to edifie the feithfull congregacyon: but also are dylygent and peynefull, bothe to put to theyr owne handes to the endictyng and pennyng of many holsome traictises for that purpose, yea and ferther by theyr example and prouocacyon to set other in hand with wrytyng or translatyng, to the fruictefull exercise of the learned, to the holsome enstruccion of Englysche readers, and to the effectuall edifiyng of the symple ignorant multitude, if the same can be content for theyr solle helth to geue eare and mynde thereto. And emong this sorte of publique benefactours, your excellent hyghnesse, Quene Kateryne dowagier, deserueth no lesse then next after our soueraygne lorde the kynges maiestee, whoe euen nowe already at the fyrst entreaunce of this his moost noble reigne, and within the yeres of tendre minoritee, dooeth with the aduice and consent of the most prudent and the same his moost dere vncle Edwarde duke of Somersette, aswell of his moste royall persone in the tyme of his mynoritee gouernoure, as also of all his Maiestees realmes, dompynyons, and subiectes Protector, together with the assent and consent of the other his moste honourable, moste trusty, and moste feythful Counsaillours, moste forewardly, moste earnestly, and with all possible diligence labour daye and nyght as well by moste holsõe lawes, as also by Omelyes of moste pure doctryne, and by true preachers, to reforme abuses, to sowe abrode the woorde of God, and to plante true relygyon in all partes of his realmes and dompynions, your hyghnesse (I saye) next vnto these twoe, deserueth no lesse then to be estemed and called the chiefe patronesse: not onely for dyuers mõste godly Psalmes and meditacions of your owne penning and settyng foorth: but also for procuryng this present woorke of Erasmus Paraphrases to be translated to the vse of the vnlearned multytude, whiche can go no ferther then the vnderstandyng or readyng of

Englyshe. For in this Paraphrase of Erasmus is cõteined in maner a wholle librarie of deuout & catholike expositours vpon ỹ wholle newe testamente, in whiche new testament is conteyned ỹ plenteous richesse & moste precious treasoures of Chrystes ghospell, that is of the glad newes of Goddes fauour and mercy towardes mankynd. Which fauour and mercy of God whosoeuer doth feithfully and syncerely enbrace: cannot but fauour and ferther the setting foorth of scripture in the vulgare language, that all folkes maye knowe it, and also of any other godly traictises whereby that same generall benefyte of God towardes mankynde maye the more clerely and certainly be perceiued.

And to this effecte forasmuch as Desiderius Erasmus of Roterodam doeth especially directe aswell these his Paraphrases vpon the newe testament, as also all other his right christian writinges, and that with as muche indifferencie as is possible to be: I cannot but iudge, that whoso are prompte & hastie condemners of Erasmus, or eagre aduersaries vnto his doctrine: do vnder the name and colour of Erasmus rather vtter theyr stomacke and hatred against Goddes woorde and the grace of the ghospell, whiche Erasmus for his parte moste diligently and moste simply laboureth to bryng to lyght. His doctryne (will some vnequall iudges saye) is scarcely sincere. If there shall no more insyncerite of doctryne appere in the wrytynges of theim that so wyll saye, then the cõmon consent of the chrystian world dooeth fynde & iudge in Erasmus: I doubte not but theyr woorkes shalbe of all good people approued, desyred, enbraced & folowed. Erasmus (wyll some suche headie persones say) doeth somewhere erre. It maye so be forasmuche as a man he is, and so esteemeth hym selfe, and would his woorkes none otherwyse to be reade or accepted then ỹ writinges of other mortall men. But in case he shoulde in some place saie now & then a woorde to muche or to litell, or putte a wurse woorde for a more apte terme: or if he shoulde in some place stoumble or swarue (whiche poincte of humayne frayltee the best doctours that wrote sence the Apostles tyme hath not escaped, nor Erasmus so standeth in his owne wylfull opynyon, but that beyng foũd and tryed a faulte, he would haue been as readie to retraicte it, as euer any other godly and catholike wryter hath been): yet were one lytle tryppe (after my poore iudgement) emong so many notable good woorkes for the enterpretacion of scrypture, and for the help of ỹ simple, rather to be borne withall, then so many good thynges to be eyther reiected or kepte away from ỹ hungrye christian readers. It is a colde charytee ỹ can beare with nothyng: & an eagre malice it is, ỹ for a trifle or a matier of nothyng woulde haue the ignoraunt multitude to lacke so muche good edifying as may be taken of Erasmus, aswell in all his other tyght deuout and catholyke woorkes, as also moste specially in these his paraphrases, in whiche he laboureth so to enlarge the processe & tenour of the texte as the sense therof maye bothe euidently be gathered, & may well hange together. Erasmus therfore lyke as he hathe by a paraphrasticall discourse playnly sette foorthe ỹ ghospelles of the fower Euangelistes afore: so dooeth he now here expoune ỹ secounde parte of Lukes ghospell entitled ỹ Actes of the Apostles, whiche woorke Athanasius (at lesse wyse if it were Athanasius in dede, ỹ wrote the litell traictise entitleed of the bookes of bothe ỹ olde & the newe testament, &c.) testifieth, ỹ Luke wrote out of Peturs mouthe, & that Petur endicted vnto Luke what and howe he shoulde wryte theim, as Paule endicted to ỹ same Luke whan he wrote his ghospell. Whereof (as Erasmus in the preface to his paraphrase vpon Lukes ghospel recordeth) it is gathered and thought ỹ the sayde Actes were wryten in Rome. But wheresoeuer they were wrytten, certes the woorke was no lesse expedient & necessarie to be written, ne the paraphrase vpon ỹ same any thyng lesse requisite to be trãslated into Englysh, then the reste of the new testament: fyrst for that it is a playn historycall narracion and a piece of the veray ghospell, in that it declareth as:

reth aſwell the aſcencion of Chryſte from yearthe vp into heauen, as alſo his ſendyng downe of the holy ghoſte from his heauenly father together with the ſpryngyng vp of the prymatiue churche, and the fourme & ordre of preachyng that the Apoſtles than firſt begoonne with: ſecondely becauſe it was (as Eraſmus hymſelfe teſtifieth) the laſte part that he did of all the wholle paraphraſes vpon the teſtament, and by reaſon thereof (as I iudge) the moſte abſolute piece of weorke and beſt dooen of the reſte, by reaſon of his long exerciſe afore in this kynde of wryting: and thyrdely becauſe this piece of the new teſtamẽte is no leſſe profytable for the publiſhing and furtheraunce of the ghoſpel, then Luke dyd deuiſe and entende it, ne to the poore younglynges in Chryſtes diſcipline any thyng leſſe auaillable. For here may we learne the beginninges of Chryſtes churche, by whome and by what manier perſones the feythe of Chryſte fyrſte ſproong vp, howe it proceded and grewe, howe it was perſecuted, and howe by perſecucyon it wexed ſtronger & ſtronger. For as the Paulme tree the more weight and burdẽ is layed vpon it, the more it aryſeth and ſhooteth vpryght: ſo the ghoſpell the more perſecucyon that was inflycted vnto it, and the more rigour, wrong, reproche, cheynes, and aduerſytee that was myniſtred vnto it, the more it grewe, the more it proſpered, the better it went forewarde, and the more it flouryſhed. In the Actes is to be reade by what meanes and dryftes of humayne polycy the enemyes of Chryſtes bloude and ghoſpel wraſtled to ſuppreſſe the glorye of his croſſe, & howe the more ỳ the wyſdom of the worlde thought to euacuate the fruicte of Chryſtes deathe and paſſion, the more dyd the humylytee of preachyng the Croſſe, weorke in the hartes of the ſimple to contempne not only the pleaſures and flattery of the worlde, but alſo the perſecucion & tyranny therof, ſo that dayly encreaced in euery place where the ghoſpell was preached, thouſandes vpon thouſandes to augment ỳ feithfull congregacyon. The Actes therefore were no leſſe neceſſary to be tranſlated then the reſt of the paraphraſes, whiche Actes I haue by occaſion of adding, digeſting, and ſorting the texte with the paraphraſe throughly peruſed, and conferryng the ſame with ỳ Latine I haue here and there dooen my good wyll and diligence to make the Engliſh aunſwerable to the Latyne booke, at leſtwyſe in ſenſe: as by the ſame occaſion I did alſo with Mathewe. In Iohn I haue in manier dooen nothyng at all ſauing only placed the texte, and diuided the paraphraſe, becauſe I knew ỳ tranſlatours therof, with whoſe exquyſite dooynges I might not without the cryme of great arrogancie and preſumpcion be buſye to entremedle. Moſte humbly therfore beſechyng your highneſſe moſte gracyous Ladie, in good parte to take my good zele and diligence, and in caſe any thyng ſhall not ſuffycientlye anſwere your mynde or deſyre, the ſame to impute rather to the lacke of facultee and knowlage, then to any defaulte of good will in me: I ſhal here without any ferther circũſtaũce of wordes commend, and leue this wholle worke to the diligent readyng and folowyng of all the deuout Engliſhe congregacyon: and with moſte hertye prayer beſeche almyghty God long yeres to preſerue and contynewe the proſperous eſtate of your highneſſe, to thende that by your good help and meanes the deuout people that are wyllyng and forewarde to learne and to liue Chryſtianly, may receiue many lyke godly weorkes & fruictfull traictiſes, to theyr contynuall ghoſtly profite, coumfort, & edifying in ỳ ſame our lorde Ieſus Chryſte, to whome with the father & with the holy ghoſte be all laude, honour, & glory both in heauen & yearth for euer & euer. Amen. I. C.

Mrs. Ann Bowen departed this Life, Tuesday

Nov. 28. 1797.

The Actes of the Apostles.

¶ The.i. Chapter.

In the former treatise (deare Theophilus) we haue spoken of all that Jesus began to do, and teache, vntill the daye in whiche he was taken vp, after that he, through the holy ghoste, had geuen commaundementes vnto the Apostels, whome he had chosen: to whome also he shewed hymselfe alyue after his passion, and that by many tokens (appering vnto them fourty dayes, and speakyng vnto them of the kyngdome of God) and gathered them together & commaunded thē, that they shoulde not departe frō Hierusalem: but to wayte for the promyse of the father whereof (saithe he) ye haue heard of me. For Johan truly baptysed with water, but ye shalbe baptysed with the holy ghoste after these fewe dayes. The texte

THe former haue I accomplyshed thone halfe of my promyse deare frende Theophilus: forsomuche as I comprysed in my former treatyse, the lyfe of Jesus Chryst, more groundly rehersyng the hystory, then other that wryte therof, that is to wete, euen from the tyme that John Baptyste, whiche was the forerunner of the Lorde, was conceaued, because that in this same rehearsall, certaine prophecies were also disclosed, affyrmyng by expressed wordes of promise, that Messias shoulde sone after cumme. This done, some thynges haue I rehearsed more at large, which of the other wryters were lefte vntouched, as of Chrystes conception, of his byrthe, of his circumcision, and of the purifycacyon of Marye, somwhat also I touched of his godly towardnes wherof he shewed a proufe and token being but .xii. yeres olde. These thynges thought I, for that cause worthy to be recited, that by many tokens it myght be euident, that this was he, whom ỳ prophecies had notably spoken of, and that euen the tender youth of Jesus lacked not wytnesse of good menne, and of those whiche were inspired with the holy ghost. And though it be not to be doubted but that Jesus whole trade of lyfe, was an excellent example of perfecte holynesse, yet those thynges omitted whiche were done in the meane space, we passed ouer vntyll that tyme, ỳ John by his preachyng and baptising, began to shewe hymselfe the forerunner of Chryste, forasmuche as oure lorde Jesꝰ began from ỳ time forwardes, chiefly to be occupied aboute the healthe of mans soule, accordyngly as it was conteyned in the figures and darke sayinges of Moyses lawe, and in the fore shewinges of the prophetes. All whiche his busy endeuour, resteth in these two poyntes: in dedes, that is as muche to saye, as in worckyng of myracles, sufferyng paines of the crosse, and in resurrection, wherein he lefte none of all those thynges vndon, that either by shadowes of the lawe were signifyed, or spoken of before by the prophetes: and in wordes, by meane whereof he taught a newe kynde of philosophie, and a ioyfull, so that we might bothe learne of hym, and take example to liue a godly life. All these thynges haue I treated of in order, euen vnto that daye, that he was receiued into heuen from whence he came, after he had aryfen from dethe to life, and commaunded his .xii. Apostles, and other his disciples to the numbre of threscore .r. whōe he had specially chosē, to thende that they, whan they had receiued the holy ghost (whom he euen thā breathyng in the very face of them, endewed them with, and afterward sente ỳ same from heauen more aboundauntly,) shoulde go throughe all the worlde, and preache this ghospell, not to the Jewes onely, but vnto al maner nacions of the worlde. And fyrst of al it was expedient, that they, by whom he had purposed to bryng all men in beleefe of his wonderful actes: shoulde be throughly confyrmed in fayth them selfes. The chyef poynt among the rest, was this, that all menne shoulde be fully perswaded, that Jesus was in verayе dede, deade, and that he verayly arose from death to lyfe the thyrd daye, not with a

phantasticall body, but w the veray same, beeing now immortal, which he before tyme had carryed on yearthe, subiecte to deathe, and whiche had been layed doyde of lyke, in the graue.

To whome also he shewed him self alyue after his passion, &c.

For this cause thought he it not sufficient, once onely to shewe him selfe to his disciples, after he had arisen from deathe to lyfe, but often tymes appered he to them, not lyke as ghostes are wonte to appere, but in sundry wyse, declaryng by euydent tokens to theym, that he had taken vnto him his liuely body agayne: fowerty dayes tarryed he with them on yearth, for the same cause purposely, yet of al this tyme would not he be seene of any, but of his owne disciples. And not onely his pleasure was to be sene of them, hearde, and felte, but also familiarely he eate and dranke with them, whiche is the moste euident token that maye be of a liuely body. And in the meane space, he often communed with them of the kyngdome of god, puttyng them in mynde of those thynges, whiche he had done and taught before his deathe, that they myght finally perceyue, that euery thyng was cumme to passe, whiche he sayed should cumme, warning them farder, what they from thence foorthe should eyther doe, or awayte for. For thoughe he had already geuen them authoryte to preache the ghospell, yet forbade he them, they shoulde not hastely set vpon the exercyse of so weightie a matier, and that they should not departe from Hierusalem, but that they assembled there and together applying them selues eache with other to fasting, geuing laudes to god, and prayng, should awayte for the cummig of the holy ghoste, whome he before his death, had promysed that his father should sende to bee an other comfortour to them. I (sayed he) promysed with myne owne mouthe, and doubte not ye but my father will see the same vnfeignedly performed, that I haue promysed you in his name. For his will and myne bee bothe one. Thentrepryse, that ye shall take in hande, is of heuen, and of no yearthely mannes inuencyon: ye shall not teache carnall thynges, as the Pharisees haue done hitherto, but ghostely thynges: and greate trouble shall ye haue for preachyng of my ghospell. Wherefore it is necessarye that ye bee strengthed with power from heaue, that ye may be hable to susteyne so chargefull an entrepryse, that shall not be brought to passe by mannes policie, but by healp of the holy ghoste.

And commaunded them, that they should not depart from Jerusalem, &c.

For John truly baptised with water.

For those thynges that haue been hitherto done, are but as rules, instructions & princyples for young begynners, in respecte of setting forward ỳ gospell. As that John Baptyzed with water, but the holy goste gaue he not, for it passeth mannes power to geue hym, and nothyng els preched he, but ỳ manne should repent, and that the kyngdome of heauen was at hand.

Nowe muste ye haue stronger mayntenaunce to sette forthe the liuelye doctryne of the ghospell, and to beare of the assaultes of the worlde, whiche shall stryue agaynste it. To bryng that about, it is not sufficient that ye bee doyde of synne, but ye haue nede of a newe spyryte to the settyng forthe of thys newe kynde of lernyng, a plenteouse spirite, that shall aboundantly alyste you, an heauenly spirite, & a spirite lyke fyer: in whome ye shall be chrisned within fewe dayes.

This is the baptisme, that John coulde not geue, but propheted ỳ I should geue it: For thus sayde he, in bearyng wytnesse of me: he shall chrysten you (sayed he) with the holy ghoste and fyer. In tymes past also god endewed his Prophetes, and other holy men, with his spirite. And I haue brethed my holy spirit on you. It is euen the veray same spirit, but nowe shall he moste plenteously be powred ouer all the whole worlde, and shall renewe all thynges.

Agaynst his cũming, make yout selues ready with fastyng and prayer, but specially with full truste and confydence, that ye maye be fitte instrumentes for hym to spreade abrode his heauenly power.

¶ Whan they therfore were cum together, they asked of hym: sayinge: Lorde, wilte thou at this time, restore agayne the kingdome of Israell? And he sayed vnto them: It is not for you to knowe the tymes, or the seasons, whiche the father hathe put in his owne power: but ye shall receyue power after that the holy ghoste is cum vpon you. And ye shalbe witnesses vnto me, not onely in Hierusalem, but also in all Jewrye, and in Samaria, and euen vnto the worldes ende. The texte.

Whan they therfore were cū together, they asked of hī sayinge: lorde. &c.

And he sayed vnto them: It is not for you &c.

After Jesus had spoken these wordes vnto his disciples, being assembled into one place, because he woulde haue no variaunce lefte emong them, at his departing (for euen to that houre they had not yet put out of their heddes their phantasticall dreame, of the kingdome of Israell, to be aduaūced and enlarged by him) they enquyred of the Lorde, as he was euen readye streyght wayes to departe, whither that as soone as he had sent down the holy ghost, he would restore his people of Israell to theyr worldelye kyngdome agayne, and whither he woulde immediatlye appere before the face of the worlde in his maiestie. For they had not yet conceyued what manner a thyng this ghostely kyngdome should be. Peter woulde haue had hym establyshe a kyngdome whan he was on the hille. The reste also of thapostles, what tyme mencion was made of rysyng from death to lyfe, enquired of his kingdom, & now eftsones vpon ỳ cōmunicacion whiche they had hearde, of sending down the holy ghoste, they came to remembraunce of a temporall kyngdome. For they trusted that it shoulde cum to passe, that the Jewes should be rewlers ouer all ỳ world. And in veray dedé sure it was to cum, that Israell shoulde reigne, not that fleashly Israell, but he that trulye had deserued this name, that is to saye, he that in dede were strong in God. For Jacob deserued well to haue that name whā he wrastled with thaungell. As long as the worldly manne trusted to his owne desertes, he was not hable to satisfye ỳ Justice of god. For all the world for sinne was reproued, & subdued vnto punishment. But after ỳ man began to mystrust his owne workes, & to sticke vnto the promyses of the gospell he dyd, as a man woulde saye, ouercum the iustice of god, and by force obtayned mercye. This kingdome beeyng decayed in euerye place, but speciallye emong the Jewes, Christ restored through his gospell: The disciples not vnderstanding this, phansied with them selfes that sum good chaunce woulde cum, whiche shoulde deliuer theim from al persecucion of the wicked. But as for that was not to be loked for before ỳ ende of thé world. Whiche tyme the lord would not haue them to knowe, because it was not expediente for thē to knowe it. And therfore, whan they curyouslyé demaunded it, he put theim to silence with this answere: Enquire not of those thynges, whyche are not expediente for you to knowe. Onely beleue stedfastlye, and dooe that ye are commaunded. Ye shalbe but ministers in this matier. Leaue the procedynges herin, & the ende of the same, to my heauenly father. It is not therfore your parte to knowe, what yere, what moneth, or what houre, that kingdom of Israel shal cū, whiche thinges ỳ folysh Talkers curyously seke for. As much as my fathers pleasure was ỳ you should knowe I haue told you, but ỳ time haue I not vttered vnto you, because my father reteineth to himself ỳ knowleage therof, to this ende, ỳ ye be diligent in doing your duties. The kingdō of god shal cū finally, wheras both ỳ good & the bad shalbe rewarded according to theyr desertes, agaynst whose cūming must ye be alwayes ready. Albeit this spiritual kyngdom shal in the meane seasō also appeare, in setting forth wherof, god shal vse your helpe, but as for rewardyng you therfore, let him alone with that. Wherfore, settyng aparte your desyre to know those matters which ye ought not to know, make redy your selues to that ỳ is at hād. To the whiche thyng, because ye of your own habilitie are not sufficient, the holy ghoste, accordyng to my promyse, shalbe powred

powred on you from heauen, to augmẽt your strength of minde, & to bring into your remembraũce againe whatsoeuer I haue heretofore taught you: & farther to put in your myndes, whatsoeuer thing els it shall behoue you to know. And so shal ye, beyng taught by his instructiõ, & strengthed wt his ayde, beare witnesse of me, fyrste at Hierusalem according to the saying of the prophete out of Syon shal ỹ lawe procede, & the worde of ỹ lord out of Hierusalem: and sone after, throughout all Jewry, nexte throughout Samaria, which is nygh adioyning to Jewry, & fynally through al cũtreys in the world, where euer any dwelling of man is. For I came indyfferently for al mennes sakes. I dyed for euery mã, & eche mã hath the gracious fauour of my gospel profered him. Hitherto the lawe hath reygned onelye amonge the Jewes, but my father wyll haue his gospell to reygne, as farre abrode as the worlde is open or wyde.

The texte. ¶ And when he had spoken these wordes, whyle they beheldе, he was taken vp on highe, and a cloude receyued him vp, out of theyr syght. And whyle they loked stedfastly vp towardе heauen, beholde, two meane, as he wente, stode by theim in whyte apparell, whiche also sayed: ye men of Galile, why stande ye gasyng vp into heauen? this same Jesus whiche is taken vp from you into heauen, shal so cum, euen as ye haue sene hym go into heauen.

These wer the last wordes, that our lord Jesus spake to all his disciples beyng gathered together into one place at Bethany: After whiche wordes whẽ he had blessed them, in sight of them al, caryed he was vp on hyghe so long, vntill ỹ a bryght cloude toke the bodye of hym cleane out of sight. For thã was it full tyme for them to trust no longer vnto his bodely presence, ỹ they might were the more spirituall, & might behold Jesus none otherwise than wt the yes of theyr fayth. And for this cause whẽ Jesus was takẽ vp on high, ỹ disciples stode wt theyr yes stedfastly fyxed towarde heauen. So hard a thyng was it to pul thẽ frõ him, whõ they loued excedyngly, though beyng yet but weake. They loked also, whither that any miracle should be shewed thẽ frõ aboue. Therfore sodenly two messagers frõ heauẽ appered, in mãs likenesse, in white garmentes, the verye fourme caused them not to feare: the bryghtnesse of theyr garmentes was cõuenient for the messenger of him, that than hastened to his glory. These two did wt frendly woordes asswage the disciples sorow, that they had conceyued by the departure of theyr lord & called them backe agayne frõ theyr gasyng vp, whiche profited them nothing vnto theyr vocacion, saying: ye men of Galile, why stande ye here loking vp towardes heauen? This same Jesus, whiche is now taken from you to heauen, is returned whence he came, as ye haue often heard of him, that he came frõ his father, & that he would, leauing you in the world, returne to his father againe. He is not takẽ vp into ỹ ayre as Helias was, but he is receyued into his fathers Palayce, & there shall sitte at his ryght hande as partener of ỹ kingdom of heauen. you saw him goyng to heauẽ, with a visible body, and yet immortall. And lykewyse in tyme to cum shall he returne, ỹ they which would not whiles he was here, knowledge him to be their sauiour, shall than feele him to be a iudge. He shal not cum againe to you poorely, but from on high shall he shewe himselfe to the yes of all mẽ wt greate glory. But a fewe of you sawe him goyng vp, but euery man shal see him at his seconde cõmyng. Albeit ye must not loke for him immediatly to returne. He himselfe shewed you that the gospell of god should fyrste be preached throughout the world. Nowe therfore endeuour youre selues rather to do that. For ye were not bidden tarye here, but to continue at Hierusalem, to the ende that after ye haue there receyued the holye ghoste, ye may luckely take in hande this heauenly busines.

And whyle they loked stedfastlye vp toward heauen: beholde &c.

The texte. ¶ & han returned they vnto Hierusalem from the mount, that is called Oliuete. Whiche is from Hierusalem, a sabboth dayes iourney. And when they wer cum in, they wente vp

vp into a parlour, where abode both Peter and James, and John, and Andrewe, Philip and Thomas, Barthelmew and Mathew, James the sõne of Alpheus, and Symon zelotes, and Judas, the brother of James. These euery one continued with one accorde in prayer and supplication with the wome and Mary the mother of Jesu, and with his brethren: The numbre of the names þ were together, were about an hundred & twentye.

The disciples than obeyed these wordes, & departyng frõ the mõut, called Olyuete, whiche our lord before his death was so delyted with, that verye often he resorted vnto it, & vpon the which he last (also) stoode when he was readye to returne vnto heauen, repayred to Hierusalem. That hyll is from Hierusalem as farre as it were a lawful iourney on the Sabboth day, that is to saye, almoste two myles. From this hill went he to suffer þ shamefull death of the crosse, and from thence lykewyse he went to glorye: within the sight of this hil is Hierusalem situate, and sittyng thereupon had he prophecied with weping teres the distruccion of the same Citie. In this cytie whiche was a murderer of the prophetes, the lorde willed first the lyght of the gospel to spredе, partely for because it was so foresaid by prophetes, and partly that they should haue no pretexte ne cloke lefte them for their excuse, whiche otherwise through theyr owne infidelitie woulde vtterly haue perished. Thapostles were more desirous to looke vpward to heauẽ, whither their lorde went before thẽ, but we for profite of our neyghbour must often cum doune to thinges, whiche be rather necessary then pleasaũt. Whẽ they came to Hierusalẽ, they went vp into a certaine parlour, where those disciples abode, þ wer emong the rest, most familiar with Christ: that is to saye, Simon Peter & John, James & Andrewe, Philippe & Thomas, Bartholomew & Mathew, James the soõne of Alpheus, & Simon Zelotes, which in Hebrew was called Cananeus, and Judas, by sirname called Thadeus or Lebbeus, brother to James þ ponger. Certayne women beside tarryed in the same parloure, whiche of a deuoute loue folowed the Lorde in hys waye rydyng to Hierusalem, and had serued him with their gooddes. They went vp into a parlour.

Among those was also Marye the Mother of Jesus, with certayne other his kynsfolkes, whome the Hebrues called his brethren. Marke me here a litle the beginnyng of the churche, which was thã as young borne. They were delyted with the cytie Hierusalem, whiche signifieth with the Hebrues, the sight of peace. But suche that take this worlde for theyr countrey, dwell not in Hierusalẽ neyther attayne they to the quietnesse of an heuenly lyfe. Neyther they that haue their mynds troubled with worldly desyres, dwell in Hierusalem. The holy ghoste entreth not into suche hertes. They were also delyted to bee in a parloure, whiche is an high place of the house. For shoppes, or worke houses are wont to occupye the lower partes of houses. But he that maketh hymselfe readye to bee a dwellyng place for the holye goste, muste be vtterly voyde of all vile cares. This is that holye congregacion, whiche our Lorde Jesus chose among all others. This parlour was the first house wherin that godly churche dwelled. Nowe marke what was here done. They spent not the tyme in brablyng or in idle tales, but continued all together of one mynde in holy prayer. Christes churche is not there, where is not agrement & concorde. Theyr prayers God accepteth not, whiche loue not brotherly. Neyther is he worthye to be harde, that prayeth not instantly. The holy congregacion prayeth all one thyng. Where one prayeth for riches, an other wisheth þ death of his enemye, an other for long lyfe, an other for promocion, an other an other thyng, there is no prayer mete for Christes congregacion. The reste also of þ disciples, resorted to the parloure where thapostles were. And whosoeuer wil be accoumpted Jesus disciple, must flocke to the companye of the churche. Now was there of people gathered together about the numbre of an hundred & twenty.

twentye. So few of them there were that loued Christ with all their hartes.

The texte. ¶ And in those dayes Peter stode vp in the myddes of the disciples, and sayed: Ye men and brethren, thys scripture must nedes haue been fulfylled, whiche the holy ghoste thorough the mouth of Dauid spake before of Judas, whiche was guyde to them that toke Jesus. For he was noumbred with vs, and had obtayned felowshyp in this ministracion. And the same hath nowe possessed a plat of grounde with the rewarde of iniquitie: and when he was hanged, he burst a sonder, and all his bowelles gushed out. And it is knowen vnto all the inhabitours of Jerusalem: insomuche that the same fielde is called in theyr mother tounge, Acheldama: that is to saye, the bloud fielde.

Here began Peter, as it full well besemed a faythful shepeherd, that earnestly wyshed for thincrease of Christes flocke, to be sumwhat careful that thapostles, whome his maister Jesus had chosen twelue in noumber, wer dyminished. For by reason of the deathe of Judas Iscarioth, of twelue there remayned but eleuen. Marke me here, o Theophilus, the maner, that the churche than vsed in theyr consultacion. A greate multitude of disciples beyng present, Peter representing the person of a bishop, stode vp in the middes where the disciples were syttyng: to thintente that sum decree with eache mannes consent, myght be stablyshed, that shoulde seme conuenient to make vp thapostolyke ordre agayne. His beginning was of holy scriptures. For thence must a sermon bee taken, that is worthye to bee spoken of a man of the churche, neyther was any thing here with them determined, before they all had made with one assent their prayers. His wordes wer these: Brethrē, ye ought not to attempt any newe matter by mānes polycie or persuasyon, but what was spokē of long sythens of ỹ holy goste by the mouth of Dauid, as touching puttyng in of sum man to supply the roume of Judas, must nedes be fulfylled. For this was Dauids prophecie in his Psalmes, howe it shoulde cum to passe, that Judas in swarunge from his lord, should make rowme for another to succede him. For our lord Jesus among all other had chosen specially twelue, whom he would haue to beare witnes of all that he dyd and taught. Ye see them all here present, except Judas Iscarioth. And hym also had the lord chosē into the number of the twelue, and would that he should be partaker of the Apostles office. But he had rather chose to cast of his Lordes companye & oures, and to be a guyde vnto synfull souldiers, whiche tooke Jesus, than to folowe his capptayne Jesus, or to be fēlowe with thapostles. But of his wicked purpose came an euyll ende. For couetousnesse so blynded hym, that he solde & betrayed his lorde, whiche was gyltlesse, for thirtie plates of syluer. Afterwardes repentyng his fault, brought he in agayne thungodly money, and cast it before the priestes fete, of whom he had been hired. And hauing more in mynde his myscheuous dede, then the mercie of Jesus, he wroughte his owne death. For he hanged himself: and as he houng, his bealy brake, and all his bowelles fell out. But as for that vnlucky money, whiche he had cast at the priestes feete, was by counsell of them contributed to byinge of a fielde, wherein straungers might be buryed, because they thought it vnmete, to laye vp the price of an innocentes bloud in their treasurye house. This detestable scrupulositie of the priestes & Pharisеis, caused that bothe Judas wicked acte, and their owne vngodlynesse, was the better knowen with all that were dwellyng at Jerusalem: Insomuche as that felde was called among the Jewes Acheldama, whiche is almuch to say, as a field of bloud. So that nowe we see it fulfylled in Judas, whiche the holy ghost in the. lxviii. psalme had prophecied before should cum vnto the Jewes, that with mortall enuye pursued Christe, and woulde not repent beyng entyced by so manye benefites, whiche shalbe accomplished in the other also, whan the time cummeth. For this is the prophecie: let their dwelling place be solytarye, and no man remayne to dwell in it. Unhappy Judas hath lost his

And whā he was hāged, he burste a sunder. &c.

roume.

roume. In tyme to cum also the temple shall be destroyed, the priesthod, the Scribes and Phariseys authoritie, with the citye Hierusalem shal perishe. The cruell Jewes shalbe thruste out, and in their places shall true Jewes enter, whiche beyng circumcysed in mynde, not in body, shall knowledge Messias whō they crucified. This also was shewed before by manye foreprophecies, and we our selues haue heard of our Lord Jesus when he prophecied with weyping teares, that these thinges shoulde betide the cytie Jerusalem.

¶ For it is wrytten in the boke of Psalmes: his habitacion be voyde, and no man dwelling therin: and his byshoprycke let an other take. Wherefore of these men, whiche haue companyed with vs all the tyme that the Lorde Jesus had all his conuersacīō among vs, beginning at the baptisme of Johñ, vnto the same daye that he was taken vp frō vs, must one be ordayned, to be a witnes with vs of his resurrection. The texte.

Wherfore nowe it remayneth for our partes to see that sum manne bee chosen into Judas rowme. For this is meaned by the prophecie of the hundred and eight psalme: let an other take his bysshoprycke. For oure office is nothing els, but that in taking cure of ỹ lordes flock, we prouide thē foode out of the doctrine of the ghospel. He lefte his place, and yet ought not the flocke to be defeted of theyr shepeheardes, nor that noumbre of them to bee diminished, whiche our lord did first ordeyne, geuing them a specīall name, that they should be called Apostles. For his pleasure was to haue them alwayes for witnesses of his wordes & dedes, whom he had for the same purpose continually with hym in housholde & companye: wherefore one must we chose into Judas rowme of those, that hath been conuersaunt wt vs all that while, ỹ our lord Jesus beyng busied about the health of mans soule, willed vs to be in companye with hym, & still to goe wt hym, whyther euer he wēt, (that is to saye, frō the baptysme of Johñ, after whiche he strayghtwayes came, vntō that daye that he went vp to heauē,) to thintent he maye be a sufficient witnesse with vs of al thinges ỹ our lord taught & wrought, but especially of his resurreccion: for he appeared not often vnto al his disciples, but to those onely, whom he had specially chosen. And vō mā dwellig therin. et,

¶ And they appoynted two, Joseph whiche is called Barsabas (whose surnamē was Justus) and Mathias: And whan they prayed, they sayed: thou Lorde, whiche knowest the hertes of all men, shewe whyther of these two thou hast chosen: that he may take the roume of this ministracion and apostleshyp, frō whence Judas by transgression fell, that he myght go to his owne place. And they gaue forth their lottes, and the lot fell on Mathias: and he was counted with the eleuen Apostles. The texte.

The multitude approuing the sayinges, appointed two chosen out of the nūbre of.lxx. disciples. Joseph, otherwyse named Barsabas, (whiche also for his vpright liuyng was called Just) & Matthias, ỹ of these two whiche wer of lyke godlines, he whō the companie liked better of the twain, should take vpō him thoffice of an apostle. But they mystrusting their own iudgementes, prayed to god with one voyce, saying: Thou that iudge of thynges that they see and heare, may be decepued, and fayle in their iudgement, but ỹ lorde, which onely lokest on the herte, wherby man is in dede either good or bad, vouchsaue thou to shew vs thy seruauntes by sum token, whither of these two persons thou hast chosen to make vp ỹ numbre of.xii. apostles, & to cum to ỹ exercisyng of such an office, whence Judas fell: to go to ỹ place wherūto it was not vnknowen to the, who seest al thinges, ỹ he should go. For neyther was it long of the that he forsoke thy companye, whiche diddest what might be done, to call hym to repentaunce, neyther wer thou decepued in iudgement when thou diddest admit hym, that should sone after shrynke from the, but thy heauenly wysdome sawe that it was expedient so for vs, that through his treason, thy sonne should be sacrificed for vs, & that we should take example by such a traytoure, what daūger it wer for vs negligently And whan they prayed they said. et

gligently & recheles to execute thoffice, whiche we take in hande. After this prayer they cast their lottes accordyng to the custome of the Hebrues. For so was Jonas by lot cast into the sea, so Jonathas was perceyued to haue tasted of the hony, so lykewise the priestes did execute theyr holy mistery by lottes. For the holy gost was not yet cum down, & thapostles smelled stil of certain Jewish maners. Albeit there was no daunger in drawing lots, for whiche so euer of thē were chosen, was a good man, and mete for the office. And yet was not the whole matter committed to lots. For two of the moste approued persones were first chosen by voyces. And because they were in doubte whither of those two they myght take, lots decided the doubtefulnesse whiche could not be rashely done, forasmuch as it was ruled by prayer. Thā this lot, which was nothing els but an opening of the will of god, chose Matthias, whereas Joseph, besides the cōmendacion he had appered by his name, was also kin vnto Jesus. And yet Mathias was preferred, because it should be a lesson to vs ỹ in chosing of bishops to whose credit the dispensacion of ỹ gospel must be cōmitted, we must so vtterly forbeare to leane vnto mās affecciō, that if there be equalles, him must we prefer whom no carnal propertie dooeth set foorth, leste, that, whiche is doone for fauour, be an ill president to sum other. Ther lyeth also in their names a certayne priuy mistery hiddē. Matthias, which in Hebrue betokeneth the gifte of god, was preferred before Just, which name the Pharisеis did chalenge for their good workes. And yet none more vnmete thā they to preach the gospell. But he that recogniseth the free gift of god, through faythe of the gospell, & preacheth thesame, he is worthy to succede in place of thapostles. Neyther dyd Juste disdayne that his felowe was preferred, neyther dyd Matthias, stande anye thing the more in his owne conceyte, for that he was ioyned to the eleuen apostles, for to make vp that same holye noūbre, nor for that he being a verye special good man, shoulde succede in the roume of the naughtiest felowe, that euer was.

And they gaue foorth their lottes

¶ The.ii. Chapiter.

The texte. ¶ Whan the fyftye dayes were cum to an ende, they were all with one accorde together in one place. And soodaynly there came a sounde from heauen, as it had been ỹ cummyng of a great wynde, and it fylled al the house where they sate. And there appered vnto them clouen tounges, lyke as they had been of fyer, and it sate vpon eache of them: and they were fylled all with the holy ghost, and began to speake with other tounges, euen as the same spirite gaue them vtteraunce.

Whan the fiftye daies were cum to an ende.

Whan nyne and fowertie dayes after Christes resurrection, were in this wyse ouerpassed, that daye longe loked for of Penthecost, that is to saye, Fyftyeth, was cum: whiche the Jewes also kepte holy with myrth & great solempnytie, aswel for a remembrauce of the yere of Jubile, whiche came aboute euery fiftyeth yere, in course agayne, as also because the lawe was deliuered in writing vpon the Mounte Sinay, the fiftieth daye after the killyng of the Paschall lambe: through whose bloude they departed safely out of Egipte. Upon an high mountayne was tholde law geuē, beeyng engrauen in tables of stone. But the new lawe the holy ghoste intituled in faythfull beleuing hertes, & in a high parlour it was disclosed. In thone and eke in thother, was highnesse of place: on thone syde, and lyke on thother, was fyer. But there is nought els for vs to consider, but an hygh mountayne, whiche the people beyng berai carnall and worldly, and therfore vnapte to conceyue spirituall thinges, were forbidden, yea, so much as

to

to touche. Here vpon this mounte an house ther is, whereby maye we marke concorde and vnitee to bee in the churche. There the mount was called Sinay, a place conuenient for the setting forth of suche a law, as shoulde for the greate noumbre of sondry preceptes that it cõteyned, kepe vnder a stubburne and rebellyous people. For of precepte or commaundemente, was that hill called Sinai. This mounte here is named Syon, whiche woorde with the Hebrewes, betokeneth an high hill, frõ ỹ toppe wherof, all thinges on yearth beneath are dispised, from whence heauenly thinges are seene ner of, through faith, as though they were nigh at hand. On that moũte what is els seen but terrible fier, smoke, flames, lightening and thundring: on this mounte a spirite there is of greate vehemencie, chereful to man, & nothing dredful, and fier not to burne the body, but to lighten the soule and richely to endow the playn tounged man with heauenly eloquence. There the people beeyng at square amonge themselues, murmured against theyr captayne, here be they quiete in one secrete chaũbre, making their prayer vñ one assente, for an heauenly gifte, whiche they wayted for. This day was chosen, lyke as the place was also, for a matter of heauenly coumfort, wherũto they had been woont often to repayre, for nine dayes space before. But whan the fyftyeth day was once cum, than came they al together vñ ful consent, into the selfe same parlour, ready to receyue ỹ heauenly spirite. Where the minde is occupyed with vile and filthy cogitacions, there is no conuenient place for the holye ghoste, but in that parloure, where the compante was so godly occupyed it behoued hym to bee.

And where the mynde is troublous with discord, hatred, & contencion, there is no mansion place for the holy ghost. Whan they were cum all together into one place, and that on high, they continued in one faith, prayer, and expectacion. And beholde, sodaynely came the gift of god on high from aboue. For sodaynly frõ heauen came a sounde, as it were of a greate puffe of winde that carryed it, & replenished ỹ whole parlour, where they satte quiete & without trouble. It was not the northerne winde, which blustereth cowlde out of the cloudes: nor ỹ Southerne winde, that bringeth warmthe with him oute of the marryshe and fenny places, pestylent to all lyuing bodies. But it was a blast of heauen, proceding thence, whither Christ hymselfe went, breathyng lyke euerlastyng into the soule of man, giuing strengthe withall to the weake, and cherefull courage vnto the litleones. This sounde afrayde no manne, but stiered vp all their mindes to looke for that holy spirite, which was promised thẽ. One token of his cummyng to them, serued the eare, another was for the eye. For these are the twoo principall senses in man. Tongues they sawe like as they had bene al of fyer, dealyng themselues to euerychone of the disciples, parte to one, and parte to another, and restyng a while vpon euerye mannes heade, to the intent that we should playnly vnderstande, howe that gifte shall endure for euer. One spirite inspired all their myndes, one fyre kyndled eche mannes herte and toung. And incontinente, vpon this visible token, there followed in thẽ the efficacie of that heauenly gifte. For as manye as there were present, lyke as if they had bene transformed sodaynly into heauenly persõs & beyng replenished with the holy ghoste, began to speake diuerse lãguages, whiche they had neuer learned of mannes cõmunicacion, but suche as the spirite from heauen had enprinted in their hertes. There is no membre in manne more pestilẽt thã is an euel toũge: none more profitable than is the good. But it was nedefull for suche that should sowe in sundry wise, the doctrine of heauẽ among people of all languages, to haue their toungues endowed with heavenly knoweleage, and moreouer flamyng with that burning charitie, which is mete for the gospel. This was thã the chiefest tokẽ of Christes faith euangelicall, whiche token the lorde promised them, saying: they shall speake

And there appared vnto thẽ cloue tonges. &c.

And they wer filled al with the holy gost. &c

with new tounges. They that accuse men vniustly, that slaunder their neyghboure, suche as forsweare them selfes, and those that speake rybauldrye, & toung they haue inflamed, not with fyer celestiall, but with the fyre of helle infernal. All suche as contende in disputacion for vile thinges of this worlde, haue not yet receyued this toung celestial. The apostles before this tyme reasoned of loaues of bread, which they had left behynd, they reasoned how ỹ tẽporall kyngdom of Israell should be aduaunced, who should sit on the vpper hand, and who shoulde haue of all other, the soueraygnetie. Suche was the toung as man had, vnmete than to publish the gospel. But all that now they thinke on, & whatsoeuer they speake of, al is spirituall, al is celestial, & burning all like fyer. Put away the toung, laye aside the spirite, & no woorde is spokẽ. But a spirite celestiall, vttereth a voyce celestiall, a burning toungue in loue liker fyer, rauisheth ỹ hertes of the hearers, and inflameth their mindes. The proude pharisees toungue is stykke, the Philosopher be he neuer so well learned, the Rethoritian in his toungue neuer so well spoken, no man he moueth therby vnto trewe gladnesse. For this gifte cummeth onely from heauen. As for the disciples were nought els but instrumentes, whereby the holy ghoste vttered his mynde. This gifte can not one gyue an other, neyther any deale it to himselfe, but god dealeth to eche man as he shall thinke good. He that hath more geuen hym, hathe no cause why he shoulde dispise an other that is not so rewarded, but hath cause why he should endeuoure himselfe the more readily to profit many therwith. The spirite is a thing of great behemencie, the fyer a veray liuely thing in operacion, & neuer at rest. The Apostles nowe do slepe nomore so soundely, as they did before the death of their lorde, they hide themselues no more as they did soone after his resurrection, but nowe cum they abrode, they preache here, & there, & openly to all men health euerlasting, freely geuen thẽ through faith in Jesus, who was a litle before crucifyed.

The texte. ¶ There were dwelling at Jerusalem, Jewes, deuout men, out of euery nacion of thẽ that are vnder heauen. Whan this was noysed about, the multitude came together, and were astouned, because that euery man hearde them speake with hys owne language. They wondred all, and marueyled, saying among them selues: beholde, are not all these which speke, of Galile? And how heare we euery man his own toung, wherin we wer borne? Parthias, and Medes, and Elamites, and the inhabitours of Mesopotamia, and of Jewry, & of Capadocia, of Pontus and Asia, Phrigia and Pamphilia, of Egipte and of the parties of Lybia, whiche is beside Syren, and straungers of Rome, Jewes and proselytes, Grekes & Arabians: we haue heard them speake in our owne tounges the great workes of god: They wer all amased & wondred, saying one to an other: what meneth this? Others mocked, saying: these men are full of newe wyne.

And the trueth to say, that same Citie Jerusalem was at that tyme, as it wer a stage, where people do assemble to beholde playes, fitte for the first begynnyng of this entrelude, partely for the famous renoume of the citye, and partly for honour of the Paschall feast whiche was paste, and finally, for the deuocion that the people had to the solempne feast of Penthecoste, many one wer than abiding at Jerusalem, not all onely such as came out of all the parties of Siria, but out of all other cuntreyes also, whither soeuer the violent rage of warres had driuen them, or any chaunce els had brought thẽ. Amõg whom many wer deuout and well disposed people. Whan this so straunge a matter was than comenly knowen ouer all the citie, a confuse multitude of people came together, & beeing in a great perplexitie, demaunded what these newes should meane: ỹ where as they wer gathered out of many cuntreyes, & wer of soundry languages, yet for all that, euery man so vnderstood them speaking, euen as though they had spoken to thẽ all, not in one tounge alone, but to euerichõ seuerally in his owne cuntrey lãguage. Yea ỹ Hebrew tong is not wout his diuersitee, accordingly as cũtreyes are diuided, whether it came of diuerse naciõs which borde one vpon an other, or els of sum other chaũce.

Whã thys was noised about, the multitude came to gether.

For the

For the woman of Samaria, knew that Jesus was a Jewe by the propertie of his toung, and Peters pronounciacion declared hym to bee one of Galilee. And the Greke toung likewise is parted into fyue sondry kindes. And other nacions also dyffereth no lesse in their languages. More than that many Jewes vnderstoode none other, thã that cuntrey language, wher they themselues were borne. All sortes therfore of people, did greatly wondre therat, and reasoned, how suche a thing might cum to passe, that neuer the lyke had They wondred al. and marualled
ben heard nor reade of. Thus they sayde: beholde, a straunge thing. Are not all these that speake, men of Galile? howe than cummeth this aboute, ỹ we, beeyng so many men of diuerse languages, as ofte as we heare any of them speake, do vnderstand hym as perfectly, as if eche of vs heard his owne cũtrey language, where he was borne, sens that this multitude of vs is gathered of so diuerse and sondrye regions, there be of vs here Parthians, Medes, Elamites, and suche also as doeth inhabyte all abrode the coastes of Jewry, and bysydes that Cappadocia, Pontus and that countrey whiche peculiarly is called Asia, Phrigia, Pamphilia, Egipte, & those parties of Libia, whiche reache to Ciren. Yea and sum be here whose dwelling is at Rome, sum of thẽ Jewes borne, and sum Proselytes, that is to say, suche as hath of their owne desyre professed the Jewishe religion. More ouer Cretes and Arabians. All we that here be gathered, of so many nacions, of so soondry languages, dooe heare and playnely vnderstand them speaking, nothing of comen vsage, or elis thinges to the worldly man parteyning, but of high matters of weyghty importaunce, yea thinges conuenient & mete for god. After this maner reasoned as many as feared god, & wer abated in their courage at the straungenesse of the thing, & said: what meaneth this woondre? They found no fault vỹ that thing whiche their reasõ could not attayne vnto, as ỹ Pharisees were wont to doe, but they searched for diligẽtly & desired to learne, ỹ which they perceyued not. On the other parte suche as wer hedling, & nothing vpright in iudgement, did say in scorne: the mẽ be dronke with new wine, these persons a man may call, those Pharisees disciples, which reported of Jesv: ỹ deuil is within him. And to say alwayes ỹ very truth, great dronkenes is not muche vnlyke They were all amased, & wondred. &c.
to fury, for it chaunceth peraduenture, that sum in a fury shall speake diuerse wordes of soondry lãguages, which they neuer learned. But no fury wil this vndertake, that al mẽ shal vnderstãd that that ỹ doest speake. But truly these wordes spake they for a mocke. Albeit a man may sumtyme tell the trueth although he speake in a skoffing wise. For a suerty full wer they of ỹ new wine, which ỹ lorde would not haue in any wise put into olde bottles. For the olde wine of Moyses lawe had lost his strength & vertue, whẽ Christe was firste insured by mariage to his churche, and the colde & vnsauery sence of ỹ lawe was turned by Christe into newe wyne. Whatsoeuer is carnall, is vnsauery & faynte in vertue: al that spirituall is, whatsoeuer it be, is lyuely, strengthfull & sauery. Verey largely did they drinke of that celestiall cup, wherof Dauid ỹ writer of psalmes, speaketh: howe excellente is my cup whiche maketh the droũke. And yf it wer lawful to cõpare thinges together, which are throughout all theyr kynde most vnlyke: this vulgare & cõmon drounkennesse doeth engendre in mã fower thinges chiefely: it vttereth the secretes of the herte: it causeth man to forget al his aduersitie that is past, & maketh the minde to reioyce in continuall hope of prosperitie to cum: it enboldeth mã to set nought, yea, by his owne lyke. Last of all, it maketh men, whiche are of a rude & barbarous tounge, to be well spoken men. Nowe marke my sayinges, whither that newe swete wine, whiche proceded of goddes owne spirite, engendre not suche a like thing in thapostles, for what they had hid for feare, & durste not speake, what they before had learned secretly, & would not bee acknowẽ,

ꝑ do thei now publish, & according to ꝑ lordes prophecy, ꝑ same thei preach vpon housetoppes. Their olde Jewish fashions they haue clene forgotte, & like as infantes newly borne, nomore do they now remẽbre their lyfe before paste, neither haue they in minde ꝑ troublo⁹ afflictiõs, for feare wherof, they had forsaken their maister. And although they were bare wout all worldely help & succour, yet they feared neyther gouernours, ne princes, presidentes, ne kinges, neyther coũselles, nor inprisonmentes, no soondrye tormentes, no maner kinde of death, enduring lustie alway, beyng of courage, & chereful through ꝑ promises of Christes gospel. Fynally, they whiche wer before but poore fysshers, & men vnlearned, forthw̃ practised their celestial eloquence, in rebuking the proud Pharisees, confuting ꝑ subtyll & craftie Philosophers, & in putting theloquent oratours to vtter silence. Nothing there is of more perill or difficultie, than to speake before a greate company, whiche, as it is like a monstreous beaste of sundrye headdes, so it is moste of all tymes monstreous, whan the multitude is collected of soondry languages, and soondry nacions.

The texte. ¶ But Peter stepped forth with the eleuen, and lift vp his voyce, and sayd vnto thẽ: Ye men of Jewry, and al that dwell at Jerusalẽ: bee this knowen vnto you, and with youre eares heare ye my wordes. For these men are not, as ye suppose, dronken, seyng it is but the thirde houre of ꝑ day. But this is that, whiche was spoken by the Prophete Johell: And it shalbe in the last dayes, sayeth god: of my spirite I will power out vpon al flesshe. And your sonnes, & your doughters shal prophecye, & your young mẽ shal see visions, and your olde mẽ shal dreame dreames. And on my seruaũtes, & on my handmaydens I wil powre out of my spirite in those dayes, & they shal prophecy. And I wil shew wonders in heauẽ aboue, & tokens on the earth beneath: bloud, & fyer, & ꝑ vapour of smoke. The sonne shalbe turned into darcknes, & ꝑ moone into bloud, before ꝑ great & notable day of ꝑ Lord cum. And it shal cum to passe, ꝑ whosoeuer shal call on the name of the lord, shalbe saued.

But Peter stepped forth. Now marke me here Simõ Peter, who sodaynly of a fisher, was made an Orator. The multitude stirred vp a clamourou⁹ rumour: And as they dyd thã, the same like shall other do hereafter vnto ꝑ worldes end. Thã was it ꝑ part of a good shepherde, to step abrode valiauntly amongest them, not for ꝑ intent he should by force appease or make thẽ stil, which murmured agaist goddes glory, or els to rendre one checke for an other, but ꝑ he myght constaũtly, rather than fiercely, put away by testimonies of holy scripture, all false & craftie accusacion, & stoutly defende the glory of Christ. Thã Peter, who had before risẽ vp in ꝑ parlour, to see the noumbre of thapostles fulfilled, now eftsones stode vp to ꝑ multitude of people of soondry naciõs mẽgled together, partly to enstruct thẽ that had sayed: What meneth this: & partly to stop their mouthes, ꝑ had sayed: these mẽ be dronke w̃ newe wine. Albeit it is not of necessitie requisite, ꝑ a bishop should preach to ꝑ people al wayes standing, forasmuche as Christ himself sitting, taught ꝑ people: yet he ꝑ taketh in hãd an apostles office, ought to stand vpright in minde. And here consider in ꝑ meane while Peters dignitie. He was the first mã ready, where occasion required, to set forth ꝑ gospel. Thã had he put vp his material sworde, wherewhal Christ himself was not pleased, & pulled out a spirituall sworde. Such one ought he to be, ꝑ is ꝑ chiefe bisshop among ꝑ people. Peter stoode vp, but not al alone, he had eleuẽ apostles stãdyng besides w̃ him, lest he should seme to vsurpe to himself sũ violent gouernaũce. One vttered ꝑ tale, but one for al thother, like as he alone before openly confessed in ꝑ name of al ꝑ rest, Jesu⁹ Christ to be ꝑ sonne of ꝑ liuing god. But wherupon did this shepeherde, a poore creature, vnlearned, so boldely vaũt himself, as once to loke vpõ so great an assẽbly of people. Excellẽt orators, whẽ they shal cũ afore an assẽbly of people, or in presence of princes, to pronoũce an exact oraciõ, which they haue cãned on theyr fyngers endes, do chaũge oftẽtimes their colour, cãnot vtter thier wordes, & in minde thei are not a litle abasshed. But this vndoubtedly was ꝑ heauenly drouknesse, this was

With the eleuen.

sobre

sobre fulnesse of swete wine. He stood in presence before a great multitude, he toke vnto hym eleuen apostles, not as a garison of men for hys defence, but as felowes with hym of one company: he set his yes stedfaly vpon the people, as one vnknowen to them, whom he knewe not, he lifte vp his voyce on high, and taking none aduisemēt with himselfe what he would say, he spake to them, practysing euen than the selfe same thyng, whiche the lord before had taught hym. He spake not for his owne lucre and aduauntage, but as a good shepherd, defended his flocke: neither hādled he his matters with sharpe wordes of mannes inuencion, but vsed for his defence, onely holy scripture. Now was this multitude desyrous to knowe what Petre woulde saye. And let vs likewise for our partes geue hede, forasmuch as these his wordes wer spoken to al men. At the beginning, whan he had once with the mouing of his hande, asswaged the murmur and the noyse of the cōpany, he begā with suche a preface, as should, without any retorical coulour of flattery, make them attent. Ye that are my brethren (sayeth he) of Jewry, who ought to knowe bothe the lawe and eke the prophetes, and ye of all other most specially, whiche dwel in this noble citie of Jerusalem, where the fountayne is of religion, and knowleage of the law, cōwhat peraduenture here is for you to woondre at, but nothing that any man can iustly finde faulte withall. Wherfore, all ye that here bee present, geue good eare a while to my woordes, and learne of me how the thing standeth. For it is towching all your profittes so to dooe. These men of Galile, whom here ye see stand by me, are not, (as sum of you suppose,) dronken with new wine, seeyng it is yet but thre of the clocke, and no man is wōte to be dronke in the morning, before the sonne rising. But nowe ye see that in these men is fulfilled, whiche thyng to cum, god did long afore this tyme promise by his prophet Joel. Herken vnto the prophecye, and truste ye to that ỳ is promised you therin. Do not ye finde faulte with ỳ thyng, because ye haue seldom sene the like, but rather enbrace that mercifulnesse, whiche god dooeth profre vnto you. For Joel, being inspired with the holy ghost, foreseing that god, who had giuē to Moyses, and sum others his prophetes at sondry times his owne blessed spirite for your saluacion, would at the last, after he had sent his owne onely begotten sonne, powre out most plenteously the same spirite, not vpon one or. ii. like as ye haue sene for these many ages past but a fewe prophetes: but vpon all nacions through the worlde, whosoeuer would with syncere fayth receyue this cherefull and gladsum message, whiche we at hys cōmaundement do nowe bring vnto all you, hath lefte that heauenly prophecie in writting after this maner. It shal cum to passe, sayth the lord, in the latter dayes of the world, I will powre out of my spirite bountifully vpō al mē, and sodaynly shal your soonnes prophecie, and your daughters, & your yong men shall see vysyons, & your olde men shall dreame dreames, & vpon my seruauntes, and vpon my hande maydes, wil I powre out of my spirite in those dayes, and they shall prophecie. And I will shew woōders in heauen aboue, and tokens on ỳ yearth beneath, bloud and fyer, & the vapour of smoke. The Sunne shalbe turned into darkenesse, & ỳ mone into bloud, before that great & notable day of the lord cum. And whosoeuer shall call vpon the name of the lord, shalbe saued. These thinges hath the prophet Joel tolde you in his prophecie, many liues agoo. And now ye see that ỳ he prophecied of, as touching the plentifull sheding of the spirite, in effect declared before your yes. And it is not to be dowbted, but that god will as faythfully perfourme the same, that thafore sayde Joell hath prophecied of the plages that shall chaunce. But there is nō cause why ye should despaire, the prophet teacheth you a sure way to your saluacion, seeyng that he sheweth to you, the peril and daungier therof. Call ye vpon the name of the lorde, and ye shalbe saued.

With your eares heare ye my wordes.

For these mē are not, as ye suppose.

The texte. Ye men of Israell, heare these wordes: Jesus of Nazareth, a man approued of God emong you wt miracles, wonders & signes, whiche God did by him, in ꝑ middes of you (as ye your selues knowe) hym haue ye taken by the handes of the vnrighteous persons, after he was deliuered by the determinate counsel, and foreknowledge of God, and haue crucifyed and slayne him: Whom God hath reysed vp, and losed the sorowes of deathe, because it was vnpossible that he should be holden of it: For Dauid speaketh of him. Afore hande I sawe God alwayes before me: For he is on my ryght hand, that I should not be moued. Therfore dyd my herte reioyce, and my tounge was glad. Moreouer also my fleashe shall reste in hope, because thou wilt not leaue my soule in hell, neyther wilt thou suffre thyne holye, to see corruption. Thou hast shewed me the wayes of lyfe, thou shalte make me full of ioye with thy countenaunce.

But as touching the maner howe ye must call vpon the name of the lord, lystē ye ꝑ are the childrē of Israell now vnto me, & to ꝑ reste of my tale geue good hede. Many of you knewe Jesus of Nazareth, whiche person beeyng long ago prompsed, by the sayinges of al ꝑ prophetes, god hath now set abrode before all you to beholde, and hath commended him to you in sundrie & great miracles, & woonders, which he hath doē & wrought by him, before al your yes. For veraply god was i him. I speake of a thing not vnknowē to you, for the fame of his miracles is not alonely blased wide abrode thorough out al Jewry, but is cum vnto other cities also, bordering nighe vpon the same. For why? He himself wēte on wayfaring from place to place, ouer all this region, healing euery where the sicke with his worde, restoring the lame and impotent to their strength againe, geuing sight to the blynd, clensing ꝑ lepry, casting out diuils: a great sort of you hath seene the thynges ꝑ I reherse. None of al these miracles was doen, but God before purposed the same. And it was the wil of god thus to saue the world. After that ye had taken this man, not by chaūce or at aduenture, but as one deliuered by the determinate will or counsel of god & his foreknowlege, for the saluacion of his people of Israell, ye crucifyed him by the hādes of ꝑ vnrighteo' souldiers, and slewe him. For the souldiers wer nought elles in doyng that haynous fact, sauing onely your ministers. But he slayeth the mā that procureth his death. The matter is to playne for to be denied. This man whō ye haue slayne, as God woulde haue it, who had delyuered him for to be slayne, the veray selfe same god, according to the southsaying of his Prophetes, hath called vp the third day to life agayne, ꝑ al, whiche trewly shall beleue the gospel, should hope for ꝑ same thing to be doen hereafter in thē selues, which was by the power of god, once doen in him. For he in obeying his fathers wil, suffered spyteful reproch of the crosse paciētly, putting his whole affyaunce & trust of saluacion, not in mans ayde & defence, but in the mercifulnes of god: & therfore was he deliuered by hi of al deadly sorowes & paynes infernall, which truly he might, by reason ꝑ he was manne, haue tasted or felt. But as he was cleane without sinne: so he could be kept in no wyse in their bondage. For death & hel hath no perpetuall authoritie & power, but vpon them, that are subiect vnto sinne. Wherfore, like as death was of might to swallowe him, so was it not able to hold him, beyng once deuowred, but caste him vp, as it was therto constreined, the third day, euē as did the whale reuomit the prophet Jonas. Than was it the wil of God that this innocent should suffre al these iniuries, to thintent that he would deliuer vs al by him, both of sinne, & deathes tyranny, yf that we, according to Jesus example of Nazareth, put our whole truste & affyaunce in God.

Whome God hath reysed vp, and losed ꝑ sorowes of death.

What I haue tolde you now my brethren of Israell, ye ought not to thinke it incredible, sens that Dauid beeyng enspired with the celestial spirite of prophecie, told you long heretofore, that it should euen thus cum to passe. For in his fiftenth psalme he speaketh of Jesv of Nazareth, whōe we preache to you in this maner. Afore hād haue I set ꝑ lorde alwayes before me, for he is on my right hande, that I should not be moued. Therfore dyd my hert

For Dauid speaketh of him. Afore hande I sawe god al wayes before me.

my hert reioyce, & my toung was glad, moreouer also my flesche shall reste in hope, because thou shalt not leaue my soule in hel, neither shalt thou suffer thy holy to see corrupciō. Thou hast shewed me the wayes of life, thou shalt make me full of ioye with thy countenaunce. Ye see how euidently hath that kyng and prophet Dauid discribed, & as it wer in a lyuely picture, set before your iyes, that, which ye know wel ynough, is doen & past in Jesus of Nazareth. He had made god alone his fortresse of defence, & trusting to his onely helpe, suffred he willingly & gladly al those peines, which he, as you do knowe, hath suffred. And in suffring bodily peines, he reioyced inwardly. His toung for ioye neuer ceased to speake, neuer kepte in silence the will of god. He was cōtented for to bee buryed, although he nothing mistrusted but that his father would call him vp to life agayn the third day, and would not suffre him, who had put his whole truste in god, beyng in no poynte giltie, to putrefie in hys graue. For whosoeuer trusteth to be saued by his owne woorkes, or putteth his truste in worldely succoure, he shalbe found far vnmete to suffer the paynfull dolours of death paciently, neyther shall he bee hable whan he is once entāgled, to loose him self out of deathes snare. But he that cōtinually fixeth the inwarde iye of his soule to godwarde, whiche to all people is mercifull, he knoweth already the wayes to lyfe: and although god semeth to turne away his countenaunce frō him for a tyme, yet shall he agayne, or it be long, disclose to him the beames of his mercye, and requite him for his tormentes, whyche endureth but for a time, with ioyes eternall: and for death, yelde euerlastynge lyfe, for yearthely reproche the glory of heauen. Wherfore than, we also are taught by him, and his example, the waye to life euerlastyng.

The texte.

¶ Ye men & brethren, let me freely speake vnto you of the patriarche Dauid. For he is bothe dead and buryed, & his sepulchre remaynyth with vs vnto this daye. Therfore seyng he was a prophete, & knewe that God had sworne with an othe to hym, that Christ (as concernyng the flesh) should cum of the frupte of his loynes, & should sit on his seate, he knowyng this before, spake of ỹ resurrecciō of Christ, that his soule should not be left in hell: neyther his flesh should see corruptiō. This Jesꝰ hath God araised vp, wherof al we are witnesses.

For he is both dead & buryed. &c.

Sum peraduēture shall suppose that this prophecie doeth perteyne to Dauid hymselfe, & not to Jesus: I am not ignoraunte howe highely ye esteme Dauid the Patriarke, & that not without a cause are ye in suche an opynyon of hym. For he was blessed & dearely beloued with god, but frankly to speake the truth to you welbeloued brethren, we must not set so muche by Dauid the Patriarke, as to ascribe to hym that as his own, which is due vnto Messias. The thing trewly it selfe declareth, that this prophecie agreeth neither with Dauid, ne with any other Patriarche or prophet. For Dauid, as eche one of you know full wel, is dead and buried, & neuer came afterward to life agayn, seyng that his sepulchre is with vs vnto this present day, conteynyng nought els in it, but dead drye bones, without any lyfe at all in them. Wherfore Dauid, who knew ỹ he himselfe should be, as other wer, buried, and as touching his body should rot in his graue, disclosed not this prophecie of hymself. But where as he was enspired with the spirite of prophecie, and knew right well that ỹ should cum to passe, whiche god had assured to hym vpon an othe, that is to say, that Christ, as touching his humanitie, shoulde be borne of his progenie, & after ỹ spirituall vnderstāding, should sit vpō his throne to reygne for euer, prophecied, as one ỹ knew perfectly what should happē, of these thinges which ye se now performed in Jesꝰ of Nazareth, who doubtlesse was borne as touching his humanitee, of Dauids kynred & familie. Furthermore, sins ỹ it is euidētly knowen that Jesus in his life time did affecte no worldly kyngdome, & neuer sate vpon Dauids regal seate, but was moost spitefully dealed with al, it appereth playnly ỹ ther was sum other kyngdom promised, which as the prophetes saye, hath none ende. He coulde not syt vpon Dauids seate

Therfore seyng he was a prophete.

He knowig this before, spake of the resurrectiō of Christ.

if that he beyng once slayne, had neuer aryſen to lyfe agayne. He therfore is a-ryſen from death to lyfe agayn, and ſytteth nowe vpon Dauids ſeate, that is to ſaye, vpon the ſeate of his eternall father, the Lorde of all thynges that are in heauen and eke in earth. This was it vndoutedly, that Dauid, beyng inſpired with the ſpirite of prophecie, ſpoke of before, and what he before hath ſpoken, that is cum to paſſe. And although Jeſus ſoule went downe to helle, yet ther it was not withholden, but rather delyuered the ſoules whiche were from libertie reſtreygned. Yea although his bodye was layde in graue voyde of all lyfe, yet ther it did not rotte or putrifie: but god, who in all his promiſes can not lye, hath called his ſoule from hell agayne, and hath reſtored the ſame to his owne former bodye. Of this thynge we all beare witneſſe, whome here ye ſee ſtandynge, whiche haue traded oure lyues familiarly with him, whiche haue hearde hym ofttymes ſaye, that he ſhould bee both crucifyed accordynge to the prophetes ſayinges, & afterwarde aryſe the thyrde daye to lyfe agayne. We were thoſe perſonnes that bothe ſawe hym a dooynge, and hearde hym, & now bee witneſſes of his reſurrection, to whom he hath ofttymes appered, not alonely as one ſeen of vs & heard, but felt alſo with our handes, we knew his voice, we knew his face, we knew & felt the printed dētes of his woundes, finally he eate togither in cōpany with vs, to thintent that we might bee well aſſured, to ſee the verey ſame body there with vs, that lay in his ſepulchre.

Wherof al we are witneſſes.

The texte. ¶ Sens nowe that he by the right hande of God is exalted, and hath receyued of the father the promyſe of the holy goſte, he hath ſhed forth this gifte whiche ye nowe ſee & heare. For Dauid is not aſcended into heauen: but he ſayeth: The Lorde ſayed vnto my lorde: ſyt thou on my ryght hande, vntil I make thy foes thy foote ſtole. So therfore let al the houſe of Iſraell knowe for a ſuertye, that God hath made that ſame Jeſus (whome ye haue crucifyed) lorde and Chriſte.

Wherefore than, the ſelfe ſame perſon, whome man ouerthrew & brought to extreme vilanye and reproche, god hath nowe aduaunced to the heigth of eternall glory: whiche glorye he ſhall once ſet open manyfeſtlye to all men, at the ende of the worlde: and now doeth he in the meane ſeaſon put forth with you the power of his godhead, by ſecrete operacion of the holy ghoſte, which he, whiles he lyued vpon yearth, promyſed to ſende vs from his father. Now hath he beyng returned agayne to heauen, powred from thence the ſame ſpirite vpon vs bounteouſly, according to Johels prophecie aboue mencioned. And of him cummeth this ſtraunge miracle that ye ſee and heare vs ſpeake in langnages, whiche you being gathered here together out of ſondry natiōs, do ſemblably vnderſtand. And lyke as the prophecy of the reſurrectiō can not be vnderſtand of Dauid, as we haue to you declared: euē ſo, that thing which was prophecied of his aſcending vp to heauen, and of the ſittinge on the right hande of god his father, and of his euerlaſtinge kyngdome, can not pertayne to Dauid, lyke as the Phariſeis them ſelues, reaſonyng with our mayſter, confeſſed. For Dauid neuer aſcended vp to heauen, as he that had before retourned to his lyfe agayne. And yet for all that in ỹ miſticall pſalme, thus ſayeth he beyng enſpired with the ſpirite of prophecie: the lorde ſayed to my lorde, ſitte on my ryght hande: vntill I make thyne enemies thy footeſtoole. Wherefore than, the matier is playn, that this prophecie was ſpoken of god the father, who hath exalted to heauen Jeſus the ſōne of Dauid, as touching his humanitie, but as concerning the ſpirite, the lord of Dauid, and woulde that he ſhoulde ſitte by him, as copartener of his kingdome. Therfore let all the whole people of Iſrael be well aſſured, that the ſelf ſame Jeſus of Nazareth, whome ye once crucifyed, god hath nowe aduaunced to the kyngdome of heauen, and hath made hym lorde ouer all, and Meſſias, that is to ſaye, the annoynted, whome ye loke for as your Meſſias, whiche was promyſed of al the prophetes now many hundred yeares agoo.

For Dauid is not aſcēded into heauen.

God hathe made the ſame Jeſus (whome ye haue crucifyed) lorde and Chriſt.

When

¶ When they heard this they were pricked in their herres and saied vnto Peter, and vnto the other apostles. Ye men & brethren what shall we doo? Peter sayde vnto them repente of poure synnes, and be baptised euery one of you in the name of Jesus Christe, for the remission of synnes, and ye shall receaue the gifte of the holy ghost. For the promyse was made to you and to your children, and to all that are a farre of, euen as many as the lord our God shall cal. And with many other woordes bare he witnesse, and exhorted theim, saying: Saue your selues from this vntoward generacion. Then they that gladly receyued his preaching, were baptized: and the same day, there were added vnto them about thre thousande soules. The texte.

This tale of Peters made the hearers therof sore afrayed. For they wer prime to their owne doynges, how they had cryed out vpon Pilate, crucifye hym, crucifye hym, crucifye him: and perceiued by reason of the prophecie, howe he was made on the righte hande of his father, copartener of his kyngdom, vntyll all his enemyes were brought vnder his fotestoole. Whom they had put to death, beyng as he was vnto them beneficiall, of the same now, sens he is cum vnto his reigne, were they afrayde, least he would take vengeaūce vpon them. This is a begynnyng to a mānes saluacion, to knowleage his faulte, & to feare the payne deserued for the same. Therfore they beyng than pricked in consctence, sayde to Peter, and to the rest of thapostles: what must we do welbeloued brethern? It is well, whan a man felyng hymself of a giltie cōsctence, despaireth not, but enserarcheth for remedye. Nowe what doeth Peter in thys case, who represented a sobre and a meke shepeherde? he exercyseth no tyranny amongest them with reprochefull checkes, he heapeth not together theyr faultes, he putteth not them abacke with a delaye, he willeth them not to kyll beastes for sacrifice, but declareth to the sorowfull hertes, a remedy euen at hande, putting no difference bytwixt them that had crucifyed Jesus, & those whiche had not consented to that wicked acte. For none of them all was clene without synne. And therfore sayeth he, do ye repent your like that is past, and let euerychone of you be baptised in water, in the name of Jesus Christ: and for that benefytes sake, whiche he hath frely done to vs, ye shall haue forgyuenesse of all your synnes: and shall receaue after that ye be purely clensed, the gyft of the holy ghost, whiche ye here see shed on vs. Let none of you ponder & weigh his owne merites, for all that here is geuen, is frely geuen, vpon this onely cōdicion that ye beleue. Jobelles prophecie doeth specially pertayne to you, and your children that cum after you, whom he calleth sonnes & doughters, whome he calleth seruauntes and hand maydes. For the promyse was made to you and to your chyldren.

Beleue god that made you the promyse, and ye shall frely receaue fourthwith that is promysed. Neither doeth Jobelles promyse in his prophecie pertaine to you alone, whiche are of the people of Israell, but to all the heathen also, whiche be far of, both from all kynred with the Israelites, and far frō knowleage of god, whomeuer our lorde god shall of his mercifull goodnesse vouchesaue to call, to be partakers with vs of this his gyfte. And the same thing hath the prophecie well declared, where it sayeth: and whosoeuer shall call vpon the name of the lorde, shall be saued. Albeit eche man that sayeth, Lorde, lorde, doeth not call vpon the lorde, but he that putteth al his whole hope and truste of saluation in the mercifulnesse of the same lorde. Other prophetes also, hath spoken of the same thynge, that the woorde of the gospell shoulde in tyme cummyng spreade throughoute the world. And besydes this, our master Jesus gaue vs a speciall cōmaundemente, that we should first of al declare to you, this mercifull message of peace and loue, and that we should than afterward, call the gentyles to the same: For this callyng cummeth not of mannes deseruynges, but of the free bounteousenesse of god. In these woordes, and others manye mo, Peter bare witnesse to them of Christe, bryngyng fourth to them, the prophetes sayinges to testifye the same, and conferryng with thē those thynges, whiche had alredye than cum to passe. And with many other woordes bare he witnesse. &c.

And

And beside his teachynges, he exhorted thē that he mighte the better pricke them forwarde whiche were of wauerynge myndes. Go to, he sayeth, my brethren, embrace ye this so excellent bounteousnes of god towardes you, so ready to mete you. Ye knowe what complayntes all the prophetes hath made of the ouerthwartnesse, and stubbernesse also, in this Jewyshe nacion, whiche hathe declared themselues at all tymes, rebellious to their lorde, and god: and to those, whiche were sent to them, his ministres for their saluacion. Howe oftētymes dyd thei resiste Moyses: how many prophetes haue they slayne: how oft haue they prouoked god to āgre with their mischeuous dedes: Wherfore they be iustly named the house that maketh the lorde angry, and the vyne turned to bitternesse, whiche yeldeth to his keper, in stede of swete grapes, wylde vynes. John the baptist lamented in them the same thyng: calling them a progenie of serpentes. And our mayster Jesus complayned not a fewe tymes, of the selfe same thing, beyng offended wᵗ many of them, for their inuincible frowardnesse, who seyng did not see, and hearing did not heare, & vnderstanding did not vnderstande. The holsome doctrine for mannes soule they dispysed, & all suche benefites as he wrought in man throughe his miracles, they imputed to the spirite of Belzebub. Wherfore he called them a froward nacion, and harde or ill willed to beleue: and bewaylyng their state, tolde them that they should be destroyed: for why? they had beaten, kylled, stoned, and crucified, al that wer sent from god. Dra we your selues abacke my brethren, and gette ye awaye from the vengeaunce of god, whiche hangeth ouer your heades, caste of all cankred frowardnesse of the Jewishe nacion, whiche, while they stande stykly in defence of their owne Justice, do wickedly rebelle agaynst the iustice of God. For ye haue by fayth and sincere obedience, alreadye for you prouided eternall saluacion. Than shal ye finally be accoumpted the true Israelites, than shal ye be the very children of Abraham. Than shal ye be of the right sort of Jewes, in dede, yf ye will knoweleage Jesus, and recognise him for youre kyng. Ridde your handes of this carnall generacion, whiche woulde rather perishe for their incredulitie, than be saued. Be ye contēted to be borne a newe & transformed into a spirituall nacio, and celestiall, which by trust in Jesus, is in waye of saluacion. Of this sorte verayly was the fishers eloquence, whiche he piked not out of Rhetorical preceptes or rules, but receyued it from heauē, and therfore it was of muche more power and efficacie in his operacio. This was the same sworde, that entreth through, euen to the diuiding of the soule & the spirite, whose edge hath punched and strikē the Jewes hertes. This was the fyrst caste and throwe of his nette, wherin the fisher of mānes soule, drew vp a greate plenteous multitude. This was the sede of the gospel, that ought to be caste euery where abrode, whiche (as Christ hath taughte) falleth not downe into al mennes heartes, & yet here it founde forthwith good grounde, whiche brought forth fruite. For than were baptised, and to the numbre of the disciples (which were at that tyme very fewe) were encreased and ioyned almost three thousād mo. These wer the lucky first fruites ỹ the gospel brought forthe for his reuenewes. The new testamnet agreeth in this point also with a figure of tholde: Moyses cōmaunded a feaste of the firste fruites to be kept holy, the fiftieth daye after Easter. And here are consecrated to the lorde this fiftieth daye, the first fruites, not of eares of corne, but of mennes soules. For now through preachyng of the gospel, and faythe in the same, the water washed awaye all theyr synnes, and nowe was that heauenly spirite gredely receyued. Nowe marke, what doeth that spirite of god in them, truely he is not ydle, sithen that he is lyke vnto the fyer. We are freely made cleane in soule as innocentes, we haue freely receyued of the holy ghost his gyfte of grace.

And exhorted them, sayinge: Saue your selues from this vntoward generacion.

Then they that gladly receaued his preachynge. &c.

Nowe

Now it resteth for our parte to take hede, that we lose not that vnadui-sedly, whiche god hath of his mercifull goodnesse, freely geuen vs. Suche are the first begynninges of euangelicall religion, suche is, as a man would say, the childhoode of our first regeneracion in Christ. All that we haue taught hi-therto, is as it wer milke for infauntes, we must procede further to whole & fast meate. Preachers and suche as fede with ỳ worde of god, ought to haue with them both kyndes of meate euer ready at hande. For thus the lorde commaunded them: goo ye forthe, he sayeth, and teache all people, baptyzing them, and teaching them to kepe all that I haue commaunded you. Teache them that muste be christened, the rudimentes and first begynnynges of the gospell, whiche rudimentes or principles, excepte a man wil beleue, his Bap-tisme is in vayne. Those that be already baptized, thus must ye teache, that they lyue after my teachinges, proceding allwayes to more perfeccion.

¶ And they contynued in the apostles doctrine and felowshyp, and in breakyng of bread, and in prayers. And feare came ouer euery soule. And many wondres & signes were shewed by the apostels, at Ierusalem. And all that beleued, kept them selues together, and had all thinges in cõmon, & solde their possessions & goodes, & parted thẽ to al men, as euery mã had nede. And they continued dayly with one accorde in the tẽple, and brake breade from house to house, and did eate their meate together, with gladnesse and singlenes of herte, praysing God, and had fauour with all the people. And the lorde added to the congregacion dayly, suche as should be saued. The texte.

Than suche as kept themselues in company with the disciples, folowed on continually the apostles teachinges (for thereby came most profite) & like-wise continued still in receyuing a token of a couenaunte, that shall neuer be broken, which they called communion. That token of couenaunt whiche the lorde taught, and committed to vs of truste, was doen in this maner. The bread was broken and dealed to euery man a pece therof, & they in their practising of this, in a remembraunce of the lordes passion, gaue thankes to god for his bountifull goodnelle, that had clensed them from sinne by the in-nocent bloud of his owne sonne alone, and had chosen thẽ for the deathes sake, whiche he suffred on his parte vndeserued, to enherite life euerlasting. They offered vp also their prayers with cleanesse of hert, whose petition was, that the kingdome of Iesus might be made to spreade, euery daye further abrode than other, that his glory might throughout all the world be knowen, that his will euery where might be folowed, that suche as had once professed the fayth of the gospell, might, through the holy woorde, and grace celestiall, pro-fite euery daye, & procede better and better, and so might lyue in concorde one with an other, eche one in peace with his brother, forgeuing all iniuries, yf any faute were dooen by mannes frailtie, beeing at one with god, whiche is mercifull to them that be mercifull to their neyghbour, and that they beyng dayly strengthned by the goodnesse of god, might stedfastly abyde all thassau-tes of Satan, vntill they might after long bickering with the sayde Sathã, at last receyue eternall rewarde. These were than the sacrifices that christen men vsed. This wonderfull miracle of tounges, Peters exhortacion so liuely made, the sodain mutacion of so many men, so great puritie and clennesse of lyfe of the same men, wrought suche an effecte in all their myndes, which wer gyltie & pryue to their owne offences, that they wer sore afrayde of sum euell to cum toward them. For they saw playnly, that this thyng was not brought aboute by mannes conspiracie, but by sum celestiall power. And for because thapostles did not alonely speake in all mẽnes lãguages, but wrought also at Hierusalẽ, many wonderful miracles, at thinuocacio of Iesv name, in hea-lyng diseases, in puttyng deuyls to flight, in reysyng ỳ dead to lyfe. This trẽ-blyng feare that they wer in, encroched & grewe still more & more vpon them.

In breas-kyng of bread. &c.

And prayers.

And feare cam ouer e-uery soule.

This

This was sum begynnyng in the people towardes theyr amendement. But the celestiall spirite wrought in their hertes, whom secretely he inspired, aboue all other thinges, in mutuall good wyll and concorde. For this truly is the very cognisaunce that Jesus would haue his disciples knowen by. And as many as beleued the gospel, assembled vnto a place ordinarily together for their consolacion, exhorting one an other in mutuall communicacions. They were than many in noumbre, and men of all sortes were admitted, without acception of persones, young, olde, men, women, free, bounde, poore and riche. The loue of Christe beyng planted in their hertes, did in so greate conformitie of myndes and mutuall concorde, knit and toyne together them all, beynge otherwyse so ferre odde eche to other, ỹ all thynges were cõmon emongest them, which is a thing seldome sene, yea emong brothren that came all out of one bealye. And to the intent that eche of them, myght ỹ better departe sumwhat of ỹ he had to an other, suche as had manours of theyr owne, or other possessions, sold them, and of the money or price therof, made a common dole, as euery mannes nede requyred, so that neyther they wãted whiche had nought of their owne, nor they had more than was sufficient which before had muche in possession. And so made they their dole, not as it wer of their own propre goodes, but as of thynges in common. For perfyte charitie chalengeth no goodes as her owne, and emong them which be al of one minde, no man is accoumpted a lord of his owne goodes, and where eche man is content with litle, there it will bee hard to fynde lacke of thinges necessarie. But the distribucion of the common, was made to euery man, accordyng to his necessitie, and not to his sensualitie. The apostles prescribed none of all these thinges for theim to doo: but charitie did more emõg theim without compulsion, than any lawe of Moyses durst require. And euery day wer they also in the temple, in muche vnitee of mynde, steokast in prayer, rendryng thankes to god, and exhorting theimselues together, and entycyng other to that peace of conscience, whiche the gospell requireth, all that euer thy were hable to coumpace.

And solde their possessions and goodes, &c.

And brake breade frõ house to house, &c.

Moreouer whan they had thus spente the whole daye in suche godly exercises, they brake in euery house theyr breade, and eate their meate together, with ioye that herte can not thinke, and eche one with other in perfyte clenlynes of hert, gaue praise to god, through whose goodnesse they had gotten them so muche loue and fauour. They were in fauour and good estimation with all the people. For who is he that woulde not loue such persones, that hurt no man, and bee ready to do euery man good, in whom also appered manyfestly so muche godly power, so great soberneſſe and meekeneſſe with all. Here mayest thou well marke Theophilus, howe the churche had at her begynnyng, by reason of ioye in mennes hertes and vnitee with all, lucky tokẽs well to prosper. There must nedes bee conformytee of mindes and vnitie, where that spirite is, whiche is the pacifier of all troubleous hertes: there cã not be but ioye and gladneſſe, where is a clene cõscience, without any distrust of the promises, whiche are made in the gospell. But as the bishoppes, Phariseis, Scribes, and chief auncientes or head mẽ amõg the people, wer euery where alwayes ready to slea Jesus: so here at the luckye beginninges of this young churche, no mẽcion is made of theim. No person was enforced to cum to this felowshyp, no violent authoritie kepte them together in leage. Suche as thyther came, abode there still with other, of their owne gentle courage: and the lorde allured to theim, whome he had appuincted to be saued, euery daye more and more, whyle the smalle musterdsede, was by littel & littel springing, which should afterward spreade his braunches abrode, thorough all the worlde.

The

¶The.iii.Chapter.

¶Peter and John went vp together into the temple, at the nynth houre of prayer. And a certayne man that was halte from his mothers wombe, was brought, whome they layde daylye at the gate of the temple, whiche is called beautifull, to aske almes of them that entred into the temple. Whan he sawe Peter and John, that they would into the tẽple, he desired to receyue an almes. And Peter fastened his yes on him with John, and sayed: loke on vs. And he gaue hede vnto them, trustyng to receyue some thing of them. Then sayd Peter: Syluer and golde haue I none: but suche as I haue, I geue the. In the name of Iesus Christe of Nazareth, ryse and walke. And he toke hym by the ryght hande and lyfted hym vp. And immediatly his feete and ancklebones receyued strength. And he sprang, stode, and walked, and entred with them into the temple, walkyng and leappyng, and praysing God. The texte.

PEter and John went vp together in compaignie with others into the temple, about the nynthe houre of the daye, beyng thã far ouer past, at which houre, they, whereas others be woont to playe the dronkardes, or els to slepe, had accustomed thẽselues dayly to deuout prayer, fastyng vntill it wer euentyde. These two went forth, the piers of thapostles, without trapped horses, or barted mules, without any princely garde, but heare what põpe they vsed. There sate before the temple gate a begger wel knowen emong the people, whiche had been euer lame from the first houre of his byrthe, and so weake a body withal, that he was borne all along of porters. Many one, as it chaunced, fared the better by his mysery. For euery daye layed they hym forthe for their owne aduaũtage, at the tẽple gate, whiche the vulgare people called beautifull (for that was moste haunted) to thintent that he should there aske, as in a place moste frequented, mẽnes almes, whiche wente into the temple. Beggerie is not without his shyft, it knoweth that those which enter into the temple, are than eyther disposed to geue with better will their almes, or els woulde appere to the people so disposed. Whan he had once perceyued that Peter and John, whome their companie whiche folowed them, declared to bee of some estimacion, and they themselues in countenaunce semed to bee lyberall, woulde into the temple, he asked of them an almes. Here gaue the holy ghoste prime warnyng to thapostles, that it was than a tyme cõuenient to worke a myracle. Than Peter and John also, stedfastlye beheilde the same creple, and sayed: loke on vs. The begger beyng at the sight and comfortable boyce of them, quycker in spirite and of better cheare, tyed them well, hoping shortely some thyng to receiue of them. Money he craued, for money he loked, as for the good disposicion of his lymmes, he durste not once aske. For why: he thought them not able to geue it. And yet for all that, his herte gaue hym, that some goodnesse shoulde happen, he wist not what. Than Peter set forthe hymselfe stoutly in wordes, whiche were ful well semyng to Christes highe vicare to speake, and sayde: Syluer and golde, whiche thou lokeste for, haue I none. What is here ready at hande not of myne owne, but of the bouteousnes of god, whiche thou doest rather lacke, that geue I the. In the name of Iesus Christ of Nazareth ryse vp and walke. And with that he toke the creple by the right hande, and reysed hym vp. And immediatly without any delaye, his fete and ancle bones were made strong, in suche sorte, that he might aryse without peyne or difficultie, yea and leape, stande, and walke, whither euer he would. But he, as one right glad in herte of suche a benefite vnloked for, wente with thapostles together into the temple, walkyng cherefully and leappyng for ioye and reioysyng, and geuyng laude and prayse to god, of whom he knewe that this his benefite of health, had proceaded. To hyde the benefites of God, is the condition of an vnthankful person: to ascribe the same to man, is a poynte of muche vngodlynesse.

Whan he sawe Peter & John. &c.

In ỹ name of Iesus Christe of Nazareth, arise and walke.

The texte. And al the people sawe hym walke and praise God. And they knewe hym, that it was he, whiche sate and begged at the beautyful gate of the temple. And they wondred, and were sore astonied at that, whiche had happened vnto hym. And as the halte whiche was healed, helde Peter and John, all the people ran amased vnto them, in the porche, that is called Salamons.

All the people, that was in the temple, whiche were in noumbre very many, beheldе the man that was wunt to be caried with porters, thā walking on foote therefully, and rendryng prayse to god. And eche man knewe hym to be the selfe same person, that was wunt to syt at the beautifull gate a beggyng. They beheld hym sodenly chaunged. They heard hym giuing God thankes. Wherevpon all they were greatly dismayed, and sodenly striken with no litle wundre. But after that they sawe Peter and John, whiche than were knowē with many, for the chiefe emong al the apostles, (for he that was lame kepte hymself on theyr partie, & blased abrode how it chaunced him to come to health by theyr meanes) the whole assemblye of all the people made streyght towardes them. Than were they in the porche, whiche is called Salomons porche, where Jesus the trew Salomon, was wunt to be, and where he hadde bene wunte oft tymes to dispute with the Pharisees. The straungenesse of the thyng abated al theyr courages.

The texte. When Peter sawe that, he answered vnto the people: Ye men of Israel, why mrueyle ye at this? or why loke ye so on vs, as though by our owne power and strength we had made this man goe? The god of Abraham, and of Isaac, & of Jacob, the God of your fathers hath glorifyed his sonne Jesus whom ye delyuered, & denyed in presence of Pilate, when he iudged hym to be loosed. But ye denyed the holy and iuste, and desired a murderer to bee geuen you, and kylled the lorde of lyfe, whome God hath rayled from death, of the which we are witnesses. And his name thorow the fayth of his name, hath made this man sounde, whom ye see and know. And the fayth which is by him, hath geuen to him this health, in the presence of you all.

When Peter sawe the faste gatheryng together of the people, and knewe eyght well the cause therof, he beganne in this manner to vtter agayne his mynde to them, and sayed: ye men of Israel, why do ye so muche maruayle at this matter, as though it were a seldum thyng with you, & longe out of vse, to see miracles: or lyke as yf ye had not sene heretofore in tymes paste, greater thynges and more to maruayle at than this? But why do ye behold vs, as though it had by our owne power, or deseruyng be brought to passe, that thys lame creple, a man wel knowen emong you, doth now walke? It is not mans practise whiche here is done, neyther is it a newe thyng, whyche ye dooe see, that heretofore hath not been spoken of, but suche a thing that god long agoe promised by your prophetes. Reuerently ye do worshyp the god of Abraham, the god of Isaac, and the god of Jacob, and ye auaunte your selues in that ye haue them as your chiefe fathers, and firste begynners of your auncestry, but the veray sonne of this same god, whom the chiefe fathers of your auncestry hath worshypped, beeyng sent to you for your saluacion, poore and simple to looke vpon, to thintent that you should make the more of him, as a familiar person lyke to one of you, ye haue brought to extreme bilany and reproche. Notwithstanding the self same god hath by his infinite myght and power, aduaunced his sonne to high renowme and glory, one whom man of malyce, hath ouerthrowen, and god hath in this fact, lyke as he hath also many other wayes, wrought by hym myracles out of noumbre, before your eyes, & taught you doctryne from heauen.

But ye neuer a deale the better for all suche benefytes, delyuered hym at the laste, after manye reprocheful iniuryes, into the handes of the wycked, to the entente he should be slayne, yea and where as Pilate a Panyme, a man both without knowleage of youre lawe, and of no kynred with your forefathers, would haue gyuen sentence of hym, as of youre kynge, as of a

blessed

blessed person and innocent, for his deliueraunce, ye, whiche ought by reason of that knowleadge ye had of prophecies, to recognise hym, haue stifly denied hym, & openly, in the presydentes highe halle of iudgement, sayinge: we haue no kynge but Ceasar. And in suche a cruell rage ye were of rancour agaynst hym and hatred, that lieffer had ye to haue Barrabas, that notable theefe and seditious person pardoned at your request, which had dispatched other of their lyues, than to haue Jesus saued, who brought with him life for all men. For a murtherers lyfe, ye obtayned pardon, but for the authoure of euerlastinge lyfe, ye procured death. Neuertheles, god his father, the authour and maker of all lyfe, hath reysed hym, whome ye haue slayne, from the dead to lyfe agayne, and liberally hath rewarded him with lyfe that neuer shall haue ende.

To the whiche thynge beare we witnesse, vnto whome he hymselfe, after he was reuyued, ekfsones playnely appeared for vs to beholde, for vs to heare and handle, whom we beheld also goynge vp to heauen. He came fyrst to you in a poore and symple araye, whiche he was contented to take vpon hym for all youre sakes, but nowe is he by his father aduaunced to glory, and putteth fourth his power and strength by vs, which be nought els but witnesses to the thynges, whiche we haue seen and hearde. And for that trust and assy- Of ꝑ which we are witnesses.
aunce which we haue in his name, this man, whome you see walke, borne, as ye well knowe, bothe haite and lame, almyghtye god hath restored to his perfit lymmes agayne. No prayse herein are we worthye to haue, neyther are we through oure merytes, the cause therof, neither he that is restored, but god the father, as I sayed, would haue his sonnes name magnifyed with all men, in the whiche name his pleasure is, that all people should put their full truste, and hope of health vniuersall: by this assured truste and confydence, is this man, whiche hath been euer weake, from the first houre of his birth, perfetly now, as ye all do see, in all his lymmes restored. These bee euidẽte argumentes, not alonely to proue ꝑ he is on lyue, whom ye suppose to be dead, but to declare also that all mennes hope of saluacion, is to be put in hym alone.

And now brethren, I wote that through ignoraunce ye dyd it, as did also your rewlers. But God (whiche before had shewed by the mouthes of all his prophetes how that Christe should suffre) hath in this wyse fulfilled. Repent you therfore, and conuerte, that your synnes may be dooen awaye, whan the tyme of refreshyng cummeth, whiche we shall haue of the presence of the lorde, and when God shall sende hym, whiche before was preached vnto you, euen Jesus Christe, whiche muste receyue heauen vntill the tyme that all thynges, whiche God hath spoken by the mouth of all hys Prophetes, sens the worlde began, be restored agayne. The texte.

And cause ther is none at all my brethren, why ye should despayre, for it hath thus cum to passe accordynge to the will of God and his suffraunce. Your offence herein and trespace is partely excused by mannes ignoraunce. For his feble and weake body was a lette to you and impedyment, to knowe his diuyne power whiche diuyne and godly power, no not your rewlers them selfes knewe perfectly. Whiche thing in hym, yf they had knowen readily, neuer would they haue been in mynde to crucifye the Prince of glory.

But so was it expedient for mannes saluacion, so had god determined before the beginnynge, so had he before shewed by the mouthe of all his Prophetes, that Messias, whome he woulde sende finallye to redeme you, shoulde suffer death. Now is god no lyer: whome he promysed to sende, the same person hath he sent: whom he would haue slayne, euen so, as he would haue it, is he slayne. This sacrifyce would he haue offered vp to satisfye for the synnes of all the world, by you was this sacrifyce offered, not without blame to you, but suche as ye shall haue forgyuenesse of, yf ye repente that ye haue dooen amys. And so shall it cum to passe, that your offence, whiche you committed to the weale of all men, shall turne to your syngular wealth also.

For your pardō is easy to come by and ready at hande. Onely be you ashamed of your euel doynges and sorowful, not alonely for this facte, but for al other, and see that ye turne to a newe lyfe: openly confesse that Jesus, whome ye before haue denyed, is kyng and rewler ouer all: whome ye haue to deathe condemned, as a person giltie, nowe do ye acknowledge to be the verye fountaine and giuer of al innocencie: and whome ye haue violently put to death, beleue ye to be the authour of immortall lyfe. Nowe is the tyme of pardon for synne, haste you this meane whyle to penaunce, and you shal fynde mercifulnes, that whā he shall cum eftsones to iudge the quicke and the dead on high aboue in the cloudes, whome his father once sent simple and poore for your sakes, ye maye be able constauntly to abyde his presence, which shalbe terrible to them, and intollerable, whiche hath not be penitent. But suche as for this meane space do beleue in Jesus name, whome the prophetes hath many yeares ago published to you, and whom we also according to their prophecies, beare witnes of, and submyt them selues to hym by faythe, putting their sinne awaye by penaunce, shal fynde there with the righteouse iudge, (who hath promised to all men for fayth in hym, and repentaunce of synne, euerlastyng health,) refreshyng. All those thinges are come hitherto wel to passe, which, as the prophetes hath heretofore tolde, were for to be doen and perfourmed. And it is not to be doubted but God wyll perfourme all the rest also, whiche he hathe promysed as faythfully. Jesus Christ shal come agayne, but byanby shal not he come agayne. For the gospel and therefore tydynges frō god must bee preached ouer all the worlde before his cūmyng: In the meane while liueth he in all glory, sitteth & reigneth in high heauens aboue, vntill that prescript tyme wherof the Prophetes, Joheli hath spoken and Malachye, whan all thynges shall come by restitucion agayne and be made vp, and al at a poynte perfectly fynyshed, which god hath spoken of, by the mouth of al his holy Prophetes, as many as hath bene since the beginning of the worlde. For of this one persone, haue all they prophecied.

Whan the tyme of refreshyng cō meth.

The texte.

Moses truly sayd vnto the fathers: a Prophete shall the lorde your God rayse vp to you, euen of your brethren lyke vnto me: him shall ye heare, in all thynges what soeuer he shall saye vnto you. For the tyme shall cum, that euery soule whiche wil not heare that same Prophet, shalbe destroyed from emong the people. All the Prophetes also from Samuell & thence forth (as many as haue spoken) haue in lyke wyse tolde of these dayes.

Moses is with you of authoritie most auncient, for vnder his protection, as vnder your chiefe guyde & capitayne, ye left Egypt, ye trauayled throughe wyldernesse, ye receyued the law, but yet a promise made he to you of this Jesus of Nazareth whome ye haue slayne, speakyng after this manier to the fathers in his booke of Deuteronomii; a prophete shall the lorde your god reyse vp vnto you, euen from emong your brethrē, lyke vnto me: hym shall ye heare, in all that he shall say vnto you. And it shal come to passe, ỹ what soule soeuer shall not heare that prophete, shalbe destroyed from emong the people. Nowe do ye acknowlege this prophecie of Moses, recognise ye the true Moses, knowlege ye that Jesus Christe was borne of Dauids linage, of the trybe of Juda, in the Citie of Bethleem, according to the prophetes sayinges. By this your gyde, and capitaine, god calleth you out of bōdage, to that libertie which alway shal endure: by this capitaine hath he disclosed a new law supernal & euangelical, and by this person he offereth remission of al synnes and lyfe euerlasting. Moses woulde that al men shoulde heare him: eche man heareth, that in hym beleueth. What persō soeuer shal beleue in him shalbe saued, who that refuseth to beleue, shalbe banished out of the felowshyppe, and out of the name of Israelites, and shall perysshe without al recouery. For without fayth in Jesus Christ, no hope there is of saluacion.

If you geue fayth to Moses, than muste ye hertely loue Jesus, whome he hath so highlye commended to you in his prophecye. Neyther hath Moses alone thus prophecyed of Jesus, but all the Prophetes also, from Samuels tyme vntill John the baptist, hath prophecied, describyng his natiuitie, doctryne, miracles, punishementes, infamye, death on the crosse, his buriyng, and resurrection, his goyng vp to heauen, and the sendyng forth of the holy ghoste, vpon all that beleueth, whiche thynges euery chone are euidentlye come to passe, the spreadyng of the gospell ouer all the worlde abrode, and the glorious cũmyng of the lorde agayne at the ende of the worlde.

The texte. Ye are the children of the Prophetes, and of the couenaunt whiche God made vnto oure fathers, saying to Abraham: Euen in thy sede shal al the kynreds of the yearth be blessed: First whan God hath reysed vp his sonne Jesus vnto you, he sent hym to blesse you, that euery one of you should turne from his wickednesse.

But yf that ye in very dede be the prophetes children, wherof you auaunte your selues, not without a cause, haue ye than no distrust in their promyses: yf ye be the children of ỹ patriarches, which wer the chiefe fathers of all your auncestry, vnderstande ye and perceyue that to you pertayneth the couenaunt and promise that god made to Abraham, saying: thorowe thy sede shall all the nacõs of the world be blessed. This blessyng perfourmed not he in Isaac, for he is dead, & to lyke is not he cum agayne, but in Jesus of Nazareth, whõ Isaac in fygure representeth, offring hymself vp in sacrifice willyngly, lyke as Christ obeying his father, was offred as a sacrifice on the crosse.

This is that sede of Abraham, wherby, shall not onlye all Israelites, but all nations also of the worlde, yf they beleue the gospell, be deliuered of the curse whiche is due for synne, and obteyne therewithall this blessyng, that after they haue once receyued the holy ghoste, they maye be called the chyldren of the liuyng God. Wherfore the promise that god made vnto Abraham, pertayneth vndoubtedly to al nacions of the worlde, yet that notwithstanding, his pleasure was to haue you thus honourably preferred, that his promise should first of al be profered to you, and that he would accordyng to Moses prophecie, raise one vp of your nacion and send to you, no meane prophete, but his owne onely sonne Jesus, that should disclose this blessing, which god promised to Abraham. This is than that blessyng that euery person obeying the worde of the gospell, maye vtterly forsake all vice and noughtye liuyng, and frankely confesse Jesus to be the author of mannes saluacion.

¶ The.xiii. Chapter.

The texte. ¶ As they spake vnto the people, the priestes and the rulers of the temple, and the Sadducees, came vpon them, takyng it greuously, that they taught the people, and preached in Jesus, the resurrection from death. And they layde handes on them, and put them in holde vntyll the next daye: for it was nowe euentyde, howbeit manye of them whiche hearde the wordes, beleued, and the noumbre of the men was about fyue thousande.

Hyle Peter that heauenly Orator, and John his felow in office with hym, were occupyed in these and suche other Orations, exhortyng the people to embrace the gospell, without colour of flattery towarde any man, enducyng them to the knowledge of the truthe by witnes of Prophetes, sometymes makyng them afrayed with dreadfulnes of the great Judgemente that was to cum, eftsones appeasyng them, and pleasauntlye intreatyng by meanes of an easy waye to cum by pardon, euen than ready at hande, and for the certayntie that was in the promise of theyr saluacion, sodaynlye there

came vpon them the priestes, and rewlers of the temple, accompanyed also with Sadduces, who caused them to breake of in the middes, theyr holsome communication. The priestes and rulers felt themselues in this poynte agreued, that mẽ of the laitie, vnlearned, should beare rule in the temple, and teache the people, where none els ought to speake but doctours of the lawe, Pharisees, and Scribes, and in that also they were offẽded, that so honourably they spake of Jesus, whom they for a gilty person had put to death, whose name to abolishe, was theyr earnest desyre and study. But of all other thynges, that set the Sadducees on fyre agaynst the apostles, because they stycked not openly to publishe that Jesus was risen from death to lyfe, and to promyse, that al men thorow hym, should ryse agayne. For the Sadducees beleue nother aũgell to be, nor soule on lyue, after they be once separate from the body. Wherfore they coulde in no wyse abyde any rehearsall of resurrection. Here dothe nowe the wicked bushoppes eftsones make assault against the gospel, whiche thyng Jesus had tolde before to his disciples should come to passe. But like as mannes malice, the more it wrastled and stroue agaynste Christe, the more it set forth his glorye and renoume: euen so the more they dyd rebell agaynst the preachers of his gospell, the more behemently braste out the strength therof and vertue. But now what do they? They reason not with the apostles, but laye fast handes vpon them, furth awaye they hale them to pryson for a tyme, that they might be furth cũmyng the nexte morowe. For than was euentyde at hande. The cruell and mischeuous priestes were ready in wyll, euen there forthwith to haue slayne Jesus disciples, but for feare on theother parte, of the people they stayghed theyr handes, and imagyned the meane tyme some colourable pretẽse for ỹ cursed acte, ỹ they might appeare to bryng about theyr pretensed purpose, lawfully. But as theyr malyce coulde nought preuayle agaynste Christe, vntyll the tyme was come that he hymselfe was contented to dye, so in lyke maner was theyr conspiracie nought able to do agaynste Christes disciples, before the daye came that the father of heauen had prescribed to eache of thẽ. For Christes power was w̃ his Apostles. And yet was not that sermon whiche these two Apostles made, (thoughe it were interrupted by the priestes,) without condigne fruite. For many that hearde the apostles preache, were thereby perswaded to beleue.

And preached in Jesus the resurrection from death.

Than was the nette encreased, the litle grayne of Mustarde seede was stretched out in the bredth, the leuen of the gospel scattered abrode his vertue, in sondry partes. For the faithful at that tyme amounted to the nombre of fiue thousande men. Note that the gospell is a thyng accepted commonly and fauoured of the meane people, seldome doeth the nobles of the world, wel agree with it. Note also the successe of the gospell. The chiefe of all and capitaines moste excellent, are ledde to pryson. Neither stryued they agayne theyr guydes, nor anye trouble made the people therat, whiche were taughte nought els, but to obeye Christe, and to put theyr trust in hym.

The texte. ¶ And it chaunced on the morowe, that their rulers and elders and scribes (and Annas the chiefe priest, and Cayphas, and John, and Alexander, and as many as were of the kynred of the high priestes) gathered together at Jerusalem. And whan they had set them before them, they asked, by what power, or in what name haue ye done this?

On the morow, the wycked counsel assembled together, no where in one cõsent of myndes, but to put Jesus to death, and the trueth to oppresse.
The priestes and temple rulers, the elders and auncientes of the people, with the Scribes of Hierusalem, assembled in one place together. Beside these, came Annas thyther, ỹ high bushop, and Cayphas in one confederacie with

with him, by reason of aliaunce: moze ouer John and Alexandze, the chiefe at that tyme emong the pziestes. And fynally, as many as were of the pziestes kinrede, emong whome the higher that eache man was at that time in authorytee, the moze was he mischieuous. But well it doeth appeare of this theyz busye and paynfull diligence, that it was no common oz smalle matter, which they so carefully labozed to stente. Foz what shoulde the matier meane that all they shoulde be afrayd of a fewe persons, men vnknowen, out of reputacion, vnlearned, yea the disciples of a condemned person, which was crucified? But foorthe were brought bothe Peter and John, and foz gyltye persons, befoze them wear they presented. What simple person and vnlearned, woulde not be abashed at the sight of so great an assemblie, and in auctozitee so honourable? first sat downe the stout stately bishoppes and pziestes, with theim the heade men of theyz relygyon: than next to theim the rewlers of the temple, afterward the elders among the people, eache thyng there was doone with solempne authozytye. Euen than considered thapostles with theym selues, the cruell and vnrygh teous iudgementes that they had vsed towarde theyz mayster Jesus. And yet foz all that, stode they in countenaunce cleare and vndismayed. Theyz lozde vndoubtedly and theyz mayster Jesus, had tolde them befoze that all these thynges shoulde betyde them, and had armed theyz myndes stowtly to stande agaynste suche casuall aduersitie. Here agayne marke me wel an example of that iudgemente, that Jesus him selfe was condemned by. Upon the demaunde of a question, was Chryst taken. And here likewyse enquired they, as concerning the creple that was healed: by what authozitie, oz in whose name dooe ye this? This question myght they haue asked in ỹ temple, befoze they brought them to pryson, this thing myght they haue learned as the people dyd: foz Peter declared the cause of this facte eupdently. But liefer had they to pycke a quarell with them. And as foz the truth, afterward passed they nothyng vpon: but sought occasyon to wozke theym displeasure. A token this was, that theyz ozde of pziesthoode shoulde within a shozte while haue an ende, seyng that they, bothe faultye and vicious had nought els to defende theyz authozitee, but counselles of conspiracie, pzisons, and sondzye kyndes of deathe.

And whan they had set them befoze theym thei asked, by what power, oz in what name haue ye doon this?

¶ Than Peter full of the holy ghoste, sayed vnto them: Ye rulers of the people, and elders of Israell, yf we this daye be examined of the good dede that we haue done to the sicke man, by what meanes he is made whole: Be it knowē vnto you al, & to all the people of Israell, that by the name of Jesus Chryste of Nazareth, whome ye crucified, whome God rayled agayne from death: euen by hym, dothe this man here stande present befoze you, whole. This is the stone whiche was caste aside of you builders, whiche is become the chiefe of the corner. Neyther is there saluacion in any other. Foz amonge men vnder heauen there is geuen none other name, wherein we must be saued.

The texte.

Nowe what dothe Peter in this case, he that thryse befoze with an othe denyed his mayster, at the threatnynges of a litle pooze wenche, beyng seruaunt? Doeth he tremble foz feare? Is he, as one that lacketh his rygh t wyttes, dismaied? Oz can not he speake? No none of all these. What than? he vndoubtedly was framed after an other sozte. Foz whyle Peter lyued after his owne wyll and phantasie, he sticked not to crake and promise of himselfe veray largely, and shozte ly after renneth he awaye, and faintly forswereth himselfe, al promises whiche he befoze had vnaduysedly made, cleane forgotten: but in this place constantly, as one replenished with the holy ghoste reasoned he his cause, without any delyberacyon, fully to an ende: temperyng his tale with woonderfull wysdome, in suche sozte, that neyther hys free talke was to any mā repzochefull, neither of his softe and tentle speache appered any feare to be in him oz flattery, but his endeuour was w all his well decked eloquēce,

this to

this to perswade, and that Jesus was the authour of mannes saluacion.
Than Peters wordes that he spake to them, were these: ye that are prynces, the Rulers of the people, and elders, gyue eare vnto me: trewly muche maruell had I wherfore and why we were commaunded to pryson, seing that we knowe of none haynouse cryme that we cõmitted, and because prynces are not wonte to impryson men, but for theyr wycked doynges. Nowe yf ye haue no cryme, as I can heare, to bryng in agaynst vs, neither any mischeuous dede to laye to oure charge, but that ye wyll examyn vs of a good turne which this man hath gotten, being now whole and sounde, who was before weake, and shronke together, I wil not stycke to declare to you the cause and manner therof. For it belongeth to our office gentlye to make accoumpte or declaracion of Christes layth, to al that be desyrouse to learne. Wherfore, be ye all well assured of this, not alonely ye that are the chiefe & head men, but all ye also whiche be the commõs of Israel, (for the doctrine that we teache pertayneth to al mẽnes saluacion, whether they be prynces, and of the nobilitie, or els of the comminaltie,) that this man, whome ye se stand by vs in lymmes both whole and sounde, who was wunt before, as it is not vnknowen to you, to be caryed of porters, nowe hath obtayned this benefite of health, neither by magikes arte, nor by mannes power, neither yet through our deseruynges, but by inuocacion of the Lorde Jesus Christe of Nazareth, whome ye, but few dayes ago, vpon sentence gyuẽ of Ponce Pilate, nayled faste vpon the crosse. But god hath rayled hym from death, and freely geuen him rule ouer all, in lyke euerlasting. Therfore the strength and vertue of his name, worketh nowe effectually the same thyng in healyng men and sauyng them, that he himself was wunte here on yearth, to worke. No doubt, this is it, that the prophete Dauid herefore spake in his psalme of a stone that mã should reiecte, but god should se it highly exalted. This Jesus of Nazareth is the very same stone, whiche ye in buyldyng of your Synagoge, refused. From the whiche buyldyng ye threwe hym awaye, as an outcaste, but god hath made hym the head corner stone, to holde streyght together, by his diuine strength and power, the whole churche, which is for to be set vp and buylded, both of Jewes and Gentiles. For this persõs sake, our father of heauen prosereth all menne saluacion, and ther is no hope at all for any man to be saued, but thorow Jesus. I knowe wel that Moyses, the patriarches, and prophetes, are in holy and auncient authoritie with you. But so was it thought good to the father of heauen, that his sonne alone should worke all mennes saluacion, wherof he would hym to be called Jesus. Any other name haue not we alreadye vnder heauen, nor in tyme to cum shall haue, whereby we must be saued. Thã haue ye no cause to meruayle that this creple was hable so muche to obtayne, at thinuocatiõ of this name, seyng that he hath worthely merited and deserued health euerlastyng, for all persons that calleth vpon hym.

The texte. Whan they sawe the boldenesse of Peter and John, and vnderstoode that they were vnlearned and laye men, they marueyled, and they knew thẽ, that they had bene with Jesu: and beholdinge also the man (which was healed) standyng by them, they coulde not say agaynst it: but commaunded them to go asyde out of the counsell, and counseled among them selues, saying: what shall we do to these men: For a manifest signe is doen by them, & is openly knowen to al thẽ þ dwel in Jerusalem, & we can not denye it. But that it be noysed no farther abrode amonge the people, let vs threate, and charge them, that they speake hence forth to no man in this name.

Whan Peter had spoken these wordes, as many as were in that counsell, beholdyng both in Peter and John, free courage and stedfastenes of mynde, whiche

which appered in theyr verye countenaunce: and perceyuing also, that they were of the comens, men vnlearned, wundered greatly wherbpō they should beare themselues so bolde, howe they came by suche eloquence, and so perfite vnderstandyng of the prophetes. In conclusion, they came into remembraunce of them, howe they had kepte company with Jesus, whome they themselues knewe certaynlye to be slayne of enuy. They were in a great perplexitie, by reason that they, beyng of the base sorte of men, and vnlearned, were so bolde spirited, and so free of tong and lyberall, who neither for the deadlye paynes whiche theyr master suffred, nether for the honour & authoritie of so famous assembly, were troubled any thyng at all in minde. They beheld the manne hymselfe present, well knowen with all the people, who beyng borne notably lame, than might walke cherefully. Sodaynely was this myracle wrought, not in any secrete place, but before the temple dore, not by magikes arte, but at the inuocacion of Jesus name, whome they supposed deade. The facte was so euident, that they could not wel deny it. And occasion had they none to finde fault with them. For what is more worthy the fauorable reporte of many, thā to make a wretched lame creature whole without rewarde. None aunswere therfore make they to thapostle, for nought had they to aunswer, as for that whiche was already done, they coulde not disproue, and to allowe the same, they woulde not. Wherfore vpō commaundement geuen to thapostles, that they with the healed person also shoulde departe out of theyr assemblye, they fel in consultacion, and layed theyr heades together, saying: what shal we do with these men although but rude and rascal? for why? This notable miracle whiche was set forth by them, is better knowen with all that dwel in Jerusalem, thē we shalbe hable to disaferme. If we denye the facte, we shal gayne vs nought els therby, but shame, and dishonestie: yf we condemne and punyshe them, we shal seme voyde of all mercye, and cleane without iustice, and the more shall we stirre vp the people agaynst vs. There is none other cōsell for vs to take, but some more quiet waye muste we folowe, and prouide that this euil (howe soeuer it hath sprong) creape no further abrode, neither be publisshed among the people. For al suche maner sores, or poyntes of infeccion, whā they are once sprong in a comīnaltie, be wonte, yf a man vexe and angre them, to waxe stronger, and with a violent rage further to go abrode, than yf they were made light of.

It semeth therfore a good waye for vs, to holde of our handes from them, but let vs make them afrayde with sharpe and cruell threatnynges, that they make from hencefoorth no mencion of Jesus name to no manne on lyue, whether he be Jewe, or of any other nacion. This theyr counsel, which was as folyshe as might be spoken, pleased al the whole assemblye, and euery man with one assent, agreed therto. For than had they perceyued that the apostles were baliaunt of courage, and woulde not altre or chaunge theyr myndes. They perceyued lykewyse, that this myracle was not vnknowen to al the people, they were not to learne that Jesus name was with them of no small efficacie, and for mans health a present remedy. Howe could they for shame commaund or what hope had they to haue that name kepte vnder, specially seyng they might throwe the selfe same name, attayne vnto eternal saluacion? Suche verely are the cōsselles of princes, of Bushoppes, priestes and of other the chiefe of the comminaltie, as ofte as they gather theyr assemblies together, by policie of mannes witte. Sometyme there be amongest them, whiche canne playnlye see what doeth wel agree with good reason, but yet they perceyue in folowyng of the same, some losse should ensue of their renowme, decaye of riches, or some other suche lyke incommoditie.

Let vs threa tē & charge them. &c.

And

The texte. ¶ And they called them, and commaunded them, that in no wyse they shoulde speake, ne teache in the name of Jesu. But Peter and John aunswered, and sayde vnto them: whether it be ryght in the syght of God to herken vnto you more then to God, iudge ye. For we cannot but speake, that whiche we haue sene and hearde. So threatned they them, and let the goo, and founde nothyng how to punyche them, because of the people. For al men praysed god because of that whiche was done: For the man was aboue fowertie yeare olde, on whome this miracle of healyng, was shewed.

Whan eache of them had well allowed this decree, they called in thapostles, it was declared to them in name of the whole counsell, that they should teache no man on lyue, Jesus doctrine: ne make in any wyse mencion of his name, eyther by steith vnwares to them, ne yet in hearyng of anye multitude, neyther openly, ne priuely at home, or els abrode. O the folyche wysdome of the worlde, they coulde not kepe him in his graue whan he was dead, & nowe goo they about to burie or suppresse the name, whiche is wunte alwayes after death, to be better knowen. Peter and John, after the counsels decree was rehearsed them with solempne authoritie, made this aunswere therunto verye constauntly, but without any worde spoken to mānes rebuke: Judge ye your selues that knowe the lawe, whether it be well before god that we shoulde be more obedient to you, than to gods commaundement. God hathe heretofore sayde by the mouthe of his prophetes, that it should euen thus come to passe, Christe the sonne of god thus commaunded vs, and so lykewyse that heauenly spirite, whome he promysed vs to sende downe from his father, infourmeth vs secretly, and putteth into our myndes, that we should for all mennes saluacion, publyche the name of our lorde Jesus Christe, bearyng witnesse also to that that we haue sene and hearde. If ye mynde to be of an vpright iudgemēt, ye also wyll submyt your selues to the wyl of God. If not, what so euer ye decree of vs, truly we maye not otherwyse do, thā speake that we sawe with our iyes, what we heard with oure eares, and that god who oughte to be aboue al men obeyed, would haue preached abrode to all men. Whan the counsell had hearde of them this aunswere, so wisely made, and franckly, they wente nought els about, but to make them sore afrayed with threatnynges. Alas, a counsell without all hope of recouery, they haue no argument to perswade: no reasons or causes, why they shoulde rebuke: neyther testimonies they haue of scripture, wherwithal to teache. Their whole authoritie is but threatninges. O the wicked conscience alwayes fearfull. Their desyre was to punishe thinnocentes, a malicious will was readye in them, but they being as they were, princes, yet were afraied of theyr simple poore subiectes, mē in publike office, in dreade of priuate personnes, many in numbre in feare of fewe, yea men defensed, of them that were vnarmed, men of learnyng, of men vnlearned: as for thapostles had neyther any retinew nor garde for their defence, nor bandes of noble estate assured to them. But lordes they were of that, that no yearthlye power was hable to geue, as to make the lame at the name of Jesus Christe, to aryse and walke. To do man good, thapostles were in power mightie, but as touchyng hurte they were voyde of all strength. And so were thapostles for that tyme dimissed of that counsell, beyng charged with their sore threatenynges. Yet had not the chiefe counselers caste of theyr cākred malice, but differred it in mynde to get afterward some other occasion. For they could fynde no waye to punishe them, and that because of the people, whome they feared, hauing no regarde in themselfe at all to god. For al men highly praysed thē, as touchyng that miracle whiche was done, in healyng the lame cripple. And eache man noted it the more, bycause the person in whom this miracle was wrought, was aboue fowertye yeres of age. So was he borne, and thus many yeres set foorth this begger to the open sight of the worlde, his infirmitie, so that no man coulde accuse or finde fault with their doynges, as though

So threatned thei the and let the go. &c.

his

his impediment had be counterfect, or els some lyght or small deformitie not worthy consideracion.

¶ Assone as they were let go, they came to their fellowes, and shewed al that the hie prestes & elders had sayde. And whan they heard that, they lifte vp their voyces to God with one accord, and said: Lord, thou art God, which hast made heauen and yerth, the sea and all that in them is, whiche in the holy goost, by the mouth of thy seruaunte Dauid our father, haste sayed: why did the heathen rage, and the people imagin vayne thinges? The kinges of ỹ erth stode vp, & the rulers cam together agaīst ỹ lord & against his annointed. The texte.

Than Peter and John beeing dispatched of the counsel, retourned to their company, beyng than in their high parloure all together carefull in mynde what ende should cum of that consultacion which was in hande, and rehearsed to them in order al ỹ whole matter, what the princes had laied to their charge, and of thanswer that they had made therevnto. The inwarde true loue that eache one bare to other, replenished their hartes vpon these tydinges tolde them, with exceding Ioye. The disciples were glad that the chiefe and pieres of all thapostles were dimysshed. Thapostles on thother parte reioyced in the bounteousnes of their lorde, by whome his disciples attained vnto suche ioye. God after this maner and sorte tempereth all thynges in his seruauntes, so that with sorowe he mingleth ioye, to thende that they maye be hable patiently to sufferr, and endure aduersytie, and that they on thother syde maye for gladsome thynges, rendre hertie thankes, and in heaynesse praye vnto the lorde. After the whole company had than heard thapostles tale, they spake aloude with one assent vnto the lorde, of whose goodnes the ghospell had begō to haue right good succesſe, and sayde: Lord god omnipotent, that madest thorowe thy worde, heauen, earthe, the sea, and whatsoeuer is in them contayned, whose moste blessed wyll no power of man is able to withstande: whose eternall decrees, no mans conspiracy is hable to empayre, for all that nowe we see here brought to passe, thy blessed spirite hath spoken of before, by the mouth of thy faythful seruaunt Dauid, our patryarche, saying: Why do the heathen rage, and the people imagyne vayne thinges? The kynges of thearthe stande vp, and the prynces hath gathered themselues together agaynst the lorde, and agaynst his Christe: All we recognise trueth in this prophecie: For what he saw to cum, beeing than enspired with thy holy spirite, that see we bothe done in very dede, and the doing of the same. And whan they heard that, they lift vp their voyces to God with one accord.

¶ For of a trueth, agaynst thy holy chylde Iesus, whome thou hast enoynted bothe Herode, and also Poncius Pilate, with the Gentiles, and the people of Israel, gathered themselues together, for to do whatsoeuer thy hande and thy counsell determined before to be done. And nowe lord, behold their threteninges, and graunt vnto thy seruauntes, that with all confydence, they may speake thy woorde. So that thou stretche fourth thy hand, that healing, and signes, and wonders, be done by the name of thy holy childe Iesus. And assone as they had made their prayer, ỹ place moued where they were assembled together, & they were al filled with the holy goost, & they spake the worde of god boldely. The texte

For in this citie, whiche professeth holynes, bothe Herode, and Ponce Pilate yearthly prynces, with the heathen, and people also of Israell, gathered them selues together, agaynst the mayster and capitayne of all holynesse, thy holy chyld Iesus, whome thou haste enoynted with an heauenly oynctment, forecastyng with their wicked counsel, to bryng those thynges to passe, whiche thou of thy power inuincible, and eternall decree, haddest determined to be done for the saluacyon of man. But whosoeuer conspireth agaynst thy sonne Iesus, sent downe frō the, he conspireth agaynst ỹ. And behold a great assēbly of the chefe rulers, are cū ertsones together, to conspire agaynst the holy & blessed name of thy sōne Iesus. But like as thou diddest reyse Iesus frō death beyng slayne of thē, and aduaunced him to heauens, as partener of thy kingdōe, dislapoyntyng theym of their purposes, euē so see now vnto their threatening,

that

that they in no wyse preuayle, but strength and courage thy seruauntes, ỹ they may with moste stedfast boldnes, vttre the ghospell, which is not mans worde, but thy worde, that is to saye, brought downe from thee, to earth, by thy sonne for all oure sakes: and lyke as thy miracle in makyng whole the lame creple, allured many to professe the name of Jesus, and feared ỹ princes, whiche wer all bent in conspiracie agaynst his glory, euen so vouchesafe to ayde them now in tyme to cum, with thy almyghtye power, that by meanes of healyng, and worcking of wonderful myracles thorow the holy name of thy sonne Jesus, the glory of thy ghospell maye the clearer shyne and further abrode, whyle they that rebell agaynst the and thy sonne, doe rage all in vayne.

And assone as they had made theyr prayer the place moued where they were et,

Whan they had thus made theyr prayer, with one accord, the place where they together stode, trembled. Whiche thing betokened that theyr prayer was graciously hearde with the lorde, and their desire ratified. For there is nothing so effectuall, as is the prayer of the churche in one whole consent.

Verely it ought to be of no small strength and power, that was hable to shake the yearthe whiche is not of it selfe mouable. This was no voide token, for the liuely strengt h of the holy ghost was forthwith in them al renewed and augmented, in somuch that they would not for all suche threatenynges as the princes made, concele and hyde the ghospell, but preached the name of theyr master Jesus more stedfastely, and more frākly, yea more of them also in numbre than before. For suche is the nature of the ghospell as towchyng his encreasle, that lyke as Safron & other t hynges many moo cum forthe, although they be yll handeled, more plenteously: euen so aryseth vp the ghospell agaynst thassaultes of the worlde, and the sooner by wrastelyng therewith, ouercommeth the same. The faythfull that professed the name of Jesus, amounted thā within fewe dayes to a woonderfull great noumbre.

And they were filled with the holy ghoste, & they spake the wordes of godboldly,

The texte. And the multitude of them that beleued, were of one herte, and of one soule. Neyther sayde any of them, that ought of the thynges whiche he possessed, was his owne: but they had all thynges common. And with great power gaue the apostles witnes of the resurreccion of the lord Jesu. And great grace was with them all. Neyther was there any among them that lacked. For as many as were possessours of landes or houses, solde them, and brought the pryce of the thynges that wer solde, and layde it doune at the apostles feete: And distribution was made vnto euery man accordyng as he had nede. And Joses, whiche was also called of the apostles, Barnabas, that is to saye the sonne of consolacyon, being a Leuite, and of the countrey of Cipres, wher as he had laude, solde it, and laide the pryce downe at the apostles feete.

And yet that thou mayst vnderstande howe this theyr consent of myndes came not of mans policie, amōg so many together in one company, there was no ambicion at all, no enuy, no brawlyng, no stryuing, but in suche conformytie of mynde and peaceable quietnes of herte were they all, as a man woulde haue thought them all, to be of one heart and one mynde. For than was eache man at a poynte with himselfe no longer to folowe his owne mynde, whiche is in all sortes of men so diuerse, ỹ vnneath a man maye finde two brothers germane, ỹ can agree betwixt themselues. But as for this cōpany, Jesus was the ruler of them al by his owne blessed spirite. From thence proceded ỹ so great a consent of so many persons together, one vnlyke an other, eyther in kired, age, or worldly substaunce, in somuche that not onely those thynges were commē amongest them, whiche eche man is wonte to departe one to an other, without losse to the geuer, of the whiche maner thynges, be learning, counsell, admonicion, consolacyon, and exortacyon, but temporall possessions also, whiche are communicate to other, not without dammage or losse to the possessour, & therefore scarcely may a man fynde, that can be content to be in this poynte liberal. But suche thinges amongest them all were so commō, that no man would, somuche as once chalenge any thyng of all that he possessed, for his owne.

Wherefore

Wherefore he that gaue any of his owne goodes, looked for no thankes at theyr handes that receyued the same, because he thought al ꝑ was geuen, to be his owne proper good, ꝑ had nede of it, and himselfe a robber & no iust person, yf he shoulde withholde any thyng, that his brothers necessitie requyred.

But thapostles, whiche were as chiefe pieres of this newe citie, being dispurueyed of worldely goodes, but riche in gyftes of the holy ghost, augmẽted theyr companye euery daye more than other, bearing witnes of our Lorde Jesus Chrystes resurrection, with wonderfull great stedfastnes of mynde, & mighty power in worcking of miracles. For his resurrection was pryncypally to be perswaded by wytnes of myracles. For manye one at his deathe had been present, and not a fewe had been pryuye to his buryall. And so lyued this newe cominaltie vnder right valiaunt Capytaynes, hauyng aboundaunce of all thynges, for what they lacked in gooddes, was supplyed and borne out, with mutuall loue & concorde. For althoughe many one were poore, yet was there none amongest them ꝑ lacked. For as many as were possessioners either of landes, or houses, made sale of them, and brought the pryce therof, & layde it at the Apostles feete, ꝑ they whom reuerẽtly as fathers they regarded, might distribute the same goodes in common, at theyr owne pleasure. Fynally there was no lesse vpryghtnes amongst them, ꝑ dealed the pryce of mẽnes possessyons, then was with those whiche brought it. Truthe and vpryght dealyng is seldome founde among stewardes of houshoulde, and layers out of moneye. But here was that distribution made among them, accordyng to euery mãnes necessitie, without any choyse had of persones.

And distrybutiõ was made vnto euery man accordyng as he had nede.

There was in this companye, one Joseph, whome thapostles by surname called Barnabas, whiche worde in the Sirians tong betokeneth sõne of comforte, by blood and aũcestry, a Leuyte, borne in Cipres. This Joseph bycause he dyd excell among other in great gyftes, and qualytees of the mynde, by reason whereof he was called Barnabas, for the ioyfull comforte that the multytude had of his accesse, was an example for many, to folowe that lyberallytie, whiche was semely for the ghospell. For where as he had lande in Cypres, he solde it, and brought ꝑ pryce thereof, & layde it at the Apostles feete, as though it had been a vile thyng and worthy to be despysed. But yet were the Apostles of such holynes, ꝑ they would take nothing thereof for thẽselues, aboue other.

¶ The.v. Chapter.

¶ A certayne man named Ananias, with Saphira his wyfe, solde a possession, and kept awaye parte of the pryce (his wyfe also being of counsell) and brought a certayne parte, and layde it downe at the Apostles feete. But Peter sayd: Ananias, howe is it, ꝑ Sathan hathe fylled thyne harte, that thou shouldest lye vnto the holy ghost, & kepe awaye parte of the pryce of ꝑ landes? Pertayned it not vnto the onely? & after it was solde, was it not in thyne owne power? why hast thou conceyued this thyng in thyne harte? thou hast lied, not vnto men, but vnto God. Whan Ananias heard these woordes, he fell downe, & gaue vp the ghost. And great feare came on all them that heard these thinges. And the yong men arose vp, and put him apart, and caryed hym out, and buryed hym.

The texte

But like as Barnabas playne truthe without colourable deceite, moued many to folowe his liberalitie, so was it an example to put al people in feare, that in maters of spirituall charge, one shoulde not deceiue an other. For the holy ghost loueth playnesse of heart, and hateth al deceite and dissimulacion. In like maner Judas among the twelue Apostles, was an example, that no man shoulde put affiance in hymselfe, but that each manne shoulde with all carefull diligence, contynewe in doyng his dutye.

A certayne mā named Ananias, &c

There was of this companie, a certayne man called Ananias, one far vnlyke vnto his owne name, because he throughly not consented to the gracious fauour of God. This Ananias had a wyfe called Saphira, not vnlyke vnto the housbande. Whan that Ananias, more ambicious of honour, thē desirous of perfit holinesse, sawe dyuerse persons highly commended of al men, for their free and sincere lyberalitie, solde his lande: and layed vp parte of the moneye, his wyfe being pryuye therevnto and allowing the same, that of the twoo partes, wherein his money was deuided, thone should purchase hym prayse of the people, with an estimacion also or fame of holynesse, the other woulde he kepe for himselfe, yf any nede should happen, distrusting doubtles the holy ghoste, and more caryng or prouiding for himself, then for the whole company of his brethren, reknyng thus with himselfe: yf other dye for hunger, I am sufficyently prouided for. Suche forcastyng was not besemyng a man that shoulde put his whole affiance in Chryst, whoe promised that they shoulde wante nothyng, that seketh for the kyngdom of god, and the ryghtwysenes thereof: neyther was this imaginacion mete for hym whyche shoulde be of one wyll with other, and of one mynde. Whan he had brought to thapostles feete, parte of the money, that his liuelode was solde for, Peter vnderstanding by inspiracion of the holy ghoste, whiche was in him aboundauntly, the mannes vngodly dissimulacyon, sayed: Ananias, where as thou hast once dedicate thy selfe to the holy ghoste, and seene his power by so many tokens euydently declared, why hast thou suffered the deuyll nowe eftsones to put this in thy mynde, to take by stelthe awaye, part of that money, whiche thou receauedst for thy liuelode, as though thou couldest face downe the holy ghost with a lye, who can in nowyse be decepued, and to bryng into this company suche a president, moste daungerouse? If we had constrayned thee to sel thy liuelode agaynst thy wil, some cause peraduenture it myght haue been for to dissemble, nowe sence thou diddest this of thyne owne free wyll, whiche thou hast done, to what purpose auayled it to deface that thyng with hypocrysye, whiche shoulde haue been to other an example of liberalytie? Mightest not ꝑ haue kept thy lande in thyne owne hande, yf thou wouldeste? and moreouer, after thou haddeste solde it, couldeste not thou haue reserued ꝑ money wholy vnto thy selfe? They for theyr truethe & playne dealing, are well commended, whiche of their owne free will, bringeth foorth all that they haue. For we enforce no man thus to do, yf he bee not willing to thesame. Upon what occasion than hast thou stablished in thy minde, thus to dissemble in this matter? It is not man ꝑ thou hast made this lie vnto, but almightie god. If thou thinkest that god may bee deceiued, thine opinion of him, is falle and vngodly. But if thou beleue that he is pryuy to all thinges, either thou dispisest his righteousnesse, or els thou thynkest that he fauoureth falsehood. Ananias than perceyuyng that thapostles knew his falsehood, sodaynly fell downe, as one that had be stricken to the herte with a sharpe rebuke, and yelded vp the ghoste. One for an example suffered deathe, that many myght be therby preserued. For after that this facte was bruted abrode, it made many sore afrayed, that none durste entrepryse any suche lyke offence agaynst the holy ghost: Young men remoued thence the dead corse, and whan they had carryed it foorth, buryed it.

Ananias, how is it, ꝑ Sathā hath fylled thine herte that thou shouldest lye vnto the holy ghoste, &c.

Whan Ananias heard these woordes, he fell downe, and gaue vp the ghoste, &c.

He deserued not to be buryed, yet ought he thence to be remoued, lest his dead body should infecte that pure and holy companye. Here peraduenture some wyll meruayle at Peters sharpnes towardes Ananias, that but late before so tently entreated theim, that had crucified Chryste, to receyue pardon for theyr offences, ascribing all that was dooen to ignorannce, and proferyng the penytent persons, healthe of soule euerlasting. But here rebuked he this person so sharply for withholdyng a smalle portyon of money, contrary to his lyberall

promise,

promise, ꝑ there was no hope at al for hym to cum by pardone. For why? Jesus ꝑ lorde, that had geuen cõmaundement for all menne to be called by meane of baptysme, to theyr saluacyon, pardoning theyr offences, woulde teache by the example of violent death in a fewe persons, howe muche the offence is more greuouse to fall in synne after baptysme, and lyght receyued of the ghospell, not nowe of any vnaduisednes or ignorannce, but of a wylfull dissimulacion. And Peter knewe that the moste pestilent plague that the playne simplicitee of the ghospell coulde haue, shoulde spryng of dissimulacyon and auarice, and therefore euen at the begynning of the churche, a notable example was openly set foorth, to admonyshe all people, that none shoulde escape, whosoeuer folowed the steppes of Ananias, the vengeaunce of god, although that his office were not in this worlde forthwith punished. As for the losse of the money, was not here rekened vpon, but his mystrust in god, and mockyng of his holy spirite. Peter hymselfe punished not the person, but for his soules healthe sharply he rebuked him. But because he neither brast out into weping, nor expressed any worde at all of repentaunce, god toke vengeaunce on hym.
And thus of goddes wonderfull mercye towardes manne, one was stricken, that many myght be saued. An example of iustice was set forthe towardes him that dyed, and mercy beside was largely powred out on many one that tooke heede, at his example, to eschew synne.

¶ And it fortuned (as it were about the space of thre houres after) that his wyfe came in, ignorant of that whiche was done. And Peter sayd vnto her: Tell me, sold ye not the lande for so muche? And she sayd: yea For somuche. Than Peter sayed vnto her: Why haue ye agreed together, to tempte the spirite of the Lord? Behold, the fete of them which haue buried thy husband, are at the doore, and shall carry thee out. Than fell she downe straight waye at his feete, and yelded vp the ghost. And the young men cam in, and folde her dead, and caryed her out, and buryed her by her husband. And great feare came on all the congregacyon, and on as many as hearde it. The texte

And as it were about the space of thre howres after, behold ꝑ wyfe of Ananias, not knowing what had chaunced to her howsband, (as folkes knowe later almoste then other, what euyl is doone at home in theyr owne howse,) came in, being pryuy to that her housbandes craftye decepte, and in wille ready also for her parte, to gette vayne prayse: vnto whose vngodly imaginations, Peter aunswered, saying: tell me woman, solde ye the lande for so muche, and for no more then this? She muche lyke to her housbande, aunswered without any shame, yea veraply for somuche haue we solde it. Than Peter sayde to her: why hast thou with thy housbande together agreed to tempte with a lye, not vs, but the spirite of the lorde, whome ye see worlyng in vs? But forasmuche as it lyked thee to be felowe with thy housbande in this wicked dissimulacion, thou shalte be lykewyse partener with him in punishement. Thã Peter sayd vnto her: why haue ye agreed together, to tẽpt the spirit of the lord, &c.

Beholde they stande at the doore, whiche buried thy housbande, and the selfe same persons shall carry the out. She than immediatly as these wordes were spoken, fell downe and yelded vp the ghoste: In went the young menne vpon the same, and founde the woman dead. Than they caryed her forthe, and buried her by her housbande. A sharpe example this was, but yet profytable for manne, and not ofter put in vre, than once of thapostles. And yet did not Peter, the tentileste creature ꝑ than was lyuyng, inflycte this punishment, but as he that was inspired with the holy ghost, expressed it in wordes. For Peter than knewe by secrete inspiracion of the holy ghoste, what was alreadi doone, and what was for to be doone. God to whome all thynges be knowen, will see them punished, that vnder coloured falsehood, doe mocke apostelike persons, though that they be suche, as maye be decepued. For all menne hath not all tymes that gyfte of the holy ghoste, that Peter had at that tyme. Nowe marke howe happily of an euell occasion it succeded. Wonderfull great feare

sprang throughe the whole Churche of the faythful, by meanes of that deathe whiche these twoo persons right worthyly suffered, yea, other also that than beleued not, were stricken with feare of this example.

The texte. ¶ By the handes of the apostles, were manye sygnes and woondres shewed emong the people. And they were al togethet with one accord, in Salomons porche. And of the other durst no man ioyne him selfe to theim: neuertheles the people magnified them. The number of theim that beleued in the lorde bothe of men and wemen, grewe more & more: insomuche that they brought the sycke into the streates, and layd them on beddes and couches, that at the lest way, the shadowe of Peter when he came by, myght shadow some of them, and that they myght all be delyuered from theyr infirmities. There came also a multitude out of the cyties round about, vnto Jerusalem, bryngyng sicke folkes, and thē whiche were vexed with vncleane spirites. And they were healed euery one.

Moreouer many and great myracles, were wrought emong the people by thapostles, whereby it myght playnly appere to all men, that this notable effect came to passe by some diuyne power, aboue all strength of man. And as manye as sticked to the gholpell, abode all with one accorde together in the porche, called Salomons porche. For than were not they desyrous to be hyd in corners, but the tyme requyred, that the candle beeyng set vpon the candlestycke, should gyue lyght to al that entred into ỹ house. As for thothers, which had not yet by baptysme booked them selues as soulditers, to fight vnder the baner of Chrystes capytayne, none durst company with them. For they perceyued this sorte of people to be dedicate to god, and holy, and therefore of a certayne reuerent feare, withdrewe theym selues from theyr companye, lyke as the temporall sorte of men are woonte to drawe backe from halowed thynges, whiche be for euer dedicate to the temple. For the people hated them not, but had them in an honourable reuerence, for the excellent vertue or giftes of god, whiche clerely shone in them. And notwithstandyng that therample of Ananias and Saphira had made many one sore afrayd, that none durst frame them selues after a countrefeyte fashion vnto theyr coūpaignye, yet after this, the multytude of the faythfull encreased euery day, in number more & more, bothe of men and women, insomuche that commonly they would bryng forthe the sicke folkes into the streetes, and suche as were not able to goe on foote by reason of great sickenes, thos. set they out abrode vpon couches and beddes, ỹ agaynste Peters cumming, his shadow as he passed by, might at the leastwise ouershadowe some of them. Verely in them was that promyse perfourmed, whiche Jesus the Lorde had made, speakyng thus of his disciples: and greater thynges than these be, shall they doe. Jesus healed some persones by touchyng the hemme of his garment, but no man healed he by touchyng of hys shadow. The fame of theyr myracles, spredde euery daye ferther abrode, in so muche that a great multytude of people, cam out of the cities bordering nigh there aboute, vnto Hierusalem, bryngyng with them, those that were in sundrye wyse diseased, and troubled of vncleane spirites, whiche were made hoole euerychone. In suche a wonderfull successe of thinges mete it were for vs to obserue howe sobre and demure the Apostles were at all tymes, whoe claymed no renoume or glorye for theyr doynges, but referred all prayse that was gyuen them to the name of theyr mayster Jesus.

And of ỹ others, durst no mā ioyne him selfe to theim.

Neuertheles the people magnifyed theim.

The texte. ¶ Then the chiefe priestе rose vp, and all they that were with hym (whiche is the sect of Saducees) and were full of indignacyon and layde handes on the Apostles, & put them in the common pryson. But the Aungell of the lord by nyght, opened the pryson doores, & brought them forthe, and sayde: go, and stande, and speake in the temple to the people, all the wordes of this lyfe. When they heard that, they entred into the temple early in the morenyng and taught. But the chiefe priestе cam, and they that were with hym, and called a counsell together, and all the elders of the chyldren of Israell, and sentt men to the pryson to fet them.

After

After that the name of Jesus Chryste began in this maner to be knowen wonderfully well with all men, and the swete odoure of the ghospel, to spreade it selfe euery daye farther abrode: Byshop Annas a prelate of false religion, could not abyde thencrease of this trewe religyon. Besides al other, namely they that were of the Saduceis secte, toke his parte, forbicause the Apostles beare wytnesse principally of our mayster Jesus Chrystes resurrection. Whiche thyng caused the phariseis, that defended the resurrection agaynste the Saduceis, to be more quiet towardes the Apostles. It had afore been decreed, that this busynesse, should be layde on slepe, by dissemblyng thereat for a tyme. But malicious enuie gotte the vpper hande of this theyr decree or counsayle, and furyousnesse in them, shooke of all feare. For the head priest, whose mynde Sathan troubled with enuy, being assisted with the Saduceis, set hãde on thapostles, and had them to warde, laying them in no priuate prison, as thoughe they shoulde be examyned vpon suspicion, but in a common prison, as thoughe they had be taken in some manifest acte of myschiefe. A prison was chosen out very strong, leste they myght by some meane escape, or els be taken awaye throughe some commocion of the people. But the holy worde of the ghospell, can neyther be bounden, ne kepte in prison by mannes wytte and polycye. For Jesus, whoe is the defendour of his owne elected, sent his Aungel, that opened by nyght the prison doores, and brought them forth, and sayde: be ye nothyng vnquieted in minde with these malyciouse priestes, but rather holde on the bolder, as ye haue begon. Go youre waye, and in the temple steppe vp and preache to the people, whatsoeuer he gaue you in commaundement to preache to all nacions of the worlde. The tyme was once, whē he wolde not suffre you to publishe him for Chryste. But nowe is cumme the tyme, that he spake of to you, saying: there is nothyng hyd that shall not be openly shewed, and what is whispered in youre eare, that preache ye vpon the house toppes.

And they layed handes on the Apostles, and put thē in the commō prison.

Thapostles beeyng encouraged at this thangelles exhortacion, came into ỳ temple early in the mornyng, and accordyng to theyre accustomed manier, taught the people, whiche were many there in number. The hygh bishoppe beyng ignorant what was dooen by nyght of thangell, ioyned himself in confederacie with the Saduceis, and certayne other supporters of that wilfull mynde that he was of, and came into the counsell house. Thider was called all the whole coũsell of priestes, of officers and temple rulers, with all the whole order of elders emong the people of Israell. For than were they all the forer incensed agaynst them for theyr disobedience, and had determined to ordeine some crueller punishement for theym: But here consydre in the meane whyle good reader, the malycyous impudẽcie of the priestes, that where as they had no iuste matter to laye to thapostles charge, yet brought they about in theyr great assembly, what euer they lusted: because theyr sentence, whiche was cursed and vngodly, should appeare in that, that it was decreed by consent of the whole counsell, good and ryghteous. After that the heade men were set downe eche one in his place after a stately manier, the sergeauntes were sent, to bring foorthe thattached persons before theim, into theyr sessions.

The texte

¶ Whan the ministres came, and found theim not in prison, they returned and tolde, saying: the prison truly we founde shut with all diligence, and the kepers stãdyng without before the doores. But whan we had opened, we founde no man within. Whan the chiefe priest and the rewlers of the temple, and the hye priestes heard of this, they doubted of them, where vnto this would growe.

The sergeauntes came vnto the prison, they founde the kepers watchyng at the prysone dooze. The doze was set open. But whan they were cumme in none of thapostles coulde they fynd, nor any prynt or token, what waye they had escaped. Than went the ministres backe agayne vnto the counsell, and

tolde them what they had sene. We founde, they sayd, the prison on euery syde surely shutte, and the keepers standyng fast by the doore. But whan the doore was opened and we let in, no man founde we there. All they were muche troubled in theyr myndes at these tydinges, and specyally the temple rewlers and the heade priestes, and as men being at theyr wyttes ende, dowted sore what ende shoulde ensue of this buisines.

The texte, Than came one and shewed theim: Beholde, the men that ye put in prison, stand in the temple and teache the people. Then wente the ruler of the temple, with ministers, and brought them without violence. For they feared the people, lest they should haue bene stoned. And whan they had then brought theim, they set theym before the counsell. And the chiefe priestes asked them saying: did not we streyghtly cõmaund you, that ye shoulde not teache in this name? And beholde, ye haue fylled Jerusalem with your doctryne, and intende to bryng this mannes bloud vpon vs.

The meane tyme that they were in such doubte, whiles they were tremblyng for feare in theyr consultacyon, in cam one ꝑ troubled more theyr myndes with heauy tydynges, saying: beholde, the men that ye enprysoned yesterdaie, nowe stande in the temple, teachyng no smalle noumber of people. Than the temple rewlers, bycause it perteyned peculyarlye to theyr office to see that nothyng shoulde be otherwyse done in the temple, then ought to be, toke theyr way accordyng to the priestes commaundement, vnto the temple, with a company of seruing men, for theyr garde agaynste all assaultes or violence of the people. They founde them lyke as it was reported, standing in the temple, and preachyng Jesus to a great sorte of people. Albeit they laide no handes on them, like as they had done before. For they sawe there present a great nũbre of people, & were afrayed of themselues least they, yf any cõmocion shoulde haue rysen among the people, shoulde be stoned. But neyther was that companye of suche a sorte, that would make busynes, neither thapostles those persons, that despyred ayde of any temporall power. They were in themselues very stedfaste, and sobre in theyr doinges, without any fearsenes at all. They behelde thoffycers whiche led them the daye before to pryson. And yet for al that, they neither feared them selues, neyther fled away, nor brake once of theyr preachyng of ꝑ ghospell, vntyl ꝑ officer of ꝑ temple entreated thẽ gently, to goe vnto ꝑ coũsel.

And they brought thẽ without violence For they feared the people, &c.

The Apostles obeyed, leste they should in any wyse seme to despise the publike authoritie. For theyr mayster had not taught them that they should whã they were called, refuse to goe, but that they should boldly speake, nothyng at all afrayde. Jn cam these two fyshers to the counsel house, presented they were before a company of high and great officers, with no small trayne folowing them. Than began Annas, the high priest with high authoryte, and no lesse statlinesse of mynde his oracyon in this maner: did not we streightly cõmaũd you at our laste assembly by authoryte of the high powers that ye shoulde nomore teache the people, nor make mencion priuely nor appartly to any mã, straungier or Jewe, of this name Jesus: whiche we wyll shalbe abolyshed? And nowe wyll ye see howe contemptuously agaynste the authoryte of the whole counsel, ye haue not alonely kepte no silence herein at all, but the more vehemently haue ye also preached, in so muche that ye haue fylled all Hierusalem with your doctryne, and the rumoures of your doynges are the meane whyle publyshed abrode, yea to the cities that border about vs. Well, ye goe about maliciously to bryng vs in hatred for ꝑ death of this man. For openly ye doe preache that we slewe hym, which thyng can not we denie. Ye publishe also ꝑ the selfe same persone was good and holye and wel with god approued, and in his name ye worke miracles, whiche is as it were to dishonoure, & condemne vs before the multitude, of crueltye, ꝑ haue procured suche a mannes death.

Behold, ye haue filled Hierusalem with your doctryne.

This

This was the high Bushoppes oracion, whiche contayned no honest matters to defende it selfe, onely it made sum afrayed with wordes of high authoritie, that the trueth in dede, whiche ought to be for mans healthy publisshed to al men, shoulde be kepte in silence for the wicked mennes glory.

¶ Peter and the other apostles aunswered, and sayed: we ought more to obey god then men. The God of our fathers rayled vp Jesus, whom ye slewe, and hanged on tree: hym hath God lyft vp with his ryght hande, to be a ruler and sauiour, for to geue repentaūce to Israell, and forgeuenes of synnes. And we are recordes of these thynges whiche we saye, and so is also the holy ghost, whom God hath geuen to them that obeye him. Whan they hearde this, they claue a sunder, and sought meanes for to slaye them. The texte.

Nowe let vs on the other parte heare a fyssher, the very Archebusshop of Christes gospell, howe boldly, and soberly also maketh he an aunswere for all the apostles: High and bountiful Bushop, he sayth, and ye that are rewlers of great authoritie, with other also thelders very wurshipful mē, that sit here in counsell together, we despyse not your authoritie, but we prefer the authoritie of god to mans authoritie, and so promysed we to do in that aunswere we made you, whan ye forbade vs to speake any woorde at al of Jesus name. And as I suppose there is not one in this assembly, that thinketh it mete that we shoulde for mannes prohibicion, take light regarde to goddes commaūdementes, and whyles we feare youre wrathe, renne into goddes displeasure. If your cōmaundementes stoode with the wil of god, we would with all our hertes, satisfie both you and him. Now sence youre prohibicions dode vtterly square with his commaundementes, & that we can not satisfie both the one and eke the other, we had lieffer obey God, thā man. And it is not our desire to bryng any in hatred by preaching of Jesus name, but to procure saluacion to euery man. And more it were for you expedient, rather to submit your authoritie to the wil of god, then to bring vs hither, refusing vtterly to say ought, or els to do contrary to goddes wil. The waye is open for eache man, to cum by remission of his sinnes, yf he amende his life, and louingly do embrace the truth of the gospel. Euen thus shal ye fynde it, as we haue shewed you heretofore: the god of our fathers, whom ye and we, & we wt you do worshyp, hath reised vp frō death his sōne Jesus, whom ye fast nayling hym on a crosse, haue slayne. And verylye so was it decreed by the diuine counsell, so it was heretofore spokē by the prophetes, that one shoulde dye to saue the worlde. This selfe same person, euen like as he was but feble in body, man hath put to death, but almightie god hath called him to lyfe agayne: and of his infinite power, hath hym exalted to suche renowne & glory, as to be a guide for al men, and the chiefest worker of mans saluacion, but principally for the children of Israel, & that all may readyly cum thorowe him to remission of sinne, whiche be content to forsake their euill liuing, and to profesſe his holy name. And to these thinges that we rehearse to you, beare we recorde, that kept in house with hym familiar company before he dyed, and after he was from death reuyued, oftentymes hearde him, saw him and handled him, vntill he ascended vp (all vs beholdyng hym) to heauen. But yf ye esteme oure witnes to be of smalle importaunce, the holye ghoste beareth witnes of the same, whom he poureth vpō al that receiue his gospel, as ye se it in vs already. You heare straunge languages, you see wonderful thinges wrought, exceding cōmon reason. There is nought here of our owne doynges, it is Jesus holy spirit, that putteth forth hys power & vertue abrode by his ministers. This oracīō of Peters, wel beseming for an apostle to make, whiche ought either for dreade of punishment to feare them, or els for the hope of saluacion ỹ was euen at hande to allure them, chafed their mindes, & made them the more incensed against thē, insomuch ỹ their hertes would haue brast for anger, The god of our fathers reysed vp Jesus whō ye slewe, & haue hāged on tree.

saying

laying their headdes together howe they might slea them. Than had the priestes for theyr parte, of a long tyme customably vsed murther: & to cutte like buchers, shepe and gootes in the temple, whereby they had gotten thē-selues nought els, but a slayght to kyl men also, the more easely. In al this their communicacion not a worde was heard of diuyne scripture, nothing godly spoken for mans erudicion, no reason at all. Onely this commaund we, this is our wyll and pleasure, eyther obey the same, or els shalte thou suffre death.

The texte.

¶ Then stode there vp one in the counsell, a Pharysey, named Gamaliel, a doctour of lawe (had in reputacion among all the people) and commaunded the apostles to goe a-syde a lytle space, & sayed vnto them: ye men of Israell, take hede to youre selues, what ye entende to do, as touchyng these menne. For before these dayes rose vp one Theudas, boastyng hymselfe, to whome resorted a number of men, aboute fower hundred, whyche was slayne: and they al which beleued him, were scattred abrode, and brought to nought. And after this man, was one Judas of Galile in the dayes of the tribute, and drewe awaye muche people after hym, and he also perished, and all (euen as manye as harkened to hym) were scattered abrode. And nowe I say vnto you: refrayne your selues from these men, and let them alone. For if this counsell or this worke be of men, it wyl cum to nought. But and yf it be of God, ye cannot destroye it, least ye be hapye founde to stryue agaynst God.

In that counsell sat one Gamilyell, a Phariſey, at whose fete Paule the apostle learned the lawe, a man in hygh estimacion with the whole people of Israell, both for his excellente knowleage in the lawe, and for his singuler wisdom. This Gamalyel, whan he sawe them so bent to vnthryftie coūsel, stoode vp, and desyred that the apostles myght for a whyle departe out of the counsell. That done, this sayed he to them that were there sittyng: ye my brethren of Israell, procede not headlyng in youre counsel, neyther determine any thyng vnaduysedly, whiche afterwarde maye turne remedyles vnto your shame, but take good hede what ordinaūce ye make, or iudgemēt ye geue of these persōs. Take coūsayle of thiges past, what shalbe expediēt for you to determine for ẏ tyme to cum. I wyll rehearse no auncient examples of old tyme. That as I shal rehearse to you, was done sence al ye may well remembre. There was of late dayes one Theudas, an inchaunter, & a false deceauer, who by bostyng hymselfe to the people, & promysing of prodigiouse thinges, drue to his factiouse opinion a great number of men, nigh vnto the poynct of fower hundred. But his buste enterprise, bycause it proceaded of a malicious stomake, had an vnthryfty ende. For both he himselfe suffered paynes of death, and as manye as had taken his parte, were sum slayne and sum taken prysoners. Whan all were thus scattered abrode, the secte was brought to nought.

For before those daies rose vp one Theudas.

After hym was Judas of Galile, a cuntreyman to these persons, that ye now consulte vpon, the same tyme that the whole worlde was taxed by cō-maundement of Augustus Cesar. And this same Judas, for as muche as he taught thinges pleasaunt to the people, that they being dedicate to god, ought to pay no tribute to emperours, whiche were worshyppers of false goddes, drew to his faction a greate parte of the comens. And afterwarde both he ẏ capitayne of this factiō was slayne, & as many as toke his part, were scatered abrode. Wherfore this is myne aduise, that more wisely shal ye do, yf ye forbeare these persons, and let them goe, seyng that no man hitherto is hurte by them. For if this, that they haue enterprysed, or that ẏ they goe aboute to bryng to passe, procede of mans witte, it shall of it selfe cum to nought. But if god be the worker of this so woonderful a matter, it were both an vngodly poynte in you, to minde the distruction of that thyng whiche God is the principall doer of (for what were that els but to resiste god) and besydes that lacke of forsight, to goe aboute that that ye cannot bring to passe. For who shalbe able to withstande the will of god?

And

¶And to him agreed the other: and when they had called the apostels, they bet them; and commaunded that they should not speake in the name of Jesu, and so let thē go. And they departed from the counsell, reioysyng that they were counted worthye to suffre reduke for his name. And dayly in the temple, and in euery house they ceased not to teache and preache Jesus Christ. The texte.

This his counsell was so estemed with the whole assemblye, that the sentence of death, whiche they woulde haue pronounced on theim, was differred vntill an other time. And as for this tyme, they agreed to Gamalyels counsell, not that they would vtterly holde their handes of thapostles, but that after they were all twelue called together, and beaten, they shoulde be charged agayne vpon a strayte cōmaundement, not to speake frō that daye forwardes, so muche as one worde of the name of Jesus. And so were they contented vpon this punishement, to dimitte them, thinkyng that though they had made light at theyr thundring wordes, & threatnynges, yet would they be better aduised what they dyd or sayed, beeyng once punished for a warning: esteming thapostles, whiche were to loke vpon, abiecte persons, and of the base comminaltie, to be like in condictō to the rude & barbarouse people, that are amended vb strokes. But the lyuely spirite in a preacher of the worde of god, is wonte after suche iniurious afflictions, to gather hys strength together. Thapostles, because they were well assured that the wordes that Jesus spake were trewe, that they shoulde be called before iudges, and that they shoulde be scourged in their Synagoges, and cōgregacions, for no euil dede, but for professing his holsum name, departed frō the coūsell, lusty in courage, & ioyous, taking their reprocheful beatinges whiche to other were thought intollerable, to their prayse and glory, for as muche that god would recognyse them his apostles worthy suche honour, that they might for his own sonnes sake, spitefully be entreated. They had in remembraunce what Jesus had sayed to thē before: reioyce ye & be glad, for great is your rewarde in heauen. So little this punishment and menacing auayled the princes, to holde them abacke frō preaching Jesus name, that thapostles toke therof the more courage to preache continually what they had heard of their maister Jesus, both openly in the temple, and in euery mannes house priuily, and to bring to eache man gladsum tidinges, that this was very Messias, by whom all should be saued.

And they departed from ꝑ coūsell reioysyng that they were coūted worthy to suffer rebuke for hys name.

¶The.vi.Chapiter.

¶In those dayes (whan the noumbre of the disciples grewe) there arose a grudge among the Grekes, agaynst the Hebrues, because their wydowes wer dispised in the dayly ministracion. Than the twelue called the multitude of the disciples together, & sayed: it is not meete that we shoulde leaue the woorde of God, and serue tables. Wherfore brethren, loke ye out among you seuen men of honest report, and full of the holy gost, and wisedome, to whome we may commit this busynes. But we wil geue our selues continually to prayer, and to the ministracion of the woorde. And the saying pleased the whole multitude. And they chose Steuen, a man full of fayth, and of the holy ghost, and Philip, and Prochorus, and Nichanor, and Timon, and Parmenas, and Nicholas a conuerte of Antioche. These seuen they set before the apostles, and whan they had prayed, they layed their handes on them. The texte.

At the same time, whan the disciples (for so were they than named, who afterward wer called Christians) encreased dayly moo in numbre, the Grekes that were amongest theim, whiche were none other than Jewes, although not borne in Jewry, by profession yet Jewes, and borne amonge the Gentyles, began to murmure & grudge agaynste the Hebrues. The cause of this their grudging, sprange of an affection or loue towardes their cuntrey folkes. For whereas thapostles caried about with them certayne women, which did the seruice,

the

the Greekes were agreued that their widowes were not had in suche estimacion, as that they myght serue thapostles, & disciples by dayly handreaching. For suche ministery or seruice was estemed with thē, to be a thing of much preferment. And this was the first ambicio in Christes churche. And yet though ỳ discorde amongest thē was but litle or small, forbecause thou shouldest vnderstād how sore a good shepherd ought to be displeased therwith, the twelue apostles incontinent, whā they had called together a great cōpany of the disciples, to thintent it should be of the more authoritie that was determined with all their consentes sayed in this maner to them: we see grudgyng, what soeuer the matter meaneth, spronge amongest vs, as touching the seruice we haue at womans hande. Sum orde therfore must be takē, that we, who are appoynted to an higher office, be not in this wyse oftē interrupted, vñ suche light matters of charge. The lord hath inioyned vs by an especiall cōmaundement, to teache the gospell. It is not therfore a thing well to be allowed, that we should lay aside the office of preachyng the gospell, that we be charged with all, and serue at tables. For like as in the body are sundry membres, and euery membre doth his office and duetie: euen so in suche a great multitude, trouble and confusion cannot be auoyded, except diuers offices be distributed amongest diuers persons, after suche a sorte, that all together be referred to the profite of the whole bodye. For neyther seeth the ye for it selfe alone, but for al the membres. Neyther the handes labour onely for thē selues, but for the whole body. Wherfore brethren, loke out of your numbre, seuen men ỳ are of honest reporte, replenished with giftes of the holy ghost, and endowed with synguler wisdome, to whom we may committe, hauing your good will withall, this necessarye busines, wherein we haue been hitherto occupyed, not without hyndraūce to our exercyse in the gospell. And whan we are set at more quietnesse by their diligence, than shall we apply our selues to those thinges that belong to vs for our own partes to do, as prayer, & preaching of the gospel. They shall take charge with feding the bodies, we wil apply our studyes to feede youre soules. The whole cumpany were well pleased wt this oracion. And so were seuen than chosen, with consent of all the congregacion. Steuen a man in good credite & one that largely had receyued the holy ghost. Philip, Prochorus, Nichanor, Timon, Parmenas, and Nicholas of Antioch, a proselyte by his profession. These seuē, whan they wer chosen, wer set before thapostles, to thentent ỳ what was done, they should allowe ỳ same by their authoritie. Thapostles whan they had made their prayers to god, as they were accustomed, layed their handes vpō them. For according to this approued custome, were holy ministers assigned at the begynnyng, vpon example whiche was takē of our mayster Jesus, who was wont to laye his hand vpon those that he blessed. But yf any demaund ỳ questiō, what nede such rites to the appoynting of ministers that should take charge of ỳ table: let him vnderstand that handling of money is in very dede a temporal exercise, most cōmune among men, yet suche ỳ woulde require sum speciall credite in him, ỳ shalbe charged therwith, and an vpright conscience. Wittnesse herof was Judas, whom his vncleane herte, beyng corrupted wyth auarice, stirred hym to betraye his mayster. And furthermore, bycause that these seuen persons prescribed to other also, what was thoughte in suche busynes, necessarye for to be done, it was mete for them to be put in authoritie, that all other shoulde the rather obey them, as felowes with the apostles and theyr furtherers. Moreouer the disciples feastes were not suche, as be among the vulgare people, but as oft as they toke any meate, they toke it very deuoutly. Euery broken morsell of breade, representing to them, the body of our lord, euery draught of wine put them in remembraunce

of

It is not mete that we shoulde leaue the woorde of god & serue tables.

Wherefore brethren, loke ye out among you seuen of honest report. &c.

And they chose Steuen a man full of faith & of the holy ghost. &c.

of our lordes bloude. Fynally both the lordes bodye it selfe, and his bloude was mynystred to the people by the Deacons. And yf they were anye tyme at leysure, besides theyr tempozal ministerye, than preached they also them selues, the gospel, as those persons that were nexte of all to the apostles.

¶ And the worde of God encreased, and the noumbre of the disciples multiplyed in Ierusalem greatly, and a great company of the priestes, were obedient to the fayth. The texte.

By suche maner meanes it came to passe that ỹ doctrine of Christes gospell, was sparsed euery daye further abrode, and the disciples multyplyed at Jerusalem with right good successe in all theyr affayres. For a greate parte not onely of the comens receaued the gospell, but many priestes also whiche had before conspired agaynst Christe and his apostles, whan they had repented themselues of theyr euill liuing, & layed doune theyr pryde, submitted them vnto the swete yoke of the gospel.

¶ But Steuen, full of fayth and power, dyd great wonders and myracles, among the people. Than there arose certayne of the Synagoges, whiche is called the Synagoge of the Libertines, and Sirenites, and of Alexandria, & of Cilicia, and Asia, disputing wyth Steuen. And they coulde not reliste the wisdome, and the spirite, whiche spake. The texte.

But Steuens holynes amõg al the deacons, glistened principally. For so handeled he hymselfe in his office appoynted hym, that he was most in fauour with the whole multitude of the faythful, for his excellente sobernes in behauioure: and towardes them that were rebellious to the gospell, he expressed so valiaunt a courage, that he was neuer by them ouercum, insomuch, that he wrought many and great miracles among the people, in the name of Jesus, yea as one that endeuoured hymselfe to expresse the vertuous steppes of thapostles. But forasmuche as excellent vertue procureth it selfe enuy, like as doth the sterne winde draw to him the white cloudes, certayne rose vp against Steuen, of diuers felowshyppes, of the whiche one was called Libertines, another Cyrenites, sum of Alexandria, an other sorte of such that came out of Cilicia, & Asia. For to these cuntreyes whiche were ioynyng vnto Siria, aboue all other, were the Jewes dispersed; all these sortes, as though they had be of one cõspiracie, arose together against Steuen disputing with hym, and yet coulde not all they, although manye in numbre, stande in reasoning against this one ponge mans wisdome, and the liuely force of his courage, forbycause the holye ghoste whome he was full of, spake in hym.

¶ Than sent they men, whiche sayed, we haue heard hym speake blasphemous woordes against Moyses, and agaynste God. And they moued the people, and the elders, and the Scribes: and came vpon him, and caught him, & brought him to the counsell, & brought forth false witnesse, whiche sayed: This man ceaseth not to speake blasphemous wordes against this holy place, and the lawe: for we heardе hym saye: this Jesus of Nazareth shall destroye this place, and shal chaunge the ordinaunces whiche Moyses gaue vs. And all they that sat in the councell loked stedfastly on him, and sawe hys face as it had been the face of an angell. The texte.

Marke me here the maner and fasshion of the wycked. Whan they had caste of al truth, vnable to make theyr partie good in disputaciõ, they fel to practise of forgyng lyes, and beeing once put to the wurse by wysdome of the holy ghost, they gaue themselues wholy to ỹ practyse of diuelyshe deceytes. For they brought in certayne men with false witnesse, that sayed they heardе Steuen speake blasphemous wordes against Moyses, and against god. And there was none offence amonge the Jewes, that more deserued death, than dyd blasphemy, and more detested with the people. Consider here good reader like inuencions against the seruaunt, as wer before practised agaynst the Mayster. They brought in false accusers, bycause they would not be seene in theyr owne persons, to reuenge the inward grieke of

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theyr myndes, whiche they had cõceyued for the blancke they wer put vnto beyng menne of themselues, insufficient to cope with Steuen in disputacion. An haynouse cryme sought they out, by theyr false ymagynacion agaynst hym, and cloked theyr cankred malice, with a pretensed loue to religion. Than were the people with the elders also, and Scrybes, by meanes of these false tale tellers, whiche had been priuely sent in, sore moued against Steuen, insomuche as all they with one assent together, toke hym violently awaye, and haled hym before the counsell. Here came they furth before them that were the hyred recordes, for to playe out theyr partes, and to saye: this man hath neuer doone breakyng out into blasphemouse woordes, agaynste this place, both holy and with al vs honorable, and agaynst Moyses lawe that was delyuered vs of God. For we heard hym saye, that Jesus of Nazareth woulde destroy this place, and chaunge the ordynaunces that Moyses gaue vs. But this was Steuens report vpon relacion of the apostles, howe Jesus had prophecied to them, that the temple and citie lykewyse should be of theyr enemyes ouerthrowen, euen from the foundacion, for the peoples infidelitie. This rehearsall of Steuen, craftely they wrested to a false and sclaunderouse accusacion. A man myght wel affirme these to bee thesame persones that accused Jesus, reportyng thus of hys woordes: we heard hym sayinge: I will destroye this temple, and sette vp an other in thre dayes. But Steuen at this sharpe and cruel accusacõ, was nothing moued in his mynde, for he was cleare in his conscience, insomuche that he, from the botome of his hert, appeared in his veray countenaũce, to be innocent. For the mynde that knoweth euell by it self, is neuer out of feare. This his stedfastnes in coũtenaũce, put his accusers soone to rebuke, for theyr shameles falsehod. For those ỹ sate there in counsayle, beholdyng hym, and markyng well howe boldelye he toke the offence that was layed to his charge, sawe him so litle discouraged at the matter or dismayde, that his face seemed to vtter by countenaunce, sum thing aboue mannes excellencie, & a certayne chearefulnes withall & maiestie, besemyng for an Aungell to haue.

And they moued the people & the elders and the Scribes.

For we heard hym saye: thys Jesus of Nazareth shall destroye this place. &c.

The. vii. Chapiter.

The texte. Than sayed the chief priest: is it euẽ so? And he sayed, ye men & brethren & fathers, herken. The god of glory appeared vnto our father Abraham, whã he was in Mesopotamia, before he dwelt in Charran, and sayed vnto hym: Get the out of thy countrey, and from thy kynred, & cum into the lande whiche I shall shewe the. Than came he out of the lande of Chalde, and dwelt in Charran. And frõ thence, whan his father was dead, he brought him into this lande, in whiche ye nowe dwel, and he gaue him none inheritaunce in it, no not the bredeth of a foote: And promysed that he would geue it to hym to possesse, & to hys seede after hym, when as yet he had no chylde.

Than demaunded the high priest of the accused person, to thintente he myght frame his sentence in iudgement towardes hym, after forme of lawe, as he dyd before in cõdemning Christ, this question, whither he had ought to aunswere to those thinges, & whither he woulde acknowledge the offence that was brought agaynst him: Than Steuen beyng inspired with the holy ghoste, beganne in this wyse to make answere to the playnte profoundlye, with a rehersall made, euen from the begynnyng. Honorable audience, al that here be present, eyther brethren, by trade of our cuntrey religion, eyther els by reason of auncientnes & authoritie fathers, geue eare to me in my defẽce of innocencie, as ye haue done to myne accusars pacientlye.

ly. I haue neyther vsed to speake contumeliously against god, neither against Moyses, nor agaynst the temple, but my endeuour hath been not disagreynge here from Moyses, to aduaunce goddes glory, and that spirituall tẽple am I a buylding, like as god commaunded me, wherin god that is the very spirite, is best pleased. It is no blasphemy for a man to set furth that thing to ỹ vttermost of his power, which Moyses shadowed in figures, whiche the prophetes, being inspired with goddes holy spirite, hath before spoken of, which the soõne of god that was sent down to earth, for the same purpose, hath both begonne, and put his owne in credyte withall to fynishe, which the holy ghoste nowe performeth for all peoples saluacion, through them that beleue ỹ gospell. But to striue so obstinatly against the will of god, beyng so well knowẽ, and so bountyous towarde all men, is naught els, than to hate god, is none other thinge, than to blaspheme god. Whiche obstinate maner, this nation hath not of late dayes begonne, but what they haue begonne longe agoo to do, now they neuer ceasse to contynew, so that now we ought to take it for no maruel, or thinke our selues otherwyse thã indifferẽtly dealed withall, yf that cum to passe, that Iesus of Nazareth prophecied to cum, that is to saye, that this temple, that you so much bragge & boste of, and this citie wher ye raygne, that priesthod, that lawe, which ye abuse to your dishoneste aduauntage, and vayne glorye, be taken awaye from you, and this your renowne and glory be translate to them, that can be cõtente to worship god syncerely, in trewe faith of the gospell, and to kepe the lawe spiritually, and to frame thẽ selues a lyuely temple, and an holye, for the holy ghost. And although god prouoked our elders by many sondry wayes to this poynte, yet this rebellyous and obstynate people, alwayes despysed him. And to begyn amonge all other, of ỹ chefe auncient father, & patriarche of this nation, whose obedience I would to god they folowed, that boste themselues to be his children: God the father to whõ all glorye is due, and whome we and you worshipp deuoutly, appeared longe tyme paste vnto Abraham, our principall father, while he was in Mesopotamia, before he dwelt in Charran, and sayd vnto him: get the out of thy coũtrey and from thy kynred, and cum vnto a lande, whiche I will shewe the. He obeying goddes cõmaundementes, went out of the Chaldeyes land, and began his dwelling in Charran, as purposynge to take his Iorney farder, into sum other place to dwell, whan he sawe his time. God eftsones brought hym thence ouer into this lande, where ye dwell nowe, and that after his father Thares death, for whose age he had differred to chaunge his dwelling place. But ouer brought he hym in gestwyse, and as a straunger, geuyng him none inherytaunce here, in somuche as he possessed, no not the breadthe of a foote, excepte it wer purchased: but god promysed to set hys posterytie in possession of this lande after his death, whan that Abraham in those dayes had no son. And though it semed to be a thing vnbeleueable that was promysed, yet both Abraham beleued, and god performed: & his promesse herin is foũde trewe, lyke as he in all other thinges whiche he hathe heretofore spoken, alwayes was founde trewe of his worde.

Get the out of thy coũtrey, & from thy kinred, &c.

And promised that he would geue it to him to possesse. &c.

¶ God verely spake on thys wise, that his seade shoulde sogeourne in a straunge land, and that they should kepe them in bondage, and entreate them euill. iiii. C. yeares. And the people whom they shall serue, will I iudge, sayde God. And after that, shal they cum forth and serue me in this place. And he gaue hym the couenaunte of circumcision. And he begate Isaac, and circumcised hym the eyght daye, and Isaac begat Jacob, and Jacob begat the twelue Patriarches. And the Patriarches hauing indignacion, solde Joseph into Egipte. And God was with hym, and deliuered hym out of all aduersyties, and gaue him fauour, and wisdom, in the sight of Pharao, king of Egipte. And he made him gouernour ouer all Egipte, and ouer all his housholde.

The texte.

And thus sayde he than vnto hym. Thy seede shalbe in a straunge lande, &

the people whome thy posterytie shall lyue withall, lyke straungers, shall make thē their bondmen, & cruelly hādle them for the space of fower hundred yeres & thirty: at the last, shall I deliuer them, sayth the lorde, of their bondage: and the people, whom they shal serue, wil I iudge, and be auenged of: After that shall they serue me in this place, out of mannes subiection: and that god myght the more by sum meane, bynde his people to sticke vnto hym, gaue he vnto Abraham circumcision, as a seale of his promyse. And so Abraham trusting to goddes promyse, begate Isaac, and hauing in remēbraunce hys couenaunte made with God, circumcysed his chylde the eight day after his birth. Isaac on the other parte circumcised Jacob, and Jacob his twelue sonnes, the Patriarches, and chief fathers of our auncestry. Amongeste these twelue, sum there were that litle remembred goddes promise, but being moued of enuye, deuised suche a like thing against their brother Joseph, as their posteritie hath deuysed agaynste Jesus of Nazareth. They caste him into a cestern, and furthwith, solde hym to marchaunt men, that brought hym into Egipte. But like as almightie god raysed vp Jesus being slayne, and extolled him on high after that he was cast doune, so deliuered he Joseph at that tyme, out of all his troubles, and broughte hym by meanes of his good condicions, and forejudgement in thynges to cum, in fauour with Pharao king of Egipte, insomuch that Pharao put hym in authoritie ouer Egypte, and ouer al his house.

And he gaue hym ỳ couenaūt of circumcision.

The texte. ¶ But there came a dearth ouer all the lande of Egypt and Canaan, and great affliction, that our fathers founde no sustenaunce. But when that Jacob hearde that there was corne in Egypte, he sent oure fathers tyrste. And at the seconde tyme, Joseph was knowen of hys brethren, and Josephes kynred was made knowen vnto Pharao. Then sent Joseph a message, & caused his father to be brought, and all hys kynne. lxv. soules. And Jacob descended into Egipt, and died, both he and our fathers, and were carryed ouer into Sichem, and layed in the sepulchre that Abraham bought for money, of the sonnes of Emor, the sonne of Sichem.

But there came a dearth ouer al the lande of Egipte, and Chanaan, and great trouble withal, so that our fathers could finde no sustinaunce for thē. Jacob, whan he had knowledge that there was plenty of corne in Egipte, sente out our fathers thyther to fetche corne thence. And the seconde tyme that he had sent them thyther, was Joseph knowen of his brethren. The rumor herof, came also to Pharaos eare, that he was an Hebrewe borne, & had a father and eleuen brethren on lyue. Joseph than sent for Jacob hys father, & all his whole kynred into Egipte, because they shoulde not lacke. All they were in noumbre three score and fiftene. And so came Jacob doune into Egipt to dwell, and died, both he, & his twelue sonnes, oure fathers, & were layed in a sepulchre, whiche Abraham bought for an hundreth siluer cicles, of ỳ children of Hemor, sōnne to Sichem. None of thē al had hitherto ought in possession, of ỳ lande that was promised Abrahames posteritie.

The texte. ¶ But whan the tyme of promyse drewe nye (whiche God had sworne to Abraham) the people multiplyed and grewe in Egipte, tyll an other kyng arose whiche knewe not Joseph. The same dealt subtily with our kynred, and cuill entreated our fathers, and made them caste out their younge chyldren, that they should not remayne alyue. The same time was Moyses borne, and was acceptable vnto god, and nourished vp in his fathers house three monethes. Whan he was cast out, Pharaos daughter toke him, and nourished him vp for her owne sonne. And Moses was learned in all maner of wisdom of ỳ Egiptians, and was myghtye in dedes, and in woordes.

But the time than drawing nighe, whan god would haue that performed whiche he had promised Abraham, the Hebrewes encreased, and were multiplyed in Egipte, vntil Pharao dyed, & an other kyng succeded him, with whō Joseph was not so muche in fauoure, as he before had been w Pharao. This same kyng, fearing leaste the Hebrewes should to much increase, kept vnder our kynred craftely, and dealte euil with our fathers, cōmaundyng

dyng the mydwyues by proclamacion, that they should cast out men childrē, that none shoulde remayne on lyue. At the same tyme was Moyses borne, agaynst whome, these men falsly reported of me, that I shoulde haue spoken blasphemous wordes. This Moyses was in fauour before god, who suffred not him to perish, for by his prouidence, priuely was he nourished for thre monethes space in his fathers house. Yet for fear of the kynges commaūdemēt, he was cast out in a twiggen basket or hamper, playstred ouer with lyme, into the ryuer of Nilus. As it chaūsed, Pharaos daughter toke him vp, & being muche delyted with the propernes of the childe, nourysshed hym vp at home, for her owne sōn. Than was Moyses taken for an Egyptian, and instructed from his childehod, in all maner cunninge and wisdom of Thegypcians, and was mighty in all woordes and dedes.

The texte. ¶ And whan he was full fourty yere olde, it came in to his herte, to visit his brethren the childrē of Israel. And whan he sawe one of them suffer wronge, he defended him, & auenged his quarell, that had the harme done to hym, and smote the Egiptian. And he supposed his brethren would haue vnderstande, how that God by his handē, shoulde deliuer them. But they vnderstode not.

But whan he was fully cum to fourty yeres of age, he thought it good to visit his brethren, the childrē of Israell: For he expressed alwayes, tendre loue towardes his owne nacion, of whom he had his begynning. And whā he had seene, as he was conuersaunt amongest thē, one of ẏ Israelites suffre wrōg of an Egyptian, he auenged the Hebrewes quarell, and slewe Thegyptian. Declaringe euen than, the towardnes of a good capitayne. And he supposed that the Hebrewes had knowen allredy at that tyme, howe God had determyned to saue hys people by hym. and to delyuer them from the bondage of Pharao. And this Moyses presented in himselfe, a fygure of Iesus of Nazareth, whome god verely hath chosen to redeme ẏ people frō bondage of sinne. But lyke as the Israelites perceaued not this in Iesus, euen so nor than dyd they vnderstande that in Moyses.

The texte. ¶ And the nexte day, he shewed hymselfe vnto them as they stroue, and would haue set thē at one agayne, saying: Syrs, ye are brethren, why hurte ye one another? But he that dyd his neyghboure wronge thrust hym awaye, saying wilt thou kill me as thou dyddest the Egyptian yesterday? who made the a ruler and iudge ouer vs? Than fled Moyses at that saying, and was a straunger in the lande of Madian, where he begate two sonnes.

The daye after, as he was in waye agayne to visit his brethren, he found two Israelites stryuing togither, & partynge them a sundre, he woulde haue set them at one agayne, saying: what do ye fyrs-sithen that ye are brethren, & of one nacion, why hurte ye one an other: but he ẏ did his neyghbour wrong, thrust hym abacke that woulde haue sette them at one, saying: what medlest thou in our matter? who made the a iudge and ruler ouer vs? wilt thou slaye me also as thou slewest the Egyptian yesterday? And where as all that Moyses dyd was by inspiration of the holy ghost, yet foūde he shortly ther amōgst his owne brethren, sum that rebelled agaynste hym. Whan Moyses heard of this, perceyuinge how his facte was not vnknowen abrode, and fearyng for his owne parte, the Egyptians, fled into the lande of Madian, where he begate two sonnes.

Who made the a ruler & iuge ouer vs. &c.

The texte. ¶ And whan fowerty yeares were expired, there appered to hym in the wyldernes of Mount Sinay, an aungel of the lord, in a flame of fyre in a bushe. Whan Moyses sawe it, he wondred at the syght. And as he drewe neare to behold, the voyce of the lorde came vnto hym. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moyses trembled, and durst not beholde it. Than sayd the lord to him: put of thy showes from thy feete, for the place where thou standest, is holy ground. I haue perfectly seen the afflictions of my people in Egipt, and I heard their grouyng, & cum I am down, to deliuer them. And now cum, and I wyll sende the into Egypt.

And fourtye yeares after, an aungell of the Lorde appeared vnto Moyses in wyldernes, vpon Mounte Synay, in a Bushe, which semed to be all on

fyre. Moyses beyng as one dismayde at this sight, assayed to go nere therunto, to see what thyng it was. But the Lorde, whose voyce sounded in the busshy, forbade him: I am, (he sayd,) the god of your fathers, ỹ god of Abrahã, the god of Isaac, the god of Jacob. Moyses whan he heard this name, trembled therat for feare, and durst loke no neare. Thã sayed the lorde, put of thy showes from thy feete, for the place where thou standest, is an holye grounde. Moyses obeyed ỹ lorde. Than forth he wente in his talke. I haue wel marked howe my people in Egypte hath been troubled, & haue heарde their groning. And therfore of compassion towardes them am I cũ downe to delyuer them. And nowe cumme, and for this cause will I sende the into Egypte. Beholde and see howe playnely is Jesus of Nazareth signifyed here by Moyses. The people of Israell reiected Moyses before they knew what he was, saying: Who made ỹ a ruler & iudge ouer vs? Lyke woordes spake oure brethren vnto Jesus: in what authoritie dooest thou these thynges, and who gaue the this authoritie? For al this while knewe not they, that god, for the pitie he had to our people, than had sent them this capitayne, and purchaser of libertie, and gyuer of lyfe euerlastyng.

The texte. ¶ This Moyses whom they forsoke: saying who made the a ruler & a iudge? the same did God sende to be a ruler and a delyuerer, by the handes of the angell, whiche appeared to him in the bushe. And the same brought them out, shewing woonders & sygnes in Egypt, and in the read sea, and in the wyldernes fourty yeres. This is ỹ Moyses whiche sayed to the children of Israell: A Prophete shall the lorde your god rayse vp vnto you, of your brethren, lyke vnto me, him shall ye heare.

And Moyses whome his brethren despysed, god aduaunced to honoure, and made him a capytayne, a gouernoure, & a deliuerer of his people. And for his ayde and assistence, he had with him thangell presente, whiche appered to hym out of the burnyng busshe. By whose helpe brought he his people out of Egypte, working many woondres & meruayles in the lande of Egypt, soone after in the read sea, and besydes that in wildernes, by the space of fourty yeres. As Moyses was to one nació or people alone, so truly is Jesus of Nazareth vnto al ỹ will folowe his guyding. Nowe lest any should thinke them to be Moyses aduersaries, whiche publishe & set openly furth Jesus of Nazareth, the same Moyses himself, hath commended to you Jesus of Nazareth, prymysyng many lyues agoe, that he shoulde cum, whome ye see nowe is cum to you. This sayed he: a Prophete shall God rayse vp for you, one of your brethren lyke me, hym ye shall geue eare vnto.

The texte. ¶ This is he that was in the congregation, in the wildernes with the aungel (whiche spake to hym in the mount Sina) and with our fathers. This man receyued the worde of lyfe to geue vnto vs, to whome our fathers would not obey, but cast it from them: And in their hertes tourned backe agayne into Egypt, saying vnto Aaron: make vs goddes to go before vs. For as for this Moyses, that brought vs out of the lande of Egypt, we wot not what is becum of hym. And they made a calfe in those dayes, and offered sacrifyce vnto the ymage, and reioyced ouer the workes of theyr owne handes.

This man receyued ỹ worde of life to geue vnto vs. &c.

This I saye is the same Moyses, that lyke as before he talked alone with thangel nygh vnto the busshe, so comoned he with hym afterwarde in wildrenes, vpon mount Sina, in presence of a great numbre of people, & semblably talked with our auncestours, to whom disclosed he that, that he had heарde of the lorde. He had receyued of him a lawe, for that ende he shoulde make to vs redelyuerye of the same, whiche lawe should gyue to the kepers therof, lyfe euerlastyng. And for all that Moyses was of so greate authorytye, yet woulde not our fathers obey him, but repelled him, and as menne that had cleane forgotten out of what mysserable & wretched bondage they were delyuered, delyred to be agayne in Egypt, to thintẽt they myght, whã they had once caste of their capitaine, the authoure of their weale, and their redemer, and dispysed the lawe of lyfe, repayre vnto the naughtye maners

of

of suche that wurshipped false goddes. And therfore whyle Moyses was in communicacion with thangell, sayde they vnto Aaron: make for vs sum goddes whiche maye goo before vs. For Moyses, that brought vs out of Egypt, knowe not we what hath become of him. And forthwith accordyng to ỹ exãple of the Egyptians, which wurshyp theyr god Apis in the ymage of an oxe, made they for them selues a calfe, wrought out of pure golde, and offered vp sacrifice vnto this god without lyke, and dispysed the lyuinge god, by whose tendre goodnes, they had escaped bondage: and retoysing in so wicked a deed as though it had ben well done, daunsed, and kepte their feastes and banquettes, refusyng the trew god, that made all thinges, & bragginge of theyr dume goddes, whom they had made for them selues, with their owne handes.

And they made a calfe i those dayes, and offered sacrifices. &c.

¶ Than god turned hymselfe, and gaue them vp, that they should worshyp the hoste of the skye, as it is wrytten in the booke of the prophetes: O ye of the house of Israell, gaue ye to me sacrifices and meate offerynges by the space of fowerty yeares in the wildernes? And ye toke vnto you the tabernacle of Moloch, and the sterre of your God Rempham, figures whiche ye made, to wurshyp them. And I wil translate you beyonde Babylon.

The texte.

God beyng displeased at these thynges, turned hymselfe in lyke maner awaye from them, and suffred them to take their owne pleasure, in somuche that they worshypped at the laste, not one god onely, but accordynge vnto the Heathen example, the whole cõpanye of celestiall bodies. The Sunne, Moone, Sterres, Mars, Mercury, Uenus, and Saturne, whom the vngodly Poetes take for goddes, where as they be but bodyes fourmed of god, to serue for the vse and profyte of man. This that I saye, can not be denyed. This was the very thyng that god had indignacion at, speakyng by the mouth of Amos his prophete: haue ye the house of Israel offered vnto me sacrifices. xl. yeares in wildernes? at the lest waye ye haue embraced in steade of goddes trew temple, Moloches tabernacle, whiche is an ydoll amonge the Amonites, and Rempham, a celestiall figure of your god, whiche is Lucifer, or Uenus, that the Saracins do worshyp. These dumme ymages haue ye made for your selues to worshyp, and despised the lyuynge and trew god, who alone hath made all thynges. But for asmuche as ye delyted in them, I will bringe you ouer into Babylon, that ye maye serue eftsones idolaters. Now is it, as I suppose, sufficiently declared that I haue nought sayde, or spoken blasphemously, to the derogacion of god, whome I sincerely worshyp, neyther agaynste Moyses, whose Prophecie I hertely do embrace, but that they rather haue blasphemed, who hath by folowynge the wicked steppes of our elders, despised for a long tyme passed, both god him selfe speakyng by his prophet Moyses, & yet at this present tyme, despyse both god and Moyses speakyng in Jesus perlõ of Nazareth. And as touchyng the law, I haue in no wyse be founde blasphemous, for whom the lawe hath appoynted vs to receyue, whom the prophetes euerychone hathe promysed. hym haue I louyngly receyued: but rather they are to be accompted blasphemous agaynst the lawe, that folowe still the steppes of theyr wicked fathers, who set nought by Moyses lawe, and nowe refuse the law of the gospell, a lawe that Jesus publyshed for all men, which law doth not abrogate Moyses law, but perfourme it.

And ye toke vnto you ỹ tabernacle of Moloch. &c.

¶ Our fathers had the tabernacle of witnes in the wildernes, as he had appoynted them. speakyng vnto Moyses: that he should make it, accordynge to the fashion that he had sene. Whiche tabernacle also our fathers that cam after, brought in with Josue. into the possessions of the Gentiles, whom God draue out before the face of our fathers, vnto the tyme of Dauid: whiche founde fauoure before God and wouldē fayne haue founde a tabernacle for the God of Jacob. But Salomon buylt hym an house.

The texte.

Nowe for the temple, which I am reported to blaspheme, harke what I haue to saye in fewe wordes. I am well assured this temple was buylded by goddes commaundemente, to the intent it myght be a figure of a tẽple more holy, & gyue place to a better, euen lyke as the tabernacle of witnesse, wherin

was an arcke of testimonie or witnes, which our fathers caried aboute wt the in wildernes, gaue place to this your tẽple. For god speakynge by the mouthe of his Prophete Moyses, had apoynted hym the fasshion of that tabernacle, accordynge to the which examplar, it should be buylded. That same tabernacle, our olde fathers made muche of, and Iosue than beyng their capitayne, brought it in to the lande of the heathẽ people, whom god draue away before the face of our fathers, vntill king Dauides dayes. Who beyng than, as he was in very dede, an holy man, & for that in fauour with god, desired of hym that he might make hym a tabernacle seamly for the god of Iacob. But Salomon, for as much as he all his dayes lyued peasibly, was he ỹ first buylded for him this magnificall temple wherof ye auaunte & boste, saying: The temple of the lorde, the temple of the lorde, the temple of the lorde. But this your temple is nought els than a fygure of the trew spirituall temple, that is, the congregacion of the faythfull, whiche is a buildynge by your kyng Iesus of Nazareth, whom Salomon figured.

The texte. ¶ Howbeit he that is highest of all, dwelleth not in tẽples made with handes, as sayeth the Prophet: heauen is my seate, and erth is my foote stoole. What house will ye buylde for me, saieth the Lord: whiche is the place of my rest: hath not my hande made all thynges?

For sence that god is a thing all togyther spirituall, he dwelleth not in houses made by mannes hande, neither can he be enclosed within walles, who is of suche greatnes, that can not be mesured, and contayneth all thinges. This is euen it, that he himselfe beareth witnes of, speakyng by Esay his Prophet, heauen is my seate, and earth is my foote stole. What house wil ye buylde for me, sayeth the lorde, or what place is for my repose? Hath not my hande made them all? Thã had god, who made al thinges, rest in himselfe, before he made al. And yf he take rest any where, he resteth not in houses made by man, seyng that heauen is a seate for him, and the erthe his foote stole: but his delite is to reste in quiet hertes, and suche as be always ready at commaundement of the holy goste. Wherfore thẽ, whose conscience is polluted with vicious lyuyng, he defileth goddes temple. And who that putteth them to busynes, whiche be already at commaundement of his holy spirite, he polluteth the temple of the Lorde. And lyke as he offendeth not Moyses that preferreth Iesus, neyther breaketh he Moyses lawe, that placeth it behinde the gospell: euen so doeth not he violate this temple, that preferreth therto, a spirituall temple, wherin god is more delited. For it is but reason that shadowes geue the veritie place, which putteth now herselfe forth to lyght. It is meete, that that thing which of it selfe is carnall, geue place to that, that is spirituall. This vndowbtedly is the very immutable will of God, and for this cause sent he downe his owne soõne alone vpon earth, he sente also the holy ghoste, to thintent the lyght of truth in hys gospell myght cum abrode to all maner people.

The texte. ¶ Ye stiffenecked and of vncircumcised hertes and eares, ye haue alwayes resisted the holy ghost: as your fathers dyd, so do ye. Which of the Prophetes haue not your fathers persecuted? And they haue slayne them, whyche shewed before of the cummynge of that iuste, whome ye haue nowe betrayed, and murthered. And ye also haue receyued the lawe, by the mynystracion of angelles, and haue not kept it.

But ye persistyng obstinately in defence of that, whiche of it selfe is carnal, nowe rebelle, as ye were wonte, agaynst goddes holy spirite, who called you now long agoo, stubburne people. And yet thinke ye youre selues to be Israelites, & the childrẽ of Abraham, bycause ye haue a pyece of that skynne which couereth your prepuye membre, circumcysed, where as your hertes, as well as eares, are left vncircumcised. But they shalbe from hencefurth, the trewe children of Abraham, that be in herte clensed of all wycked desyres, that kepe theyr eares obedyent to goddes commaundementes, and so pourged of grosnes,

grosnes, as touchyng carnal vnderstandyng, that they maye perceyue the spirituall meaning of the lawe. For lyke as your fathers by reason of theyr grosse vnderstandyng and dull hearyng, resisted alwayes the holy ghoste: euen so do ye also, not vnlike in cõdicions to those your auncestours, neuer leaue of your euyll speakyng, and doyng agaynste the holy ghoste, as it of late appeared in Jesus of Nazareth, whome ye crucifyed, and nowe in his Apostles. Howe often hath your fathers rebelled agaynste Moyses? Why may not I call them your fathers, whome ye folowe in condicions? whiche of al the Prophetes hath not your fathers persecuted? And those that prophecied to you of the iust to cum, by whom alone al should be iustified, haue ye not onely punished, but murthered also. ye hated them that tolde you of his cũmyng, and whan he was cum, & perfourmed all that they before had tolde you, ye not onely refused to embrace hym, but vpon a false impechement, ye put him into Pilates handes, & brought hym by meane of his sentence, vnto a more shamefull and mischeuous death, then yf ye your selues had had the perfourmaunce of the act, all in your own handes. And al this do ye vpon a preterte to defende the lawe, whereas neither your elders obserued the law, whiche was delyuered them by aungels, neyther you that of late dayes put him to death, whom the lawe hath promysed & appoynted, & now besydes do persecute him, whõ ye haue slayne, enuying your selues ỹ gyfte of eternall saluacion, whiche is profered you: and procuryng your owne vtter destruccion, whiche ye, without cause, laye to our charge, and to Jesus of Nazareth.

Which of ỹ Prophetes haue not your fathers persecuted?

¶ Whan they hearde these thynges, they hertes claue a sunder, and they gnasshed on hym with theyr teeth. But he beyng full of the holy ghoste, looked vp stedfastlye with his iyes into heauen, and sawe the glory of god, and Jesus standyng on the ryght hande of God, and sayed: Beholde, I see the heauens open, & the sonne of man standyng on the ryght hande of God. Then they gaue a shoute with a loude voyce, & stopped their eares and ran vpon him, and stoned hym. And the witnesses layed downe theyr clothes, at a young mans feete, whose name was Saule. And they stoned Steuen callyng on & sayeng: Lord Jesu receyue my spirite. And he kneled downe and cryed: Lorde, laye not this sinne to theyr charge. And whan he had thus spoken, he fell a slepe.

The texte.

This oracion or tale so truly tolde them, and so frankely spoken, sore chafed al their myndes, that were in counsell togyther, insomuche that theyr hertes were euen readye to breake in sondre, & gnashed theyr teeth agaynste hym. But Steuen as one vndoubtedly replenyshed wt the holy ghost, was nothing at al in mynde troubled by them, but in a redynes to suffre death, cast vp his iyes, accordyng to Jesus Christes example, to heauenward, frõ whence all healpe & succour for a christen man, is to be loked for & desyred. Than was forthwith this valiaunt champion strengthed against the conflict, whiche was a cumming. Heauen opened, & the glory he saw of God, & Jesus whom he professed, standing on the ryght hande of his father. And this vision kepte he not close & secrete from the multitude, although they wer wickedly bent. For it wer not expedient for mannes malice to suppresse goddes glory. Beholde, he sayth, I see heauens open & the sõne of mã standing on the ryght hand of goddes maiestie. It wer a profitable thing, here to cõsider the maner & forme of this his iudgemẽt. Faultes wer layed in against him. He made answer to thẽ al. And beyng but a young mã, he alleaged for himself, both testimonies of the law, & of the Prophetes. They wer vanquished in their accion by pithy reasons. There was nothyng here spoken by him of god, but godlye, nothyng of Moyses, but honorably, of the lawe nothing, but according to the meaning therof, of the temple nothyng contumeliouslye. And yet their hartes for anger, were a breakyng in sondre, and they grynded theyr teethe togyther, lyke woode men and frantyke.

tyke. So lothe were they to see their owne glorie dymynished, and his glorye publyshed and praysed, whose glorye alone, god would haue openly declared to all men. If he had praysed Moyses or Abraham, they would haue forborne hym: but now that Jesus shoulde be alyue, that he should stande on the right hande of god, lyke as Dauid prophecied, that coulde not they abyde. But as they had be all stryken thā, or turned into a fury or madnes, they stopped their eares agaynst so holsome doctryne and communication, and ran all at once vpon Steuen violently with outragious cryes. And as though he had ben thā conuyct, and condemned for blasphemye, they cast him out of the cytie, expressyng in this one poynte alone, Moyses lawe: and there they stoned him. And the witnesses, as though they had gottē the vpper hande of hym, whose dewtye was after Moyses lawe to cast the first stone, to thintent they myght the redyer be to that cruell murther, layed downe their garmētes at a young mānes feete called Saule, who than of ignorraunce, and loue towarde his cūtrey law, fauoured ỹ wicked parte. Soone vpō this, they began to stone Steuē, who neyther contended agayn, neither spake woordes to thē of any reproche, but made to him, whome he had seene, his inuocation, and sayde: Lord Jesu take to the my soule. Therby mayst thou know him to be Jesus disciple. For in lyke maner sayed he vpon the crosse: father I commende my spirite into thy handes. After this, while the stones flygh on euery syde, and he was knelinge vpon the ground, he cryed out aloude with an highe voyce, and an inwarde great affection of mynde, and sayed: lorde laye not this vnto their charge, for they know not what they do, how playnly doth the seruaūt expresse his master. This was the last woorde before his deathe, after the whiche he departed this lyfe, as it wer with a sounde slepe in the lorde, in whome whosoeuer dyeth, doth not dye in very dede, but falleth into a slepe, and shall agayne, after he hath taken his pleasaunt rest, awake to life euerlasting. It becometh as manye as be trewe christians, to dye in suche a minde. And so Steuen ryght well agreyng to his name, deserued first of all, the crowne of martyrdome, and offered vp to the Lorde, the first fruytes of sacrifyce, that were seamely for the gospell.

And the witnesses laied down their clothes at a yong mannes feete, whose name was Saul. &c.

Lorde, laye not this sinne to their charge. &c.

¶ The. viii. Chapter.

The texte. ¶ Saule consented vnto his death. And at that tyme, there was a greate persecuciō agaynst the congregacion, whiche was at Jerusalem. And they wer all scattered abrode thorowout the regions of Jewry and Samaria. But deuoute persons dressed Steuen, and made greate lamentacion ouer hym. As for Saul, he made hauocke of the congregacion, and entred into euery house, and drewe out both men and women, and thrust theim into prison. Therfore, they that were scattered abrode, went euerye where, preaching the woorde of God.

SOme there were emong that multitude, whiche were not thā perswaded that Jesus was the son of God: and so by meane of suche ignorraūce, their offence was ỹ lesse, though it excused thē not of murther, for asmuche as they, beyng so blynded of their owne inordinate desyres, had leauer auenge, then learne the trueth. Yet of all other, none wer lesse to be holden excused, than the bysshoppes, scribes and phariseis. Sum agayne there were, whiche of verie ignorraunce, not of any malice, beleued that it was a pleasant sacrifyce to god, to dispatche the worlde of them, whiche went aboute to subuerte the lawe that god had lefte to man. Albeit charitie of ỹ gospel excuseth, yea, those thinges, which can not be with man excused. Amongest those that of playn ignorraūce did amysse, & of no malicious mynde, Saule was accompted one: who was borne in ỹ Ile Tarꝰ, a yong

a young man,fauozyng Moyses law excedingly,whiche afterward became of a rauenyng woulfe,a meke lambe,of a cruel persecutoz of Chzistes gospel, an egre defender of the lybertye therof. But stones verely cast he none that tyme at Steuen,but was assentyng to them,that had condemned and stoned hym:and foz this purpose kepte he their garmentes,that he myght be accoũted one amongest the rest of them that stoned him. And yet wer not the malicioulse Jewes quieted in their myndes, with the murther of this one persõ, but a wonderful great persecution begũne sone after to ryse against ỹ church of Chzist,whiche than was at Hierusalem,in somuche as al they were scatered into sondzy coastes of Judea,and Samaria,sauyng the twelue apostles, whiche were mozе constante in mynde and stedfast,than other were:neyther could the malicioulse Jewes ought do agaynst them, no mozе coulde they agaynst the other,but vpon Jesus the lozdes sufferaunce. The lozde had permytted them in tyme of persecution, to flye from citie to citie. And this theyz flying pzoceded not somuche of anye feare the disciples were in, as it came of the will & ozdynaunce of god,that of their teachynges,as it were of seedes cast in many places abzode,a plentyfull harueſt myght the soner cum fozth,in Chzistes religion, The twelue apostles and no moo,lyke faithful shepherdes, shranke not away foz all the greate stozme,but abode stille by it at Hierusalẽ. But sum well disposed persons,bycause they perceyued Steuen vnwozthely oppzessed by suboznate witnesse,caused the dead body to be buryed. Of suche a godly loue oz affectiõ was Joseph moued,and Nychodemus to pzouide diligently foz the lozde Jesus funeralles,but Steuens death was celebzate after the Jewishe facion oz maner,with weapinge and waylinge of good men. Foz Chzisten people taketh the death of suche that dye foz Chzistes glozy, to their greate Joye and comfozte,and as it were foz the victozye of goddes enemyes:and yf there be any teares shedde,it is not foz his sake that is dead,but eyther foz suche manquellers that purchaseth them selues helle,iether els foz Chzistes flocke beyng destitute of a necessarye shepherd. In these daies Saul, which had befoze declared at the stonyng of Steuẽ sum tryal of his zeale,began of a great displeasure ỹ he had conceyued agaynst the Chzistians,lyke an hungry woulfe,that teareth in peces,& scattereth abzode a flocke of shepe, euẽ so to wast goddes congregation,pursuyinge them that fledde,searchinge thẽ oute that lay hid,walkynge aboute to euery house,and wher he thought any to be of Chzistes pzofessiõ, furiously there rusched he in,haling men and lykewyse women into pzyson,mozе cruell(the truth to say)then were the pzi:stes & scribes,of the which none at al put women to any trouble oz busines. This did that yong man of a good zeale,but of a noughty iudgement. And therfoz kepte the lozd his cruelle and ragyng minde within suche limites,that it was not polluted wỉ any murther. Whiles this persecution was a doynge at Hierusalẽ,suche as were dispersed,though that feare dzaue thẽ far of,from one place to a nother,yet ceassed not to blase abzode Jesus of Nazareth:& in theyz walking al about Judea,sowed here & ther as they wente,the seade of ỹ gospell,foz ỹ which selfe same purpose,ỹ lozde had suffered thẽ so to be scattered.

And at that time there was a great persecution agaynst the cõgregaciõ which was at Jerusalẽ &c.

As foz Saul he made hauocke of ỹ cõgregaciõ &c.

¶ Than came Philip into a citye of Samaria and preached Chzist vnto them. And the people gaue hede vnto those thinges whiche Philyp spake,with one accozde,hearyng & seyng the myzacles,whiche he dyd. Foz vncleane spirites cryinge with a loude boyce,came out of many that were possessed of them. And many taken with palsyes, and many that halted, were healed. And there was greate ioye in the citie. The texte.

Emong whome was also Philip,one of the seuen deacons,in ozdze nexte vnto Steuen. This Philip being far dziuen from Hierusalẽ,went down into a citie of Samaria,which selfe same citie,is called,Sebaste. And thyther likewyse had cum befoze,a certayne fame of Jesus name of Nazareth,of whom

Philyp

Philyp preached diuers other thinges, that were not ther spoken of before, as how he was crucyfied, and had ryssen the thyrde day after, to lyfe agayne: and furthermore whan he had ben conuersaũt the space of fourty dayes with his disciples, ascended into heauen, and how he had from thence sente downe to his disciples the holy ghost, and that all that would from thencefoorth beleue in his name, should haue prouyded for them euen at hande, their saluatiõ. The vulgar people amonge the Samarites (for of al other those did most alwayes profit by hearing the gospell) gaue good hede all with one accorde, to Philippes woordes. For that tale, that promysed all men saluacion, was wel worthy to be fauoured, and more thẽ that the miracles which were not a fewe in number, wrought by Philip, affirmed his woordes to be trew. For deuilles out of many, whiche wer possessed of vncleane spirites, euen at his inuocacion of Jesus name, wente forthe with a loude crye, declaryng that they went not forth willyngly, but that they wer enforced by vertue of that healthful name. Yea and that was more to maruaile at, many that were taken with the palsye, and dyuers other that were lame, recouered health. For these causes, the whole cytie in eache degre and state, was wonderfully glad. The farther that they went from Hierusalem, and the nearer as their accesse was vnto the heathen, the more encrease came of the gospell that they had sowen. Beholde howe muche profited the Jewes cruelty. Philip of a deacon, became an apostle, and for a fewe Hierosolomytes, whiche refused theyr teachinges, whole cities gladly receyued the doctrine of the gospell. But the churche feeleth greatter damage at their handes, whiche beynge in them selues corrupted, taketh part with the churche, then she doeth by them, that openly persecuteth her. And of this example is here declared vs, that we should take the better hede therby, of suche wolues, that are wrapped in shepe skynnes.

The texte. ¶ But ther was a certayne man called Symon, whiche before tyme in the same citie vsed witchcraft, and bewitched the people of Samaria, saying that he was a man that coulde do great thinges, Whom they regarded, from the least to the greatest, saying: This man is the power of God, whiche is called great. And him they set muche by, because that of long tyme he had bewitched them with sorceries But as sone as they gaue credence to Philippes preachynge, of the kyngdome of God, and of the name of Jesu Christ, they were baptysed, both men & women. Than Symon hymselfe beleued also And whan he was baptised, he continued with Philip, & wondred, beholdyng the myracles and sygnes, which wer shewed.

A man there was amonge the Samarites, called Symon, a deceyuer of the people, and a practiser of delusions and inchauntemẽtes, who, before that Philip came thither, practysed in that citie, magikes arte, & by his counterfeyt miracles, & monstrouse thynges agaynst nature, had he made the Samarites fonde on hym and folyshe, who were besides of their owne selues, superstitiouse, & much enclyned to deuilysh enchauntmẽtes. By meanes of such false hode and decepte, auaunted he him selfe before the simple and playne people, whiche wer lyghtly perswaded to superstition, bostynge that he was an excellent Prophet, vnto whom al the Samarites frõ the highest to the lowest, gaue good hede. But nothyng had he done in Jesus name, and therfore they, as people astonyed at suche monstruouse sightes, whiche he eyther fayned by crafte of iuglyng, eyther els brought to passe by helpe of deuylles, sayd: this fellow is goddes owne right hande which is called mighty. Many a day had he bene with them, and long had he made them with his sorcery to dote vpon hym, and therfore whan he had once gottẽ hymselfe a name, with thẽ of great estimacion, many one beleued hym in all that he taught. But after he perceyued Philip able to worke myracles in dede, & that more spedely then he coulde doo, and also more surely at thinuocacion of Jesus name, and the Samarites quite fallen frõ him to Philippes belefe, who brought thẽ a gladsom message of ỹ kingdom of god, & of Jesv Christes name, not braggyng of himselfe,

But as sone as they gaue credit to Philippes. &c.

as Symõ

as Symon dyd,but settyng forth Christes glory w̄ miracles right famously and promysyng eternall saluation to all, that after baptisme once receyued, would profesſe that name,and sawe many one as wel men as women receiue baptisme:at the last Symon also hymselfe receyued Christes fayth,and whā he was baptised,begon to be of Philippes parte,more for ambicion & desyre of worldly prayse and vayne glory,then for any loue he bare to Jesus. For as he was perfytlye sene in all artes magicall,so saw he nothyng done by Philip,thorough suche maner falsehede and deceyte, wherfore whan he beheilde sum myracles set furth by hym,whiche were of no small weight and valour, (as be al welnyghe that enchaunters worke,as to make a dragon flyghe,or a strawe crepe,)but deuils to be caste out of a man with a worde:and men that were taken with a palsey to be deliuered therof at a word,he maruayled much therat,as a man greatly astonyed by what feate subtilitie,or by what power might such thynges be brought to passe. They were baptysed both men & women. &c.

¶ Whan the Apostles whiche were at Jerusalem,heard saye that Samary had receyued the worde of God,they sent vnto them Peter and John. Which whā they were cum,prayed for them,that they myght receyue the holy goost. For as yet he was cum on none of thē, but they were baptysed onely in the name of Christ Jesu. Than layed they their handes on thē, and they receyued the holy goost. The texte.

But whan thapostles whiche than were at Jerusalem,had hearde tidinges how the Samarites,a sorte of carnall people,and the same not clene voyd of idolatrie,had louingly receyued at Philippes preachinge the woorde of god, they wer right glad,and sent to them Petre and John,the chiefe of all thapostles,to ratifye that,and see it well finished,whiche Philip had begon. These two being sent to ratifye that was begon,whan they had learned at their cūmyng thyther, howe Philip had christened many one,gaue thankes to God. Philip,and those that were with him,made peticion to the apostles in theyr behalfe whiche were christened,that they might receyue the holy ghost,& that suche that were clensed than by baptisme of all their sinnes,might receyue the gifte of god also more largely,lyke as they had don,whiche being altogether in a highe parlour,first before all other,receyued ỹ holy ghost. For as yet was not the holy ghost cum vpon any of them,sauyng that they wer onely christened in Jesus the lordes name. This authoritie to baptise,had the deacōs geuen them, but to laye hande vpon the baptised, wherby was geuen the holye ghost,was reserued vnto thapostles alone,and their successours. Thapostles than,as sone as they weare desired,layde their handes vpon them, and they forthwith in a visible token,receyued the holy ghost which endowed their spirites with liuely strength like vnto the fyre,and enriched their tounges with an heauenly eloquence.

¶ Whan Symon sawe that thorough laying on of the apostles handes, the holy ghost was geuen,he offered them money,saying:geue me also this power,that on whomesoeuer I put the handes,he may receyue the holy ghost. But Peter sayde vnto hym:thy money perish with the,because thou hast thought,that the gift of God may be obteyned with money. Thou hast nether parte nor felowshyp in this busines. For thy herte is not right in ỹ sight of God. Repent therfore of this thy wickednes,& pray God,that the thought of thyne herte may be forgeuē the. For I perceyue that thou art ful of bitter galle,& wrapped ī iniquitie. The texte.

Whan Symon the very same that was becum of a wicked enchaunter,no better a christen man then he was an enchaunter, perceyued that thapostles by laying their handes vpon them that wer baptised,gaue an heauenly gifte, bicause he would wante nothing that might auaunce himselfe, and his own commodities,profered them money,saying:geue me this power also and authoritie,that whom soeuer I lay my handes vpon,may receyue ỹ holy ghost. This deuilish inchaunter thought that money might with all sortes of men, bring euery thing to passe,beyng not to learne,that who looketh for gaynes, must be at sum expenses:hys mynde was to bye and sell for gaynes.

And

And here ekfiones was an other springe of no litle myschefe in the churche. Ananias and Saphira were punished for their dissymulation. And so was this an example to be repelled forthwith veray sharply, whiche, yf it had ben receyued, shoulde haue vtterly subuerted all synceritie of Christes religion. Petre therefore declaring to all other, what busshoppes ought to do agaynst Symons disciples and folowers, made aunswere in this maner: It were better that this thy money that thou goest aboute to corrupte other with, were at the deuill, and thou together with all, whiche art now becum of thine owne sekyng for ỳ most wretched vnthryfte of all other lyuing, for as muche as thou thinkest that the gifte of god (which like as he of his bountiful goodnes geueth to vs freely, so would he that we shoulde freely departe with the same to other) may be bought for money. Thou canst be here no partener of any benefite, nor haue any thinge to do with vs in this oure office of preachyng, or geuing the holy ghost, whiche we of a playne and a sincere minde to godwarde, haue taken in hand. For though thy body be dipped in water, yet art thou for all that, vncleane herein before god. But yf thou continue styll in this thy noughtie and deceytfull mynde, nothynge shall thy baptisme auayle the. Wherfore than be sorye for this thy noughty purpose, & aske god forgeuenes, if thou may in any wise cum by forgeuenes of so outragious a crime, whiche though it was not already in acte perfourmed, yet so haddest thou purposed it in mynde, that the leauing of it vndone, was not longe of the, and an yll example, of all other most daungerous brought in therby amonge the faythful of Christes congregacion. God putteth such in commission to dispēce the giftes of his most gentle spirite, whiche be of a pure and sincer herte.

Thy herte is not right i the sighte of god.

Repēt therfore of thys thy wickednes. &c.

I see playnly that thou art of no clean conscience, but infected with poysenful couetise and ambicion, and tyed by meanes therof, with the bondes of sin. For the releasment wherof, pray thou must vnto god with weaping teares, that the great vengeaunce of his wrath, whiche thou hast thrugh so haynous an acte prouoked, may not light vpon the.

The texte. ¶ Than aunswered Symon, and sayde: praye ye to the lorde for me, that none of these thinges whiche ye haue spoken, fall on me. And they whan they had testified, and preached the worde of God, returned toward Jerusalem, and preached the gospell in many cities of the Samaritanes.

Than Symon beyng more afrayed of goddes punishment, then he was for his euill doyng penitent, sayde to Petre: dooe ye rather pray to the lord for me, that none suche mischiefe as ye haue rehearsed, betyde me. Here thou seest Theophilus, twoo Simons compared together: in thone is declared, what we ought to flye fro: in thother, what is for vs to folow. After that Petre thā and John had wel approued by their authoritie, and made vp al perfyte Philippes preaching at Samaria, and had taught many thynges whiche they themselues had learned of their mayster Jesus, they came backe agayn vnto Jerusalem, and by the way, preached the gospell to many vilages and small townes of the Samarites, alwayes in hande with that, that their master cōmaunded them to dooe.

Praye ye to the lord for me, ỳ none of these thinges. &c.

The texte. ¶ The angell of the lorde spake vnto Philip, saying: aryse, and go toward the south vnto the waye that goeth doune from Jerusalem vnto the citie of Gaza, which is in the desert. And he arose and went on. And beholde, a man of Ethiopia, a Chamberlayn, & of great authoritie with Candace quene of the Ethiopiās, and had the rule of all her treasoure, came to Jerusalem to worship. And as he was in his repayre home agayne, syttynge in hys chariot, he read Esai the prophete.

Philip who was muche desirous that the ghospel might cum forwarde, mette with an other pray. For good men be seldome without occasyon to do good. For an angell of the lorde priuely warned hym, and sayde: aryse & take thy Jorney sowthward, and kepe the high waye that leadeth from Jerusalē vnto

vnto Gaza, I meane olde Gaza, wher no man nowe dwelleth, nigh vnto the sea. Philip was ready at thangelles commaundement, and set forthe on his way, as a man might perceyue in hym a chearefull courage, mete for a bushop to haue, as ofte as nede shall require to allure any to the gospell. But like as the setter furth of ēterludes appoynteth tyme for his players to come and goo, euen so doeth here the angell moderate the settyng out of these two persons and their meting. For at ỹ same tyme, as god would haue it, a certayne gelded man, being a Chamberlayne, toke his iourney: a person halfe maymed, in that he lacked his stones, by reason wherof he was not a perfecte man of body, but right wyse for all that, and of a manly stomacke, an Ethiopian borne, blacke skynned, but one that shoulde sone after be clothed with a garment of a lābes fleece, immaculate, as white as snowe and chaunge his naturall complexion in the fonte of baptisme, a head officer to Candace quene of Ethiop, whome she had made her high treasurer. Here speake we of a sorte of people delicatly brought vp, by reason of theyr excesse and superfluitie, which are wel worthy to be in subiection to a woman. Riches is the norisher of al superfluitie. This man of a deuout mynde, had taken his iourney towardes Ierusalem. For ỹ temple there was of so great renowme, that diuers nacions, yea oute of far countreyes, came, and brought with them sondry gyftes. In consideration whereof, the prestes had muche disdayne and hatred at them, that sayde this temple should be once distroyed. This chamberlayne meaned wel and godly, but fowle was he deceyued to seke in the Iewes temple for religion, whence it was euen than all ready to depart vnto the heathen. And as he was in his repayre homeward, sitting in his chariot, he mispent not the tyme in fables, or elles in slepe, but for the loue that he had to religion, was in readyng Esaye the prophete, declaring to vs where we ought to seke for Christ. For in temples is not he hydden, but in bokes of holy scripture.

And behold a man of Ethiopia.

¶ Then the spirite sayde vnto Philip: go neare, and ioyne thy selfe to yonder charet. And Philip came to hym, and heard hym read the prophet Esaye, and sayde: vnderstandest thou what thou readest? And he sayde: howe can I, except I had a guyde? And he desired Philip, that he woulde come vp, and sytte by hym. The tenour of the scripture that he read, was this: He was led as a sheepe to be slayne: & like a lambe dumme before his shearer, so opened he not his mouth. Because of his humblenes, he was not esteamed. But who shal declare his generacion? for his lyfe is taken from the yearth. The Chamberlayne aunswered and sayde: I praye the of whom speaketh the prophet this? of hymselfe, or of some other man.

The texte.

Whan Philip had here in his waye, mette with him, the angell warned hym agayne priuely, and sayd: go to, and approche thou neare vnto this charet. Whan Philip had made good spede thyther, he heard the Chamberlayne readyng Esay the prophete, and streyght therupon perceyuyng his good zele, and endeuour vnto religion, sayde to him: vnderstandest thou what thou readest? Than answered he: howe should I vnderstand, a man as I am geuen wholy vnto temporall bukines, except I had one to expounde to me the secret sence and meanyng of the prophet? And with that desired Philip, ỹ he would step into the charlote, and sit by hym, that they might the more commodiously talke togyther. Up went Philip and sat by the Chamberlayne. Marke me how well doth Philip here resemble a trewe preacher of the gospell, and how playnly in this chamberlayne, is suche Heathen people described, as couete to knowe Christe. There muste nedes be wonderfull great encrease of all godlynes, where the one hasteth in muche desyre to teache, the other hartely biddeth hym to his compaygnie, desirous to learne. Here was nothing done by chaūce god dyd sette al in rule and order. For this chāberlayne happened for his parte vnawares, vpon that place of the prophete, which described Iesus Christ.

This was the place of Eſayi: he was led as a ſhepe to be ſlayne, and as a lambe helde he his peace before the perſon that clypped hym, and not once opened his lyppes. Becauſe of his humblenes he was not eſtemed. Who ſhall declare his generacion? For his lyfe is taken awaye from the earth. This text of Eſaye, whan Philip had repeated to hym, the chamberlayne was more enflamed with ardent affeccion to know whom the prophete ſpake of, and ſayd: of whom, I praye the, ſpeaketh the prophete theſe wordes, of hymſelf, or of ſū other? See how apte this chamberlaine was to learne. He had heard that Eſaye hymſelfe was cut in pieces at commaundement of kyng Manaſſes, with a wudden ſawe, and ignoraunt was he not, that prophecies laye ſumtymes after ſuche ſorte ſo doubtefull, that what ſeamed to be ſpoken of this perſon or that, after the hiſtorical ſence, oftentymes myght after a more priuey or miſticall ſence, pertayne to another. But eaſye is it to teache that perſon, whiche in ſuche wyſe demaundeth.

The texte. Philip opened his mouth, and began at the ſame ſcripture, and preached vnto him Jeſus. And as they went on their waye, they came vnto a certayne water, and the Chamberlayne ſayd: ſee, here is water, what doth let me to be baptiſed? Philip ſayd vnto him: yf thou beleue with all thyne herte, thou mayeſt. And he aunſwered, and ſayd. I beleue that Jeſus Chriſte is the ſōne of God. And he commaunded the charet to ſtande ſtyll. And they wente downe bothe into the water, both Philip & alſo the Chamberlayne, and he baptyſed hym: And as ſone as they were come out of the water, the ſpirit of the lorde caught away Philip, and the chamberlayne ſaw hym no more. And he wente on his waye reioyſyng: but Philip was found at Azotus. And he walked thorow oute the countrey preachynge in al the cities, tyll he came to Ceſarea.

Than Philip, as one that was ready with ryght good wyll to teache, opened his lyppes, and begynnyng at this place of the prophete, expounded to hym briefly the principall poyntes of the goſpell, that is to ſaye, that this perſon, whom the prophete ſpake of, was the ſonne of god, throughe whome god had decreed, and by his prophetes promyſed, freely to ſaue all that woulde put theyr truſte in hym, and that he woulde for this cauſe haue him to be borne agayne very man of the virgin Mary. And where the one natiuitie and eke the other can not be in worde expreſſed, whether it be his eternal generaciō of his father, whiche from euer was withoute circumſcripcion of tyme, or that he once had of the virgin, by the holy ghoſtes handy worke without mānes help, taking ſo vpon hym mannes nature, that he departed neuer from his godhed, the prophet Eſay ſeyng this in ſpirite, and muche aſtonyed therat, ſayde: who ſhal be able to declare at lengthe his generacion? Furthermore that he was ỹ trew paſchal lambe, for whoſe deathes ſake, his father had appoynted to delyuer, not onely the Iſraelytes, but al other nacions alſo, from bondage of ſyn, and from death euerlaſtyng.

And therfore delyuered he him into the handes of the prieſtes, ſcribes, phariſeis, and head men amōg the people, who brought him afterward vnto Pilate, beyng than iudge and lieutenaunt of the prouince, to thentent he might be crucifyed. And for as muche as his wyll was to dye for oure ſakes, no aunſwer made he before hym for his realeaſemēt, but as he had bene a ſhepe, ſuffred patiētly al their mockes, and al their puniſchementes. But there hid he the puiſſaunce of his diuine power, and ſubmitted hymſelfe for mans ſake, to the loweſt degree of humilitie. The Jewes ſuppoſyng verely that he was none other thyng at all, than he ſeamed to be, condemned hym, and putte hym to death. This is it vndoubtedly that the prophete ſpeaketh of: In his humbleneſs is his iudgement exalted. An innocent is to death condemned, whiche ſhall cum once agayne on highe, and ſurmowntyng all other, and ſhall

iudge

iudge the quicke and the dead. But god the father hath called his sonne backe to life agayne the thirde daye. After what time of his resurrection, was he the space of fowertie dayes conuersaunt on yearth, bothe seen often, and felte of his disciples corporally, and than finally in syght of them all, lifte vp he was into heauen. And the tenth daye after his ascencion, sente he downe from heauen the holy ghost, who in suche wyse enspired the apostles hertes and their toungues also, that they mighte without all feare, publishe vnto all people throughout the world, Jesus of Nazareth, for the chiefe authour and fountayne of lyfe, and healthe euerlastyng, not by any helpe of Moses lawe, but by faythe and baptisme. Of all these poyntes reheatsed, none there is, that Moses lawe hath not in figures signified, that the prophetes haue not before spoken of, yea that Jesus hymselfe hath not taught and promysed. The chamberlayne, whiles that Philip was declaryng to hym these poyntes of the gospel, with other many mo, was ware by chaunce, of a litle spring of water, fast by the waye, and sayde vnto Philip: why prolong we so great and weyghtye a matter? See where water is at hande. Thou hast nowe enformed me, and I am all ready. What shall let, but that I maye forthwith be christened? Than aunswered Philip: there is no let at all, yf thou stedfastly beleue, and kepe w all thy herte, thole thinges whiche I haue taught the. This promyse alone is made at baptisme. Than aunswered the chamberlayne right gladly: I beleue that Jesus is the very same Christ, whō the prophetes hath promised, & I beleue that he is the sonne of god, for whose sake, all men hath profered thē, healthe euerlastyng. Philip caused the chariot furthwith to stand styl. It was a noble carriage, richely garnished, & semely for hym that was an head officer to a barbarous quene. But downe alowe must he come, that shall be founde mete for baptysme, and strip himselfe naked of all garmentes. Bothe wente down in to the water, and there Philip christened the chamberlayne, a poore man, the riche, a simple and an abiect, the puysaunt and mightie, a man in himselfe right perfect of all his lymmes, the vnperfect that lacked parte of his mēbres, a Jewe, the Ethiopian. So litle regarde here was had to mannes personage. There is no disagreaunce where is fayth in Jesus Christe, and consent of mynde together in one accorde. After baptisme, there was neyther chāberlayne, nor Ethiopian, but a newe creature. And as for Philip, as sone as he was come out of the water, an aungel of the lord toke him away, and more of hym saw not this chamberlayne, neyther after desyred he to haue his teaching, being once inspired with the holy ghost in baptisme: but as one righte glad at the hert, that he had learned Christes fayth, made an ende of his tourney, that he might at home likewyse publishe the name of Christe among his countrey men of Ethiop. Finally the aungell set Philip downe in the nexte citie called Azotus, whence he came: and takyng thence his tourneye, in euery place, where village or towne did lye in his waye, he preached the gospell, vntyll he came vnto Cesarea, a citie in Palestine, where his dwellyng was.

And as thei wente on their waye.

And assone as thei were cum oute of the water.

The paraphrase of Erasmus vpon
¶ The.ix. Chapter.

The texte. And Saul, yet breathyng out threatnynges & slaughter agaynst the disciples of the Lord, went vnto the hie preest, & desyred of hym letters, to cary to Damasco, to the Synagoges, that if he found any of this waye, (whether they were menne or women) he myght bring them bound to Hierusalem. And when he iourneyed, it fortuned that as he was come nygh to Damasco, sodenly there shyned rounde about him, a light from heauen, and he fell to the earth, and hearde a voyce sayinge to hym: Saul, Saul, why persecutest thou me? And he sayde: what arte thou lorde? And the lorde sayed: I am Iesus, whom thou persecutest. It is harde for the to kycke agaynst the pricke. And he both tremblyng, & astonyed, sayde: lorde, what wylt thou haue me do? And the lord sayd vnto hym: aryse: & go into the citie, & it shalbe tolde the what ỹ must do.

And desired of hym letters to cary to Damasco, &c.

Whyle these thynges were in doing, Saule in all his procedynges agaynste the Christians, expressed muche cruelte, not onely within the walles of Hierusalem, but where els he perceyued that the disciples, whiche were scattered abrode, had spred also the worde of the ghospel, purposyng than more and more with himselfe not onely to threaten them and to enprison, but to kyll and murther them in sundry wyse, wente vnto the hygh Bysshop, to thentent that by mayntenaunce of his authoritee, he myght the sooner consume them: & desyred to haue his letters of commission, not only to cities nygh thereabout where he had already exercised his crueltie, but vnto Damasco, a citie in Phenicea, far of from Hierusalem, dyrected vnto the Synagoges of ỹ Iewes there dwellyng, for that ende that he myght, thorowe theyr ayde, at commaundement of the high Bysshop, bryng fast bounde to Hierusalem, whomesoeuer he had taken faultie in thys herelye, eyther menne or women. These and suche lyke thynges was Saule moued to doe, of a plaine and no dissemblyng mynde, supposyng with himselfe, accordyng vnto the Lordes saying, that his deuoure and seruyce herein, was pleasaunt to God. And therfore God suffered not his hãdes tobe polluted with innocentes bloud, but called hym abacke in the myddes of his rage. For whan he was almoste at his iournеyes ende, not far from the citie Damasco, a sodayne light from heauen, shone about hym: and sodaynly, as he was fallen for feare vpon the ground, hearde he a voyce, saying vnto hym: Saule, Saule why doest ỹ persecute me? Thã Saule as one stricken with a great maruayle who he should be that on hygh aboue, and so myghty, complayned of wrong, as it were done by his frende, and in doubt whether he were some aungell, or els God hymselfe, aunswered fearfully: who arte thou, O Lorde? Than sayde he: I am the same Iesus of Nazareth, whome thou supposeste to be deade, whereas I dooe liue and reigne in heauen. But thou in persecutiõ of my disciples, and of my name, doest persecute me also, vnawares thereof. But all thy labour is in vayne. For it shall be harde and paynfull for the, to beate thy heeles agaynste the pricke. For thy stryuing is not agaynst manne, but agaynste god, whose wil no manne is hable to resiste. Wherfore thine offence herein, is double the more, and nothig shalte thou preuayle thereby, and yet doe thy selfe a shrewde turne. Saule hearyng this, trembled for feare, & as one amased, sayde: Lorde what wylte thou haue me doe? By this answere, his erroure appeared to haue cumme of playne ignorаunce, and of no malice. To instructe once suche persons, it were sufficient. But it was expedient that an high and fierce stomake, were plucked downe, and suche one that mynded nought els but to threaten and kylle, were made afrayed, to thentent he myght be easlye taught. Than sayed the lorde to hym: aryse and goo into the citie,

There

There shalt thou learne what is for the to do. The lord striketh man in suche a sorte, that it maye be for his health: so he casteth downe, that he may set vp, so maketh he the blynde, that he maye lighten them. Saule beyng in his cruell rage, was thrown downe headlyng, but after that he became meke and ready to obeye, he was byd stande vp.

The men whiche iourneyed with hym, stoode amased, hearyng a voyce, but seyng no man. And Saul arose from the yearth, and when he opened his eyes, he sawe no man. But they led hym by the hand, & brought him into Damasco. And he was three dayes without syght, & neither dyd eate nor drynke. And there was a certayne disciple at Damasco, named Ananias, and to hym sayde the lorde in a vision: Ananias: And he sayde: beholde, here I am lorde. And the lorde sayde vnto hym: aryse and go into the strete, whiche is called streyght, and seke in the house of Judas, after one called Saule of Tarsus. For beholde, he prayeth, and hathe sene in a vision, a man named Ananias cummyng in to him, and puttyng his handes on hym, that he might receiue his syght. The texte.

Whyle these thinges were thus in doing, the men that went with Saule, in his iourney, stode amased, hearyng certaynly one talke to Saule, but seyng no man. Than Saule vpon good comforte that he toke hereof, arose vp. The firste step to vertue is to be set vpon foote. And beholde agayne an other myracle, although his eyes were open, he could not see. Than those that came in his company, lead hym by the hande into the citie of Damasco. And yet was not he than forthwith admitted to the gyfte of the holy ghoste, that it should be noted of vs that came after for an example, howe it were not mete to laye hande forthwith vpon eache person, but firste to see them that are newlye instructed, diligently tryed, and prepared by fastyng, and prayer. Wherfore thā, lyke as the apostles abode at Hierusalem ten dayes space, in expectacion of ỹ holy ghoste, so taryed Saule at Damasco three dayes, seyng none yearthlye thyng with his corporal eyes, but thinward eyes of his soule, wer in ỹ meane space clearly illustrate: al ỹ whyle receyuyng no food, but his mynde was fed the meane time with heauenly doctrine. There was the same tyme at Damasco, a disciple, (for so were they than called whiche had receiued the gospell,) named Ananias. The lorde had piked oute this Ananias, by whose handes his pleasure was bounteously to replenishe Paule with giftes of his holy spirite. And therfore hym spake he vnto beyng a sleape, in his dreame, and sayd: Ananias. He on the other part anon perceiuing that god called him, made answer: lo I am here lorde: as who sayth disclosyng a true christian herte, ready at all commaundementes. Than sayde the lorde: ryse vp and go thy waye into the streat, whiche they commonly call streyght, and aske at Judas house for one Saule, who was borne in Tarsus. For lo, there is he in prayer, suyng to haue grace and liberall comforte from vs. At the very same tyme, Saul lykewise as he was in prayer, thoughte ỹ one Ananias, had entred into ỹ house to him, and layde his handes vpon hym, to thintent he myght receyue agayne his eye sight. Euen so the lorde prepared in theyr mutuall vision eache one for other. And there was a certayne disciple. &c.

Than Ananias answered: lorde, I haue heard by many, of this man, howe muche euyll he hath done to thy sayntes at Jerusalē: and here he hath authoritie of the hygh priestes: to bynde all that call on thy name. The lorde sayde vnto hym, go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentyles, and kynges, and the chyldren of Jsraell. For I wyll shewe hym, howe great thynges he muste suffre for my names sake. The texte.

But Ananias sore afraied at the name of Saule, who for his cruelty, was than muche spoken of among the christians, made answere: I haue hearde lorde, of many one, howe sore this man hath vexed thy blessed sayntes at Hierusalem, and yet not so contented, but nowe is he hither come also, beeyng put in authoritie by a streyght commyssion from the hygh byshoppes, to laye thē al fast in fetters, that call vpon thy name. Hereunto the lorde agayne made answere: I knowe right well how ye my shepe are muche afrayed of that rauenous wolfe.

But there is no cause why thou shouldest feare. For that wolke haue I chaunged into a ryght gentle shepe. Wherfore see thou go vnto hym boldly. For hym I haue chosen to myne owne selfe, as a notable instrument, to carye my name before the Heathen, before kynges of the yearth, and the chyldren of Israel. What he hath done hytherto, was not done of malyce, but of a zele to the lawe of his countrey. And forasmuche as of playne ignorraunce, his iudgemēt failed him, sum tryall hath he shewed of his towardnesse, how earnest a defendour of my gospel, I am lyke to haue of hym, in tyme to cum. Hytherto hath he stryuen agaynst the professours of my name, beyng armed therunto with bulles from the high bysshoppes, with threatnynges, and with fetters for them. Hereafter more manfully shall he fight and stoutly, beyng armed but with my spirite, and gyrte with the sworde of my euangelical worde, agaynste all them that hate my name. For the glory and renoume wherof, far greater affliction shal he willyngly suffer, than nowe of late he prepared agynste you.

The texte. ¶ And Ananias went his waye, and entred into the house, and put his handes on hym, and sayde: brother Saule, the lorde that appeared vnto the in the waye, as thou cammeste, hath sent me, that thou myghtest receyue thy sighte, and be fylled with the holy ghost. And immediatly there fell from his yes, as it had bene scales, and he receyued syght: and arose, and was baptised and receyued meat, and was comforted.

Ananias well encouraged at these wordes, departed thence, and entred into Judas house, he founde Saule praying, and layde his hande vpon hym, and sayde: brother Saule, the lorde Jesus Christe, that appered vnto the in the waye, as thou waste cummyng hither, hath sent me to the, to the intēt thou shouldest receiue thy sight agayne, & be replenished with the holy ghost. Ananias had vneth spoken these wordes, but there fell from the yes of Paule in the same place, as it were certayne scales of a fishe, & so recouered he his sight. And immediatly he stode vp, and was baptised. After that, whan he had receiued sum foode, he was well strengthned. In this maner that excellente captayne of Christes gospell, & he that shoulde soone after, obscure the glory & renowne of other his apostles, receyued at the hand of Ananias, a poore and hūble disciple, the holy ghost, before that he receyued baptysme. But nothyng is done out of ordre, that is done at Jesus Christes cōmaundement, whō Paule hadde for his teacher. For so had he gyuen his apostles authoritie, that he woulde neuertheless reserue vnto hymselfe, the highest authoritie of all the whole matter.

The texte. ¶ Than was Saule certayne dayes with the disciples, whiche wer at Damasco. And streight waye he preached Christ in the Synagoges, howe he was the sonne of God. But all that hearde hym, were amased, and sayed: is not this he that spoyled them whiche called on this name in Hierusalem, and came hyther for that entent, that he might bring them bounde vnto the highe prestes? But Saul encreased the more in strength, and confounded the Jewes whiche were dwelling at Damasco, affirmyng that this was very Christe.

Than Saule beyng sodaynly chaunged, abode for certayne dayes in cōpanie with the disciples, whiche were at Damasco. And without any further delaye, he begonne furthwith euen there, contrary to the bishoppes commaundement, to sette vpon the office that he was appoynted vnto by Christe. And he wente into the Jewes Synagoges, and published openly and frankly, affirming that Jesus of Nazareth was the sonne of god, for whose sake alone, all men shoulde haue profered them, accordyng to the Prophetes foresayinges, health euerlasting. The Jewes, which knew of Saules cruel fiercenesse agaynst the Christians, by the rumoure that was bruted abrode, reioysyng that they had gotten suche a valiaunt defendour of Moses lawe, whan they had hearde that he did so earnestlye preache Jesus name of Nazareth, they meruayled what had chaunced vnto the manne, that he was so sodaynlye quyte altred, and sayed amongest themselues: is not this the same Saule,

who

who of late did all ỹ euer he could, assaulte theim that called vpon this name at Hierusalem, whiche name he blaseth nowe abrode, and famously publisheth: and nowe but of late came hyther, purpoſlie to take all ſuche persons, (yf he myght fynde any here) and to bryng them faſte bounde to the highe Bysshoppes, there to be punished at theyr wyll and commaundement. Howe cummeth this to passe, that he hathe so sodaynly caste of his Jewyshe condicions, and forsaken Moyses, and hathe become a prokessoure of the crucified. But Paule, whome that name in verey dede than better agreed with, after that he once became of a troublesome person, a teacher of soberneſſe and quiet lyvertee, so litle was afrayed at suche maner sayinges of the Jewes, that he beyng euery daye the better strengthened with spirituall coumforte, confounded and muche trowbled the Jewes that were dwellyng at Damasco, affirmyng constauntly, and prouyng by the testimonyes of holy scrypture, that Jesus of Nazareth, whome he had before of ignoraunce persecuted, and dyd nowe preache, was the trewe Messias that was promysed to the worlde, and that none other shoulde be borne hereafter, at whose handes the Jewes ought to looke for euerlastyng health.

But Saule encreased ꝓ more in strēgth and cōfounded ꝓ Jewes.

¶ And after a good whyle, the Jewes tooke counsell together, to kyll hym. But theyr laying wayte was knowen of Saule. And they watched the gates daye and nyght to kill hym. Than the Disciples toke hym by night, and put hym thorowe the walle, and let him downe in a basket. And when Saule was cumme to Jerusalem, he assayed to couple himselfe with the disciples: but they were all afrayed of hym, and beleued not that he was a disciple. But Barnabas tooke hym, and brought hym to the Apostles, and declared to them, howe he had seene the Lorde in the waye, and that he had spoken vnto him, and how he had done boldely at Damasco in the name of Jesu. And he had his conuersation with them at Jerusalem, speakyng boldely in the name of the lorde Jesu.

The texte.

When Paule had taken suche an enterpryse vpon him, many dayes at Damasco, no litle to the disciples ioy and comforte, and not without a greate rumble and murmour of those, that did not than beleue, the Jewes at length layed theyr heades in counsell togyther, to thintent that they might (by lying in wayte for hym) slaye hym. O what a nacyon is this that murthereth men? Paule reasoned, taught, and vanquished the Jewes with testimonyes of theyr owne lawe, as it were with theyr owne wepons. But there was nothyng els with them, but conspiracies, stockes, prysons, strypes, and sondry kyndes of deathe. But this had the lorde by promesse, assured his welbeloued seruauntes of, that they shoulde not lose, no not a heare of one of their heades, excepte his father suffered it. The tyme was not than come for that excellente warryoure to dye in the gospelles cause, he had than many battels behynde, to fyght for Chrystes people, many daungerouse perylles wer to come, for him to sustayne in fyght of battell, many cities and countreys were lefte for him to subdewe by goddes holy worde, and to call vnto Chrystes yoke. Wherfore Paule, as it was goddes wil, had warnyng that the Jewes laye in wayte for him, insomuche that they kept the gates day and nyght in watche for him, that he should not away escape, but that they would kil him. To bring this acte to passe, they had procured them ayde of the Liefetenaunt of the citie, who was the debytie of kyng Aretas, to thintēt that yf theyr pryuey watche had not wel proceded to theyr purpose, they woulde neuertheles openly & by force slay him. The disciples than, conceyuing in theyr myndes, how that the lesse the person cared for himselfe, the more was he worthy to be saued, woulde not suffer so valiant a warryer in Chrystes worde, perysshe. Wherefore they hydde him, and by night let hym downe by a corde of the towne walles, in a basket. Euen so often tymes, yea, bolde and valiaunt capitayns do runne awaye, to thintent that they maye, accordyng to the prouerbe, be able to fyght agayne.

They watched the gates dai and nyght to kyll hym.

O what

O what a woondre is it to see ỹ course of thinges turned vpsyde down. Now lurketh he in corners & starteth away, who a litle before with many sore threatenynges persecuted: and now prouide they to saue Paules syfe, whome he before inuented crafty meanes to slay. After this, whā he was once come to Hierusalem, and would haue accōpanyed with the disciples, with whome ỹ olde Saule was to wel knowen, Paule as thā vnknowen, al were afraied of him, as the shepe of the woulfe: not trustynge his woordes that he was a disciple, callynge wel to their remembraunce what crueltie he was wonte to expresse, in persecutyng Christes flocke. They suspected than that some priuie wyles had been cloked vnder the name of a disciple. But Barnabee the Leuyte, of whome we spake before, that knewe what was done concernyng Paule, brought him to thapostles, before whom, he declared all the whole matter, how the lord had appeared vnto him as he was goynge to Damasco, & spake to him, and how sodēly his mynde was chaunged, and how krātkly and freely he had preached the gospel in Jesus name the lord. Thapostles reioysed thereat, and with their honeste rehersall, commended him to the whole companie. So was he for a tyme, busyly occupyed at Hierusalem, keepyng company with thapostles, and disciples, & boldely there professing, and preachynge the name of the lorde, whiche he had of playne ignoraunce, persecuted.

The texte. And he spake, and disputed agaynste the Grekes, but they went about to slay hym, whiche whan the brethren knewe, they brought him to Cesarea, & sent hym forth to Tarsus. Then had the congregacions reste throughout all Jewry and Galile, and Samaria, and were edifyed, and walked in the feare of the lorde, and multiplied by the coumforte of the holy ghoste.

And that did not he onely before the people of Hierusalem, nothyng afrayed of the reprochefull name of an Apostata, because he had swarued from the bishoppes trade in religion, but preached lykewyse Jesus name before the Gentyles, whiche for the great renowne of that citie, dwelled than at Hierusalem, and before the Jewes, whiche were borne among the Grecians, reasonynge with them, and by verye testimonies of the lawe, prouynge that Jesus was the sauyour of the worlde. But in no wyse coulde they abyde suche libertie of speache, & therefore resorted to suche, as they were wonte to do for ayde agaynste him, whome they were not able in disputacions to vanquishe, searchinge oute some waye to slay Paule. Suche bee their disputacions, that are of Jewyshe condycions. And euen than were priuie wyles also inuented to betrappe him withal, whan that he leaste thought vpon any suche daungier. After that the brethren knewe of this, lest any thynge shoulde betyde hym otherwyse then well, they cōueyed hym awaye vnto Cesarea Philippi, whiche is a cytie in Phenicea, and sente hym eftsones thence vnto Tarsus, in Cilicia, where he was borne. For by meanes of Paules wanderyng about, and his leadyng from place to place, the gospell well prospered. In the meane while, after the tyme of persecution was well ouerblowen, the congregation of disciples, whiche than wer disparsed thoroughout all the partes of Jurye, Galilee, and Samarye, in the whiche cuntreys principally taught the lorde, and where before all other places, he commaunded that his gospell should be preached, lyued at some reasonable quietnes, takynge comfort eache one of other, thorowe mutuall vnitie and concorde, and what for the smalle regard they had to mannes threatnynges, and the dayly increase besydes of their number, they were well edyfyed in Christes faythe, lyuynge in feare of the lorde, and replenyshed in tyme of aduersitie with spirituall consolacion of the holy goste. This was it vndoubtedly that the lorde had promysed them: in the worlde ye shalbee well assured of trouble & aduersitie, but in me shall ye haue quietnes of mynde, and ghostelye comforte.

And

¶ And it chaunced as Peter walked thorow out all quarters, he came also to the sayntes, whiche dwelt at Lydda. And there he found a certayne man named Eneas, whiche had kept his bed eyght yeares, and was sicke of the palsey. And Peter sayd vnto him: Eneas, the Lorde Jesu Christe make the whole: aryse, and make thy bed. And he arose immediatly. And all that dwelt at Lydda and Assaron, sawe him, and turned to the Lorde. The texte.

It befell that Peter, whyles he as a vygilant shepehearde, of a stoute courage, wente abrode, trauelyng many countreyes, nowe these to vysyte, nowe thole, came also vnto the holy sayntes that dwelte at Lydda. That Lydda is a citte on the sea syde in Palestyne. There foūde he one called Eneas, who had layne bedred eyght yeares before. For he was taken with a palsey. Peter thā remembryng the lordes commaundement, that what house soeuer they came into they should heale the sycke: for it wer not syttyng for bodelye diseases to raigne, where spirituall physitions be present, sayde to hym: Eneas, Jesus Christ make the whole. Aryse, and make thy bed. Immediatly vpon these wordes spoken, he rose vp whole, and made his bed hymselfe. This was a token of perfyte health. When they sawe hym sodenly made whole by vertue & power of Jes⁹ name, who had laine bedred so many yeares, as many as dwelt at Lidda, and Sarona: a towne on the sea coaste nyghe vnto Lidda, were cōuerted to the Lorde, and professed the name of Jesus Christe. And so of one whiche was restored to his corporall health were many a one moued to health of soule.

¶ There was at Joppa, a certayne woman, named Tabitha (whiche by interpretaciō, is called Dorcas) the same was full of good workes and almes dedes, whiche she did. And it chaunced in those dayes, that she was sicke and died. Whom when they had washed, they layde her in a chamber. But forasmuche as Lydda was nygh vnto Joppa, and the disciples had heard that Peter was there, they sēt vnto him, desyryng him that he would not be grieued to come vnto them. The texte.

There was agayne at Joppa, a disciple called Tabitha, whiche with the Grekes signifyeth Dorcas, with the Latynes Caprea, which name gyue they of the cleare syght of the eye. This woman had bene vertuously occupied in all maner godlynesse, but chiefly in workes of mercy, wherwith she releaued the poore. It befell the same tyme that Peter was busye in his office at Lidda, that she dyed of the same disease that she had bene sicke of. And whā they had done with washyng the dead corps, accordyng to theyr accustomed maner, they layde it in a highe chamber for to be anointed. And for as muche as Joppa was not far from Lidda, and the disciples had vnderstandyng that Peter was there, they sent two mē in message to him, desyryng that he would vouchsafe to come vnto them.

¶ Peter arose, and came with them. And when he was come, they brought hym into the chamber. And all the wyddowes stoode rounde aboute hym, weapyng, and shewyng the coates, and garmentes, whiche Dorcas made, while she was with them. And Peter put them al forth and kneled downe, and prayed, and turned hym to the body, and sayde. Tabitha, arise. And she opened her eyes, and when she sawe Peter, she sate vp. And he gaue her the hand and lifted her vp. And whan he had called the sayntes and widdowes, he shewed her alyue. And it was knowen thorow out al Joppa, and many beleued on the Lorde. And it fortuned that he taried many dayes in Joppa, with one Symon a tanner. The texte.

Peter than declaryng in hymselfe an example of a good shepehearde, came to them vndelayedly. After his cummyng within the house, they brought him vp into the chamber, to the intent he shoulde be moued at the sight of the dead corps, to take sum pitie or compassion for her death. There stode about Peter all the wydowes, who among other ministeries, whiche were prayse worthy, chiefely wer commended for seruyng the holye in all theyr necessities: they mourned her with weppyng teares, whiche they let fall, more of pitie towarde the poore whome she was wunt to refreshe with many good turnes, then for her sake that was departed. Their weapyng was then a sufficient openyng to hym of theyr myndes what they desyred to haue.

They

They called not to rehearsall her good dedes, but brought forth to syght, the coates and other garmentes, whiche Dorcas had already made to clothe the holye withall. But this her indeuour in doyng good, was by death interrupted. Then Peter hauing in remembraunce Jesus example, where as he raysed vp the chiefe priestes doughter of the Sinagoge, after the multitude of those that mourned were first of all put oute of doores, commaunded them al to go furth. For the widowes were onely they that mourned. And weppyng is a let to prayer. And moreouer because that women, whiche of their owne nature are weake spirited, shoulde not be troubled at the rysyng vp of the deade bodye, he would haue none of them to be present, but he all alone, prayed, knelyng on his knees. For the holy ghost, by whom all miracles are wrought, is not at al times in like force with man. But his vertue by prayer, is quickened, like as fayth is also: without the which no miracle at all is wrought. Whan Peter had made his prayers, and conceyued spirituall strength of the holye ghoste, he tourned hym to the bodyward, and sayde: Tabitha rise vp. Than shee, as these wordes were spoken, awaked, as though shee had ben in a slepe, and loked vpon Peter. And after that she had beheide him wel, sate her down agayne. Petre than puttyng forthe his hande to ayde her withall, set her vp, beyng than on liue and lusty. After this maner must they be lifte vp vnto godlines, whiche be of their owne selues weake: First of all muste god be prayed vnto, that he would take mercy vpon them. That done they muste be taughte what to do, rebuked for their lyfe mispent, and exhorted to amende. Finally they muste haue ayde as Dorcas had, to be lifte vp by good example, to more perfection of life.

And turned hym to the body & said: Tabitha, arise.

Whan Peter had called the holy brethren and widowes, whome he before had bidden go forthe, into the chambre agayne, which were likewise their selues occupyed in prayer, lokyng for the mercifulnes of the Lorde, he shewed them the woman on liue for them all to beholde. That miracle was soone brupted abrode ouer all the citie of Joppa, and caused manye one to beleue in Christ. For that is the very cheke commoditie that cummeth of miracles. For it shoulde not otherwyse muche auayle to call one or two amongest so manye thousandes, that come by tymes into this worlde and departe the same, vnto lyfe agayne, which muste neuertheles soone after dye. And this was an occasion for Peter to tarye manye dayes at Joppa. For where shoulde he that fisheth for mennes soules abide more to his contentacion, than there as manye cummeth vnto his nette? All this meane whyle abode Peter the chiefe of all the apostles, and he that by reason of so greate miracles whiche he hadde wrought, both was famous and mighty, at one Symons house, a tanner by his occupacion.

¶ The.x. Chapter.

The texte. ¶ There was a certayne man in Cesarea called Cornelius, a capitaine of the souldiers of Italy, a deuoute man, and one that feared God with all his household, whiche gaue muche almes to the people, and prayed God alwaye. The same sawe by a vision euidentely (about the ninth houre of the daye) an aungel of god cumming in vnto hym, and saying vnto hym, Cornelius: when he loked on hym he was afrayde, and sayde: what is it Lorde? He sayde vnto hym: Thy prayers, and thy almes are cum vp into remembraunce before God: And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea side. He shall tell the, what thou oughtest to do. And when the aungel whiche spake vnto hym, was departed, he called two of his houshold seruauntes, and a deuout souldier, of them that awayted on hym, and tolde them all the matter, and sent them to Joppa.

Hitherto

Hytherto had none of the apostles bene conuersaunt among the heathen, but by occasion was that chamberlayne whiche came from Ethiop, induced to Christes religion. And yet sum of the gentils were the better, that they dweit nere vnto the apostles. For in Cesarea, the moste flozyshyng citie of Palestine, whiche to foze was called Stratons castle, was a certayne manne named Cornelius, captayne ouer a band of men, whiche were of Italie. This man, thoughe by trade of his auncestry, he were heathen, and by reason of his office, a man of armes, yet as one that desyred to be a christen man, he was a good lyuer and feared god. Like hym was all his whole houshold. For it is commenlye seene that the residue of the houscholde, do frame themselues in condicions, like vnto the master of the house. He in two poyntes chiefly, declared hymselfe meete to take vpon hym Christes religion, in lyberally refreshyng the neady, & pooze, and in continuall prayer to the lozde. He knowledged the true god, foz that he learned, by reason that he was conuersaunt among the Iewes. He knew that his fauour was chiefly obtayned, by beyng beneficiall to the pooze, and by cõtinuall prayer. It remayned alwaye certayne, that he whiche had alreadye abundauntly ynoughe, shoulde haue moze geuen hym. This man beyng in his prayer, not muche befoze supper tyme, the nynth houre of the daye, did euidently see in a vision, the angel of god cummyng towardes hym, and callyng him by name Cornelius, as though he had bẽ familyarely acquaynted with hym. But Cornelius beholding than the angel, and beyng soze afrayed by reasõ of the maiestie of so rare a personage, sayd: Lozde what arte thou? The angell aunswered: thy prayers are not spent in vayne, neyther yet thy almes dedes, wherwith hitherto thou haste earnestly called vpon god, to be mercifull to the. For what hast ỹ bestowed to refreshe ỹ pooze, the lozd vouchesafeth to coũte it bestowed vpõ hymselfe: & he wyl reward ỹ in their behalf, which are not able to requite the. Wherfoze thou hast not employed thy benefite on hym that wil forget it. Thou haste done foz thy parte accozdyng to his wyll, he agayne on thother parte, will accomplyshe that thy requeste, whiche thou haste continually by prayer, desyred. The lozde hath heard thy prayers, because thyne eares were not stopped from the pooze. Nowe therfoze this must thou doo without delaye, that from hence fozwarde the lozde maye shewe vnto the, his bountifull goodnes. Sende sum of thy seruauntes to the citie Ioppa, and enquier there foz a certayne man named Simon, and desire hym to cum speake with thee, this man in the iyes of the woꝛld, is not of any great estimacõ, but in the sight of god, highe in fauour by reason of his godlynes, and is otherwise called Peter. He hosteth at a certayne mannes house in Ioppa, whose name is Simon, a tanner by his occupacion, and dwelleth by the sea syde. Of this Peter, shalt thou learne what thou must do to obtayne saluacion. Whan the aungell had this sayde, he vanished a waye. Than by and by Cornelius sent a couple of his houscholde seruauntes, and with them one that was a souldier retaynyng to hym, whose honeste conuersacion and trustynes, he hadde great proofe of, foz not onely all Cornelius owne howsholde resembled him in godly liuinge, but there were sum souldiers also, that folowed the vertuous trade of their capitayne. And whan he had shewed them all the matter and effecte, as touchyng his vision, he sent them to Ioppa. These thynges were done in the euenyng.

A deuoute mã and one that feared God.

On the morowe as they wẽt on theyr iourney, and drewe nye vnto the cyte. Peter wẽt vpõ the top of the house to praye, about the sixt hour. And whẽ he wered hũgry, he would haue eaten. But whyle they made ready, he fell into a traunce, and sawe heauen opened,

The texte.

And

and a certayne vessell came downe vnto him, as it had bene a great sheete knyt at the fower corners, & was let downe to the earthe, wherin were al maner of fower footed beastes of the earthe, and vermin, and wormes, and fowles of the ayer.

The nexte daye Cornelius messengers went on theyr iournaye. In those dayes, so meane an embacie as that was, had Peter the chief pastoure of Chrystes Churche no disdayne at. And whan as they were almoste at Joppa, Peter the same time, as he was accustomed, had gon vp into an hyghe chamber to praye, almoste at the syxte houre, that is to say, about noone. And as he was an hungred in his prayer, he mynded to eate sume meate after his long abstynence. And whyles that meate was a dressing accordyng to Peters commaundement, he was rauished with the spirite of god. So chaunceth it specially wyth them, that vse prayer and fastyng. For god discloseth not his mysteryes to the fulle belyes, and slouthfull persons. His vision was this. He sawe heauen open, and from thence a great vessell let downe to the yearth, as it had ben a great sheete, knotted and fastened with coardes at euery of ỳ fower corners. For in olde tyme meate was serued to the table in great brode lynen clothes. In this vessell were all kindes of fower foted beastes, and vermin which crepe on the ground and lyue on the earthe, and byrdes that lyue in the ayre, as well vncleane, as cleane, together indifferently. Thys was meate that the Jewes dyd abhorre, but yet was it the same that Jesus longed after, whan he sayd to his disciples, prokering him meat: I haue meat to eate ỳ ye knowe not.

The texte. ¶ And there came a voyce to hym. Aryse Peter, kyll and eate. But Peter sayed, not so lorde, for I haue neuer eaten any thyng that is common, or vncleane. And the voyce spake vnto hym agayne ỳ seconde tyme: what God hathe clensed, that call not ỳ common. This was done thryse, and the vessell was receyued vp agayne into heauen. Whyle Peter also mused in himselfe what this vision (whiche he had seene) meaned: beholde, the men whiche were sent from Cornelius, had made inquirraunce for Symons house, and stoode before the doore: and called out one, and asked whether Symon, whiche was syrnamed Peter, were lodged there.

Peter muche marueyling what this vision ment, a voyce spake and sayed vnto him: aryse Peter, kyll and eate. And although that the lorde had warned his disciples that they shoulde make the Gentyles also partakers of his ghospell, yet to thintent they should the more boldely dooe the same, he againe was admonyshed by a vision. But Peter, as a Jewe, yet abhorryng the meate that by the lawe was forbyd, sayed: Oh lorde, god forbid that I shoulde eate any suche meates. For vnto this day haue I dewly kepte the trade of my forefathers. For hytherto neuer eate I any meate that was suspēded, or vncleane. To this, the same voyce that had spoken before, made aunswere: that whiche God hath made cleane, thou whiche arte but man, call not it vncleane.

What god hath clēsed: that cal not common.

After this vysyō had thryse appered, to this ende, that he should more certainly beleue it, straycht wayes the vessell was taken vp into heauen.

Than Peter beyng cumme agayne to his remembraunce, whyles he was musyng with hymselfe, in a greate perplexitie what this vision shoulde meane, and whyther it were a dreame, eyther els some signification of goddes wyll, beholde those menne that Cornelius had sente, stoode at Symons doze the tanner, and callyng forth one of the seruauntes, enquired whether that one named Peter, were hosted there.

The texte. ¶ Whyle Peter thought on the vision, the spirite sayde vnto hym: beholde, men seke the: aryse therfore, and get the downe, and go with them, & doubte not for I haue sente them. Peter went downe too the men which were sent vnto hym from Cornelius, & sayd: beholde, I am he whom ye seke, what is the cause wherfore ye are come? They sayde: Cornelius the Captayne a iust man, and one that feareth God, and of good report amōg all the people of the Jewes, was warned by an holye Aungel, to sende for thee into his house, and to heare wordes of the. Then called he them in, and lodged them.

But

But before that worde was brought to Peter, that some there were that
woulde speake with him, and whyles he sat imagining in his mynde, what
the vision should meane, the spirite of god sayd to hym (for god speaketh after
sondry wyse to his electe) beholde three menne stande at the doore and enquire
for the. Therefore aryse and get the downe, and goe with them, nothyng
doubtyng: For I sent them. And then shalte thou understand what the mea-
nyng of this vision is, that thou somuche muselst of. With that Peter went
downe, and came to the menne, and sayde, loo I am the very same Symon
Peter whome you seke for. What is thoccasyon of your cummyng hyther?
Peter bosted not of his visyon, but required the heathens confessyon. For the
benefyte of grace that cummeth by the ghospell, ought not to be thruste before
them whiche set nought by it, as in like maner it ought not to be denyed to the
that are desyrouse of it. Than they aūswered: Cornelius whiche by office is a
capitayne of a bonde of menne, but yet a manne of good conuersation, and
that feareth god, well credited and lykewyse estemed, and reported as well of
his owne housholde, as also throughout all Jewry, was warned by the appe-
raunce of an holy aūgel that spake to hym, to sende for thee home to his house,
that he myght receyue at thy handes knowleage what he ought to doe to ob-
tayne saluacion. Peter perceyuyng the visions to agree, and nowe understan-
dyng what that voyce signified, which thyse had sayed, what god hath clen-
sed, that accompte thou not uncleane, bad them cumme nere the house. For it
was euentyde, and he lodged them. This was the fyrst begynnyng of any con-
uersacion betwene the Jewes and the Gentyles, whiche Gyntyles by theyr
owne accorde, pleased to be partakers of the ghospel. But the Apostles dyd
wisely in that they were not to hastye in the settynge fourthe of this mattier,
that it might be euydent to all menne, that they dyd not rashely, but by the
commaundement of God, receyue the Gentyles to the benefyte of the ghospel.
Cornelius sent for Peter, but by the commaundement of the aungel. Peter
came downe and mette them, but not before he had commaundement by the
visyon. On the one parte, marke the earnest desyre that the Gentiles had to the
gracyouse benefyte of the ghospell, on the other parte the cherefulnesse of hym,
and readynes, that was desyrouse to saue all sortes of menne.

Beholde I am he whō ye seke, what is the cause wher fore ye are cumme.

Than called he the in and lodged them.

¶ And on the morowe Peter went awaye with them, and certayne brethren from Joppa, accompanyed him. And the thyrde daye entred they into Cesarea, and Cor-
nelius awayted for them, & had called together his kynsemen, and his special frendes. And
as it chaunced Peter to cum in, Cornelius met him, and fel downe at his feete, and wor-
shypped him. But Peter toke hym vp saying: stande vp, I myselfe also am a man.

The texte

The nexte daye Peter went to Cesarea, being accompanied with certayne
chrysten men of the citie Joppa, that shoulde beare wytnes of those thynges
that were for to be done. For theyr mynde gaue them, that sum good lucke
was towarde, they wyst not what. In the meane time, Cornelius beyng very
desyrous of saluacyon, wayted for the retourne of his messengers, that should
bryng with them Peter, and had called together, as well his nigh kynsfolkes,
as his other chiefe frendes, partly that moo myght be wytnesses of this facte,
and partly also that moo might be partakers of so great a benefyte. But
whan as Peter entred in to the house of this captayne Cornelius, he much re-
toysing thereat for reuerence toward him, went forthe to mete him, and falling
downe to Peters feete worshypped hym: perceyuing to be in him sumwhat
more excellencie then was semely for a manne to haue.

Thus ought Christ to be worshipped in his mynisters, but yet so, that the
glory dewe vnto god, be not attrybuted to manne. Then Peter geuing exam-
ple howe muche the preachers of Chrystes worde, ought to abhorre ambicion,

and the desyre of honoure, and howe smalle prayse ought they to chalenge for those thynges whiche be done thorowe vertue of Chrystes name, suffred not this captayne to lye prostrate vpon the grownde, but embracyng hym in his armes, did lifte him vp, saying: aryse, I am but a man as thou art. Geue vnto god this homage, for I am but his minister.

The texte. ¶ And as he talked with hym, he came in, and founde many that were cum together. And he sayde vnto them: ye knowe howe that it is an vnlawfull thyng for a man that is a Jewe, to cõpany or cum vnto an Alien: but God hath shewed me, that I should not cal any manne commen or vncleane: therefore cam I vnto you without delay, assone as I was sent for. I aske therefore, for what entent haue ye sent for me.

And communyng than in this wise familyarly with him, entred into the house together. Whan they were cum in to the inner house, Peter found there, a great numbre assembled together. Here conceyued he as a couetous pastour good hope that he should haue great vauntage. And so whan Peter was set doune, he began, as an heauenly orator, to speake to them in this wise, partly that those that came with hym, shoulde not haue occasyon to be offended, and partly that he might stablyshe the captaynes housholde in that theyr confydence, whiche they had conceyued: you knowe that it is not permytted by the lawes, that a Jewe be either in household, eyther otherwyse in company with aliens, men of a sundry kynde of religion, and not circumcised. Yet I beyng a Jewe, am not afrayed so to doo, not yet despising eyther the trade or custome of my countrey, but folowyng herein the commaundement of god, that signified vnto me by vision, that I ought not to esteme any manne, what countrey soeuer he be of, to be vncleane, or hate worthy, for as muche as god taketh no man to be vncleane. For onely he maketh holy euery thyng. I therefore sticking to the commaundement of god, came hither without delay as soone as you sent for me, wherfore it is your parte to shewe me what the matter is, that you sende for me. Peter speaketh to all, that he maye wynne them all, perceyuyng that for this cause they were assembled together, that they myght all at one tyme, heare the ghospell preached. Marke howe featly Peter playeth the pastours parte: for he dothe not cõmunicate the high misteries of the ghospell vnto them, before he perceyued them to be desirous to learne.

It is an vnlawfull thyg for a man that is a Jewe, to company or cum vnto an alian:

For what entẽt haue ye sent for me:

The texte. ¶ Than Cornelius sayd: this day now .iiii. dayes aboute this houre, I sat fastyng and at the ninth houre I prayed in my house: and beholde, a man stode before me in bright clothynge, and sayde: Cornelius thy prayer is hearde, and thyne almes dedes are had in remembraunce in the syght of God. Sende men therfore to go to Joppa, and call for Symon, whose syr name is Peter. He is lodged in the house of one Symon a tanner, by the sea syde. whiche assone as he is cũme, shall speake vnto the. Than sent I for the immediatly, and thou hast well done, that thou arte cũme. Nowe therfore are we all here present before God, to heare all thynges that are commaunded vnto the of GOD.

Than Cornelius before them all, rehearsed howe the matter stode, saying: fower dayes paste I was here in my house fastyng, and earnestly in my prayers, about the ninth houre of the daye. And sodaynly beholde a certayne man, whose countenaunce was full of maiestie, stoode visible before me, in a glystenyng garment, and sayd vnto me: Cornelius, thy prayer is heard, and thy liberall and bountifull almes that thou hast bestowed on the pooze, is not forgotten in the syght of god. Wherefore sende to Joppa, and desyre Symon, otherwyse called Peter, to cumme to the. He is hosted in the house of Simon the Tanner, nere to the sea. Than sent I incontynent messaungers of myne owne folkes vnto the, whiche thyng I had not ben so bolde to haue enterprysed, vnlesse an aungell had so wylled me. And I mooste hertely thanke you of your goodnes, that vouchesaked to cumme hither. Nowe therefore we are here present all of one mynde, without hurte meanyng towardes any manne, as we

take

take god to wytnes, very desyrous to heare what god hathe gyuen you in cō-
maundement to shewe vs. For thaungell that put me in this confydence, pro-
mysed me so: and we doubte not but you wyll so doo, for asmuche as you also
by the commaundement of God, vouchesafed to cum and common with vs.

¶ Than Peter opened his mouthe, and sayde: of a truthe I perceyue that ther is no re-
spyecte of personnes with God, but in all people, he that feareth hym, and worketh rygh- The texte
teousnesse, he is accepted with hym.

Than Peter perceyuyng theyr vnfayned meanyng, opened his mouthe, and began to speake in this wyse: I do right well perceyue that in the syght of god, one person is not preferred before another: but that in all countreys who that feareth god, and lyueth lyke a good man vprygthly to god and the worlde, is sette by of hym.

¶ Ye knowe the preachyng that God sent vnto the chyldren of Israel, preachyng peace The texte.
by Jesus Chryste, whiche is lorde ouer all thynges. Whiche preachyng was publyshed
thoroughout all Jewry (and began in Galile after the baptisme whiche John preached)
howe God anointed Jesus of Nazareth with the holy ghost and with power.
Whiche Jesus wente aboute doyng good, and healyng all that were oppressed with the
deuyll, for god was with hym.

For as muche as I vnderstande that you are free from oure lawe, and yet neuertheles that ye wurshyp one god whiche is the true god, as we do: and that dayly ye offer thorowe prayer, sacrifyce, and seke his fauoure by suc-
couryng of the nedye: For why: this is thonely thyng that the lawe and pro-
phetes do teache. And although that god hathe nowe at the laste perfourmed
that thyng whiche he long sence promysed by the mouthes of his prophetes,
that he woulde sende Messias, that is to say, Chryst, shewing to ỹ Israelytes
his wyll, nowe not by meane of any prophete, but by his onely begotten sōne
Jesus Chryst, and proferyng them, thorowe fayth and obedience to hym whō
he sent, remission of synne, and that he eftsones wyll be reconciled with them:
Yet that notwithstandyng byeause there is none other god but he, as well of
the Gentyles as also of the Israelites, his will is that this fauour be shewed
to all men, whosoeuer beleueth the ghospell. And I am assured, that the ru-
moure of this thyng being sparced, as it is thorowout all Jewrye, is hearde
among you also, howe that Jesus walked ouer all partes of Jewry, exhor-
tyng all men to repentaunce, bearyng wytnes that the kyngdome of god is e-
uen at hande. And chiefly his begynnyng to preache, was about Galylee, af- How God
ter he had ben chrystened of John, whiche was his foremessanger, and openly annoincted
bare wytnesse of hym, ỹ Jesus of Nazareth was the lambe of god, that should Jesus of
take awaye the synnes of the worlde, and that god had anoynted his Messias Nazareth
with the holy ghoste, whome he had sene in lykenes of a doue, as cumming frō with the ho
heauen and restyng on his heade, and that it was onely he that shoulde Chris- ly ghoste.
ten all the faythfull, not in water, as he himselfe Christened, but with an hea-
uenly power. And this our lorde Jesus also expressed in his deades, walkyng
thorowout all partes of Jewrye, helpyng all menne, not onely in teachyng the
heauenly Philosophy of the ghospell, whereby the sowle is healed, but also
in curing the sycke, castyng out of deuylles, healyng lepers, and reysyng the
deade, and to be shorte, in helpyng al men whome the deuyll by tyrannye kepte
vnder his yoke. For as he onely was free from all synne, so he onely was able
and of power, to vanquisshe the tyranny of the deuyll, the whiche raygneth o-
uer them, that leade theyr lyfe in synne. For God expressed his myght in his
sonne, whiche all Satans power was not hable to withstande.
All these thynges beyng commonly spoken of thorowout Jewry, I am assu-
red that you lykewyse haue heard, and doo beleue them.

¶ And we are wytnesses of all thynges whiche he dyd in the lande of the Jewes, and
at Jerusalem: whome they slewe, and hanged on tree, hym God reysed vp the thyrd day, The texte.

The texte. and shewed him openly, not to al the people, but vnto vs witnesses, chosen before of God for the same intent, whiche dyd eate and drynke with hym after he arose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he, whiche is ordeyned of God, to be the iudge of quicke and dead. To hym geue all the Prophetes witnes, that thorowe his name, whosoeuer beleueth in him, shal receyue remission of sinnes.

But that you maye more surely beleue this, we that were conuersaunt with hym, bothe in house, and in all other places, as long as he, being manne, lyued among men, doe beare wytnes of al suche thynges, as he dyd in all coastes of Jewry, and in Hierusalem also, whome the high priestes, scribes and Pharyseis, with the consentes bothe of the nobylytte, and the comens, put to death, fastenyng him on ỹ crosse, rendryng hym euel thankes for his so manyfolde benefytes employed on them. But God, by whose permyssyon all these thynges were done for the healthe of man, restored hym to lyfe the thyrd daye after his deathe, and endowed hym with lyfe euerlastyng.

Him god rayled vp ỹ thyrd day, and shewed hym openly. &c.

To make this certaynly to be beleued, he dyd personally appeare alyue, he was hearde, sene, and felte also with the handes, not of all the people, as he had bene before his death, but of certaine that were before chosen witnesses by god purposely, of vs I say, vnto whom he appeared after he had arisē from death, beyng conuersaunt on earth fowerty dayes: and we did eate and drynke with hym, and he with vs likewyse, leaste we should doubte in our myndes, whether his body were in verye dede rayled or not.

And before he wente into heauen, he commaunded vs, whom he before had chosen to this office, that we shoulde openly preache to euery man, and beare wytnes, that he was one, whom god had aduaunced to high estate and power, that in thende of the worlde, he shalbe iudge of all, bo the quicke and dead. In the meane space a sure and an easy remedy is prefered euery man. For all the prophetes long synce with one consent, prophecied the very same of hym, that we teache, that it is onely he, in whose name remission of synne shalbe gyuen, not to the Jewes onely, but to al nacyōs also thorow out the world, not by meryte of theyr workes, wherein the Jewes put confydence, but by faythe whereby we beleue the ghospell, and by meane of the ghospell, beleue in Chryste.

To hym geue all the prophetes witnes. &c.

The texte. ¶ While Peter yet spake these wordes, the holye goste fell on al them whiche hearde the preachyng. And they of the circumcision which beleued, wer astonied, as many as came with Peter, because that on the Gentiles also was shed oute the gifte of the holy ghoste. For they hearde them speake with tonges, and magnified god. Then answered Peter: can any man forbid water, that these should not be baptised, whiche haue receiued the holy ghost as well as we? And he commaunded them to bee baptised in the name of the lorde. Thā prayed they hym, to tary a few dayes.

Peter had not yet made an ende of this tale, and beholde the holy ghoste visibly descendyng from heauen, came on al that had hearde, and beleued the apostles wordes. Whiche thyng made the Jewes, that were conuerted to the ghospell, and had cum in Peters cōpany from Joppa, to beare witnes to those thynges that were for to be done, astonyed thereat, meruaylyng that the gracious gyfte of the holy ghoste, was also powred further vpon the Gentyles, whiche were not circumcised. For they supposed the promise of the Prophetes to pertayne to the Israelites onely, whereas in very dede, the prophetes sayde before, that the spirite of god should be shed on all those, whatsoeuer they were, that woulde call on the name of God.

For they hearde thē speake vñ tonges, and magnified god.

And the chaunce that folowed, expressed the meanyng of this token whiche they had sene. For they began, in presence of all men that heard them, to speake diuers languages, prayslyng muche the bountyfull goodnes of god. This so euident a token, was declared for the Israelites, that were already presente and circumcised, that from thence forthe they shoulde not styrke to call them, whiche

whiche were not circumcised,to be partakers of the faythe of Chryste: it was likewise done for Cornelius frendes, to put them out of doubt that by theyr faythe,they were nothyng inferiour to the Iewes,yea thoughe they kepte not the Iewes lawes.Here accordyng to the pleasure of god,the order was chaũged, for fyrste they whiche were newly instructed in the faythe had wonte to be chrystened,and afterwardes by laying hãdes on them,receiued the holy ghost: But here without layng of theyr handes on them, fyrste the holy ghoste was geuen, that the apostle shoulde nothyng sticke to mynystre that, whiche was of lesse estimacyon,seeyng that god of his owne accorde,had giuen that,which was of more excellencie.Than Peter,as thoughe that he would doo nothyng without the consent of the Iewes,though he had already purposed it,sayde to them that cam with hym: Is there any man here that wyll saye naye, but that these menne maye be chrystened, albeit they be not circumcised, whiche haue receyued the holy ghoste aswell as we? And when as no manne sayde contrary,he commaunded them to be christened in the name of Iesus Chryste. All this matter beyng happely finished, as Peter was makyng himselfe ready to returne to Ioppa,they entreated hym to tarry with them a fewe dayes, for asmuch as thei wer very desyrouse to haue more perfyte knowledge of ỹ ghospel. Peter beyng thus intreated,was content to abyde. For he knewe that the Iewes would scarsely brooke it,that he should be in householde conuersaunt with them,that were not circumcised.

¶ The.xi. Chapter.

¶ And the Apostles and brethren that were in Iewry,hearde that the heathen had also receyued the worde of God.And whan Peter was cum vp to Ierusalem, they that were of the circumcision, contended against him,sayng:thou wentest vnto men vncircumcised, and diddest eate with theim. The texte.

THe rumour of this facte,cam ouer to the other Apostles eares, whiche remayned at Hierusalem, and to the eares of the brethren also, whiche were abrode in Iewry, that the gentyles had also receyued the worde of God. For it was an harde thyng to kepe this matter close,partlye because this captayne was by reason of his office,of so great estimacyon, and partly agayne for ỹ manye were Chrystened together, eyther els because the Iewes were present at the dede dooyng (for the chamberlayne that we spake of before, whan he was Chrystened as he rode by the waye, was alone without wytnes,as one that had stollen the benefyte of the ghospell from the Iewes) and partly also because it was doen in one of the noble cities of Palestine. But Peter knowyng certaynly that it would be noysed abrode,and that there woulde some Iewes reprooue this his dooyng, tooke diligent heede euery waye, that he myght not deserue any rebuke, forasmuche also as god had putte this in his mynde, which had shewed him this vision three tymes because he should nothyng sticke to doo it. On the other parte, by reuelacyon of the holy ghoste, he perceyued that messangers were cumme from Cornelius: whome he forthwith did not receyue into the house, leaste he beyng a Iewe, myghte haue semed to haue been desirous to coumpaignie with the heathen,but spake to them at the doore, and before witnesses asked theim why theyr cummynge was. This question he asked rather for the Iewes sakes that were presente,then for his owne. Beslydes this after he perceyued that the visions dyd agree, bothe on the one parte and the other, he wente thyther, but yet not

without the compaigny of ſome Jewes, whiche were knowen to be menne of good credence, who ſhould beare witnes what were doen, and withoute whoſe conſent he would do nothyng, to thentent that by theſe meanes afterwarde, yf any manne woulde grudge at his doinges: they, as wytneſſes, myght become proctours of his cauſe. Agayne whan he was cumme to Cornelius houſe, he dyd not forthwith enter in, as a manne deſirous to talke with hym, but ſente in woorde to hym that he was cumme, that Cornelius myght meete hym and bryng hym in: and yet was he neuertheleſſe well aſſured, that he ſhoulde be welcum. This captayne fell proſtrate at Peters feete and wurſhypped hym. which was to all the Jewes that were preſent, a great token to meruayle at, of his ready mynde. Agayne in hearyng of them all, he aſked what his wyll was with hym, that he had ſente for hym, to thentente that the Jewes, whiche came with hym, hearyng the tale of Cornelius owne mouthe, might the better beleue it. And fynally the holy ghoſte came downe by his owne accorde, before ỹ they had eyther made theyr prayers, eyther had theyr handes layde on them eyther they had receyued baptiſme. Neyther yet dyd he vpon this chriſten them, before he had commoned with the circũciſed that were preſent, and had expreſſed vnto them, that it were not mete to deny them baptyſme, whome god had endowed with his holy ghoſte. This was that great wyſdome of Peter beyng a paſtor, and agreable with the ghoſpell. He well knewe the nature of the Jewes, howe muche they ſtoode in theyr owne conceyte, becauſe they were circumciſed, and howe deadly abhorred thoſe that were not circumciſed.

This was the occaſyon that he imagined all chyftes to auoyde offence of any manne. He was deſyrous to make the Gentyles partakers of the ghoſpell, but yet in ſuche ſorte, that by the occaſyon thereof, he ſhould not leſe ỹ Jewes, yf it myght be. Nowe after that Peter had by chaunce returned to Hieruſalem, where, by reaſon of the rumours, it was knowen howe Cornelius had been chriſtened, they whiche were circumciſed and had receyued the ghoſpell, diſputed agaynſt hym, ſaying: wherefore dyddeſt thou enter into the houſes of the vncircumciſed contrary to the tradicion of our forefathers, and not content with that, diddeſt alſo ſitte at the ſame table, and eate thoſe meates whiche are forbydden in Moyſes lawe.

And whan Peter was cum vp to Hieruſalẽ they that were of the circumciſiõ contended agaynſte hym.

The texte. ¶ But Peter rehearſed the matter from the begynnyng, ſaying: I was in the citie of Joppa, prayeng: and in a traunce I ſawe a viſion, a certen veſſell deſcende, as it had been a great ſhete, let downe from heauen by the fower corners, & it cam to me. Into the whiche when I had faſtened mine eyes, I conſidered, and ſawe fower foted beaſtes of the yearth, and vermine, and wormes, and foules of the ayre.

In this matter it becommeth not Peter to holde his peace, but he tolde all the matter euen from the begynnyng, howe as it had chaũced in this wiſe. Certes I durſt not breake the lawe whiche we haue deliuered vs of oure forefathers, but in this poynete folowed I hym, whiche is aboue the lawe. I was in the citie Joppa, faſtyng, and in my prayers, that no manne can ſuſpecte it to be a vayne dreame. And whan I had commaunded, (as very hungre enforced me) ſome meate to be dreſſed, I was in the meane time rauyſhed, and in a traunce ſawe this viſion. A great veſſell muche after the fourme of a greate linen ſheete, knitte faſt at fower corners, was let downe from heauen, and cam to me. Wherupon whan I had ſette myne eye, being very hungry, I loked what maner of meate there was.

And there I ſawe dyuers kyndes of fower foted beaſtes, beſydes thoſe ỹ were noryous beaſtes, with other ſondrye kyndes alſo of beaſtes, that crepe on the yearthe, and fowles of the ayre, whome the lawe by expreſſed cõmaundement, woulde vs to abſtayne fro.

¶ And

And I hearde a voyce saying vnto me: Aryse Peter, sley, and eate. But I sayed: not so Lorde, for nothing common or vncleane, hath at any tyme entred into my mouth. But the voyce answered me agayne, saying from heauen: count not thou those thinges comen, whiche God hath clensed. And this was done thre tymes. And all were taken vp agayne into heauen. And beholde, immediatly there wer thre men all ready cum vnto the house where I was, sent from Cesarea vnto me. And the spirite sayed vnto me, that I should go with them vout doubtyng. Moreouer, these .vi. brethren accompanyed me, and we entred into the mans house. And he shewed vs, how he had seen an angel in his house, whyche stoode & sayed to hym, sende menne to Joppa, and cal for Symon, whose surname is Peter: he shal tel thee wordes, wherby both thou and all thyne house, shalbe saued. The texte.

Whiles I was looking on this, I hearde also a voyce whiche exhorted me that I should not sticke to eate therof, and sayed vnto me: aryse Peter kyll and eate. To whome I made than answere: God forbyd. For to thys daye hath no vncleane meate entred into my mouth. Than aunswered the voyce eftsones in this maner: call not thou, whiche art but man, those meates vncleane, whiche god hath purifyed. This vysion dyd three tymes appere. And afterwardes all those meates, whiche I thought worthy to bee abhorred, were taken vp into heauen.

And after I was cum to my selfe, whiles I reuolued in my mynde what this vision, whiche so often appered, should meane, the spirite of god forthwith gaue me knowlege that there wer three men at ỹ doore where I hosted, sent from Cesarea, that would speake with me. And the same spirite commaunded me that I shoulde not sticke to goe with them. I obeyed the vision, and by the holy ghostes sendyng, I tooke my iourney to Cesarea, not alone, but I tooke sixe brethren with me, to beare witnes of all those thinges, whiche I dyd by the commaundement of god. And brefely we entred into the mannes house that had sent for vs. There he in presence of vs al, shewed howe that fewe dayes before, whiles he was fastyng and in hys prayers, at home in his house, he had seene an angell standyng before him in a glistinyng garment, when it was brode daye, and saying vnto hym. Cornelius, sende sum of thy seruauntes to Joppa, and let them desyre Simon, otherwyse named Peter, in thy behalfe to take the paynes to cum speake with the. He shall tell the those thinges, whereby thou and all thy housholde, maye be saued, I perceyuyng these vysyons to had agreed on both partes, and perceyuyng farder howe earnest their desyre was without all dissimulacion, beganne to teache them those thinges that our Lord Jesus had willed vs to preache.

And as I began to preache, the holy ghost fell on them, as he did on vs, at the begynning. Than came it to my remembraunce, howe that the lorde sayed: John baptised with water, but ye shall be baptised with the holy ghost. For as muche than as God gaue thē lyke giftes, as he dyd vnto vs, when we beleued on the Lorde Jesus Christ: what was I, that I should haue withstand god: When they heard this, they held their peace & glorifyed God, saying: than hath God also to the Gentyles, graunted repentaunce vnto lyfe. The texte

I had not fully finished my communicacion, but beholde the holy ghost cumming from heauen, entred into them, in lyke maner as he at the fyrste tyme, had into vs: and they began to speake diuers languages, euen as we than spake. This was an euident token, that their fayth was approued before god. And euen than the very thyng it self shewed, what this hard vision to vnderstand, that I had seene, did meane. For these were those same fowerfoted creping beastes, and fowles, whiche we that are circumcised, do abhorre, but goddes will is to haue them purifyed thorowe fayth, yea he will not, that we take any thyng as vncleane, whyche thorow fayth of the gospell, is made holy. And farther I remembred the woordes that the lord spake vnto vs whā he was ready to ascende to heauē: John baptised in water, but you shalbe baptised in the holy ghost. And we diepe the body in water, but it is not water that giueth saluacion, vnlesse by fayth we obtayne ỹ

fierye

fierye baptisme. And whan as the matter of it selfe in effect was euident enough, that they had receyued ỹ baptysme whiche Jesus the lorde had promysed, and that the same fauoure thorowe faythe, was employed on those whiche wer not circumcised, whiche we before had receyued: not because we had so deserued by keppyng of ỹ law, but thorow our fayth, wherby we beleued our lorde Jesus Chryst, how coulde I be agaynste ỹ wil of god? Was it for me to staye, that they shoulde not be baptised in water, whiche wer thã already baptised in the spirite of god, seyng that water is nothing elles but a token of the grace that shalbe geuen vs from heauen? But than was grace gyuen them before, without our ministerie. So that to deny them to be baptysed in water, had been nothyng elles, but to improue that whiche God had done. Whan they had hearde these his woordes, they helde theyr peace, and praysed god, saying: than the verye thyng in effect is euidentlye declared, that god hath gyuen repentaunce, not to the Israelytes onely, but to the Gentyles also, that they therby maye obteyne lyfe euerlastyng. And these wer the firste frutes of the Gospel that the churche had of the heathen, by Peters procurement. For before hym, none other durste so doo, but Philip onely, and that also not without monicion of an aungell.

What was I, that I shuld haue wythstand god?

The texte. They also whiche were scattered abrode through the affliction that arose about Steuen, walked throughout vnto Phenice, and Cypres, and Antioche, preachyng the woord to no manne, but vnto the Jewes onely. Sum of theim were menne of Cypres and Cyrene: whiche whan they wer cum to Antioche, spake vnto the Grekes, and preached the Lorde Jesus. And the hande of the lorde was with them, and a great number beleued, and turned vnto the lorde.

For they that by reason of sore persecution after Steuens death wer dysperssed, wente from village to village, and from citie to citie, vntyll they came to Phenice, and sum to the yle Cypres, whiche lyeth ryghte ouer agaynste Phenice, sum also scattered to Antioche, whiche deuideth Phenyce frõ Cilicia, preaching to euery man the doctryne of the gospel, whiche they had receyued of the apostles, and yet durst not they communicate it to anye man, but those that wer Jewes, not because they hated all menne beſydes, but of a certayne godly feare whiche they had, forasmuch as they thought, that it was not lawfull to gyue to dogges the holy, whiche to do the Lorde had forbydden them. About the same tyme, arose vp certayne men that wer conuerted to the fayth, borne parte in Cypres, and parte in Cyrene, whiche entryng into the citie of Antioche, durste boldlye speke of Chryste to ỹ Grecians, and preached our Lorde Jesus vnto theim, and they prospered, the matter succedyng very well. as the will of god was that it shoulde do. who gaue strength and courage to the setters furth of his name. For among thẽ also a great numbre that gaue credence to the gospell, wer conuerted to the Lorde.

And ỹ hãde of the lorde was wyth them. &c.

The texte. ¶ Tydynges of these thinges came vnto the eares of the congregacion, whiche was in Hierusalem. And they sent furth Barnabas, that he shoulde go vnto Antioche: whiche when he was cum, and had seene the grace of God, was glad, and exhorted them al, that with purpose of herte, they would continually cleaue vnto the lorde. For he was a good man, and full of the holye ghoste and fayth: and muche people was added vnto the Lorde. Than departed Barnabas to Tarsus, for to seke Saule. And whan he had founde him, he brought hym vnto Antioche

The knowleage of this matter by noysyng of it abrode, from one to another, came to the eares of the churche whiche was at Hierusalem. And for this purpose ỹ leuite Barnabas, a man which was borne in Cipres, one of suche perfection, as was semely for an apostle, was sent thyther by thapostles to see what was dooen there, & that he, yf he perceyued it to be agreable to the will of god, shoulde allow it by the authoritie of thapostles. So great heede they toke in receyuing the heathen to be partetakers of ỹ gospell,

gospell,although thapostles muche desired that it shoulde so be, partelye least that it should be afterwardes called backe or broken of the Jewes, as a thing vnaduisedly or rashely doone,and partely lest the gentiles should verye muche mistruste themselues, in that that they had doen, as though the lawe of Moises must haue been their helpe & theyr staye.But after that Barnabas was cum to Antioche, and perceyued that the Grecians had obtayned them like fauoure of god thorowe fayth, without obseruacyon of the lawe,as the Jewes had,he muche reioyced that the numbre of ỹ faythfull was encreased,and exhorted them all,that they should stande stedfaste in their purpose,and sticke to god.For he was a good mā, and replenished with the holy ghost. And therfore came it to passe by meanes of his preaching,that manye moe did ioyne with the other numbre, that professed the lord. And becausse that Antioche is adioyning to Cilicia,the very nerenesse of the place,moued him to seke for Paule,whiche was more meete for thys office,than any other,forasmuche as he was chosen of Chryste to glorifye his name among the gentils,& princes of the yearth.For the disciples had brought hym to Cesarea,a citie of Phenice,what tyme he fledde from Jerusalem,and thence he went to Tarsus.

And exhorted ths all, that wyth purpose of herte, that they would cõtinually cleue vnto the lord,&c.

Whom,after he had founde there,he brought to Antioche,becausse he hoped to wynne moe by his meanes whiche was an apostle,specially chosen to this office,in so great a cytie as that was,and so muche frequented both of Grecians,and also Jewes.

The texte.

¶ And it chaunced that a whole yeare they had their conuersation with the congregacion there, and taught muche people:inso muche as the disciples at Antioche,were the first that wer called Christen.

And so they contynued together at Antioche a whole yere, with the congregacion of the faythfull, that were there gathered together in a greate numbre,alwell of Grecians,as of Jewes, whiche was afterwardes much increased by accesse of no smalle multitude of people,gathered together by the preaching of Paule & Barnabas,insomuche that they, whiche before wer called disciples,(becausse the name of Chriſte was odious) at Antioche first wer called of the principall authour of their religion, all Christians that professed Christes doctryne.

The texte

¶ In those dayes cam prophetes from the citie of Jerusalem vnto Antioche. And ther stood vp one of them named Agabus, and signified by the spirite, that there should be great dearth throughout all the worlde, which came to passe in the Emperoure Claudius dayes, Than the disciples euery man according to his habilitie, purposed to sende succour vnto the brethren, which dwelt in Jewry, which thing they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

Aboute this seasones certayne Prophetes came from Hierusalem to Antioche,among whome one,whose name was Agabus,standyng vp in ỹ congregacion,inspired w the spirite of God,certified them that there shoulde cum greate famyne ouer all the whole worlde. The whiche came to passe in Claudius Cesars tyme,that succeded Caligula. And becausse that the Jewes,whiche wer conuerted to the faythe,& dwelled in Hierusalem,were for the most parte poore men,and partly had gyuen al that they had in cõmon,and many of them by reason that they professed Jesus Christes name had been spoiled of their goodes by the preistes, they prouyded that those whiche had abundauntlye ynoughe specially amongest the Gentiles,and had receyued the gospel,shoulde euery man gyue a porcion,and the money so gathered,shoulde be sent to the christen menne that dwelled in Jewrye for their sustentacion,so that no manne was compelled to gyue any thing, but that euerye manne shoulde geue that, that he coulde fynde in his herte

with

with a good wyll to departe withall, according to the valew of his goodes. And euen as they had ordeyned, so was it doen. And that same money was sente to Hierusalem by Paul and Barnabe to the elders, that they shoulde distribute it as they thought beste, to those that had nede therof.

¶ The.xii. Chapiter.

The texte. ¶ At the same tyme, Herode the kyng stretched furth his handes, to vexe certayne of the congregacion. And he kylled James the brother of John with a swerde. And because he sawe that it pleased the Jewes, he proceded farther, and tooke Peter also. Than wer the dayes of swete bread. And whan he had caught hym, he put him in prison also, and delyuered hym to fower quaternions of Souldiours to be kept, entendyng after Easter to bryng hym forth to the people. And Peter was kepte in prison. But prayer was made without ceasyng of the congregacion, vnto God for hym.

And the same tyme Herode the king stretched furthe his hãdes. &c.

Hyle that Paule and Barnabas were occupyed about this embassade, king Herode whiche had before tyme beheaded John, and sent Christ agayne to Pilate, apparelled with a whyte garment in a mockage, beeyng sore that this sorte of menne daylye encreased, and that the name of Jesus kyng of the Jewes, was well knowen in manye countreyes, thoughte it to appertayne to his dewtye, that this secte so growyng and daylye encreasyng, shoulde be cleane vanquyshed: Sathanas euen than wooorkyng effectuously by them, as by his tooles, the same thyng whiche he before wente aboute, but yet obteynyng nothyng els thereby, but that the name of Jesus was more gloriously set fourth.

Therfore Herode practysyng his regall and absolute power, sente certayne of his garde with weapon, to laye hande on sum of the congregacion that professed Jesus of Nazareth, Lorde of all thinges. And so he whiche in choppyng of Johns head, had learned to beheade good men, & those ỳ freely spake ỳ truth, did now likewise lay hãdes vpõ James thapostle, brother to John, because he in those dayes was esteemed of greatest auctorityes amonges thother apostles, and commaunded hym to be headed, whyche stedfastly continued in professyng the name of Jesus. And whan he perceyued ỳ this his cruel acte, dyd wel please the Jewes, he heaped mischiefe vpon mischiefe, and commaunded that Peter shoulde be taken, whyche was chiefe among the rest of thapostles, thynkyng that it woulde cum to passe, that the shepe heard beyng ryd out of the waye, the flocke might easily be dispersed & scattered, vpõ which cõsideraciõ ỳ Jewes had before slayne our lord Jesus, staying their handes from thapostles. He would immediatly & wout delay haue put Peter to death, but onely that their Ester day, which was had in greate honoure amonge the Jewes was at hande, at whiche tyme the Jewes before had been also afrayed to slea Jesus. Suche is the Jewes deuociõ in keping their holy dayes. They are not afrayde to sacrifyce an innocent mannes bloud at the peoples requeste, but they are afrayed to breake their holy daye, as though that he wer nothing giltie of murder, whiche hath in herte prefixed to committe murder. He than commaunded that Peter beeing thus taken, shoulde be cast into prison, and for feare lest he shoulde any waye escape, lyke as Paule had, he sette sixtene harnest men to kepe him lying in bandes, to thentent ỳ no man might by force take hym awaye. For he had purposed, after the holy dayes to bryng this sacrifice before the people, that euẽ thirsted for innocent bloud. Like people, like kyng. In the meane season neyther refused Peter to goe to prison, hauyng

Than were the dayes of swete bread.

knowlege

knowlege before by god, that suche thinges should happen, neyther made the disciples any commocion agaynst the vngodly cruelnes of this tiraunt, hauing well in remembraunce, howe the lorde had commaunded, that they should wishe nothing but wel yea to those that pursued them. Herode was not satisfied with emprisoning of Peter, ne w double chaynes, nor w once fower soldiars in armour, whiche in other times and cases wer thought enough to haue the safe keping of one man. for this purpose veryly, that his cruel entente with so great diligence, might muche more auayle to the setting foorth & encreacing of the glory of our sauiour Christe. In this wyse Peter, whom the souldiers toke diligent heede on, kept his holy day in prison. In the meane while the congregaciō of the disciples, taking not a litle thought for their shepehearde, neuer ceassed daye ne night to praye to god, that Peter myght escape.

The texte.

¶ And whan Herode would haue brought him out vnto the people, the same night slept Peter betwene two souldyers, bounde with two chaynes, and the kepers before the doore, kepte the prison. And beholde, the angell of the Lorde was there present, & a lyght shyned in the inhabitacion. And he smote Peter on the syde, and stered him vp, sayinge: aryse vp quyckly. And his chaynes fell of from his handes. And the angell sayed vnto hym: gyrde thy selfe, and bynde on thy sandales. And he did so. And he sayeth vnto hym: cast thy garment about the, and folowe me. And he came oute and folowed him, and wyst not that it was truth, whiche was done by the angell, but thought he had sene a vysion. Whan they were past the first & the seconde watche, they came vnto the yron gate, that leadeth to the citie, whiche opened to them by the owne accorde. And they went oute, and passed thorowe one strete, and forthwith the angell departed from him.

And whan as Herode purposed to bring him forth before the people after the holy dayes wer ended, as god would, the night before he shoulde haue been brought forth, Peter was a slepe betwene two souldiers, bounde with two chaynes. The reste of the souldiers watched at ỹ prison doore. And behold thangel of god sodaynly stode by Peter, and a woonderfull light wal made al ỹ house bryght notwithstandyng that it was both a darke prison, & a darke night also, & smyting Peter on the syde, reysed him, saying: Aryse speadely. And forthwith, as sone as these woordes wer spoke, the chaynes fell from his handes. Than sayed the angel, gyrde thy selfe, and put on thy shooes, and see thou leaue no parte of thy apparell here. Whan Peter had this doen, than sayed the angel agayne: cast on thy cloke, and folowe me. In this wise Peter folowing the Angell his guyde began to goe forthe of the prison, not yet perceyuing that this was in verie dede done that the angel did, but supposing that he sawe a vision as he had before seene. But after they had passed the first and the second warde, they cam to an yron gate that leadeth into the cytie, whyche by it owne accorde, opened vnto them, though it had many lockes and boltes vpon it. And whan they wer cleane forth they passed on vntill they had gone through one strete of the citie, and than forthwith the angel vanyshyng awaye, lefte Peter, as sodaynly as he before had comen to him.

And behold, ỹ angell of the lorde was there present, &c.

And they went out, & passed. &c.

¶ And whan Peter was cum to hymself, he sayed: Nowe I knowe of a suertie, that the Lorde hath sente hys angell, and hath deliuered me out of the hande of Herode, & from all the wayting for of the people of the Iewes. And as he considered the thing, he came to the house of Mary, ỹ mother of one John, whose surname was Marke, where manye were gathered together in prayer. As Peter knocked at the entry doore, a damosel came forth to harken, named Rhoda. And whan she knew Peters voyce, she opened not the entry for gladnes, but ran in and tolde howe Peter stoode before the entry. And they sayd vnto her: thou art mad. But she affirmed that it was euen so. Then sayed they: it is his Angell. But Peter continued knocking: and whan they had opened the doore, and sawe hym, they were astounied. And whan he had beckned vnto them with the hand, that they might holde their peace, he tolde them by what meanes the Lorde had brought hym out of the prison. And he sayed: go shewe these thinges vnto James, and to the brethren. And he departed, and went into an other place.

The texte

Than

Than Peter looking aboute hym, and perfectly knowing in what parte of the citie he was, cummyng to hymselfe, sayed: Nowe I perceyue it is no dreame that is donne, but the lorde pytyng those that be his, hath sent his angel, and hath deliuered me out of the handes of Herode, whiche had decreed to putte me to death, and hath disappoynted both the cruell king, and also the ernest expectacion of the multitude. Than as he was in consulting and deuising with himselfe whither he might moste safely goe, thynkyng that he would make hys dysciples and felowes to be partakers of this his ioyful chaunce, went to the house of Mary ẏ was the mother of John, not the same John that was brother to James, but that was otherwyse called Marke, in whose house many were assembled, prayying with one assent, for the delyuery of theyr pastour.

And as he considered the thyng: he came to the house of Mary. &c.

And whan Peter knocked at the wicket of the gate whiche was towardes the streate syde, a litle mayden came forth softelye to harken what the matter was. Her name was Rhoda. Whom Peter perceyuing to cum to the dooze, willed her spedely to open the dooze. Whan she heard Peters voice, beeyng halfe amased for soodden ioye, did not open the dooze, but runnyng backe agayne into the house, brought thē word ẏ Peter was at the dooze. But they beeyng well assured howe safe Herode hadde caused Peter to bee kepte, aunswered to the mayden. Surely thou art peuyshe. But whan shee contynued styflye affirmyng that it was true that shee had sayed, sum of them sayed, it is not Peter, but his ghost, or Angel ẏ speketh lyke hym. For they wer of this opinion, that euery man hath an Aungell to bee his keper and guyde, whiche oftentymes woulde take mannes lykenes vpon him.

But Peter continued knockyng &c.

But when as Peter still knocked, they opened the dooze, and whan they sawe Peter cum in, they woondred at him. But Peter hearyng the greate noyse of those that reioyced that he was cum agayne, beckened to theim wᵗ his hande, that they shoulde holde their peace, and harken wythout noyse what he would saye leaste that any man shoulde perceyue the matter, that had chaunced, by so straunge & vnaccustomed noyse that they made. Whā sylence was made, he shewed them all the matter as it had chaunced in order, howe the lorde had brought him out of the pryson, by the guydyng of his aungell. And looke, sayed Peter, that James the brother of the Lorde, be certified hereof (he was than byshop of Hierusalem) and the reste of the brethren, that they may be partakers with vs of this ioye. In this wise the good God doeth myxe sadnes wyth myrthe, and myrthe wyth sadnes, ẏ we should not vtterly dispayre. After Peter had spoken these wordes, he forthwith departed thence, and went into an other place whereas he might more safely be hydde, for feare leaste Herode, whose continuall endeuoure in crueltie, he had experience of, should agayne espye him out.

And he departed and wente into an other place.

The texte. ¶ Assone as it was daye, there was no littill to do emong the souldyers, what was becum of Peter. Whan Herode had sought for him, and founde him not, he examined the kepers, and commaunded them to be had awaye. And he descended from Jewry to Cesarea, and there abode. Herode was displeased with them of Tyre and Sydon. But they came al with one accorde, & made intercession vnto one Blastus the kinges chamberlaine, and desyred peace, because their countrey was nourysshed by the kynges prouysyon.

But as sone as it was day, the souldiers, to whose custody he was committed, seeyng the chaynes remayne whole, and that the prisoner was escaped (the doores beeyng shutte) were sooze amased, maruaylyng what was becum of Peter. And Herode, whan he had sente for Peter, to the entente that he myght bryng hym forthe before the people, & so to condemne hym to death, and founde him not in the pryson, after examinacion hadde of the kepers, commaūded them to warde, that he might at laysure put them to execucion. But god euer mercyfully tenderyng those that loue him, restrayned Herodes rage, as well prouiding for the safetye of the apostles, as also of

so of the souldyers. For it was not syttyng that the safegarde of Peter should be occasion, that the innocentes shoulde suffre the paynes of death. And in the meane space it befel that Herode had occasion to take his iourney to Cesarea, a citie of Palestine. He was offended with thinhabytours of Tyre & Sydon, and dyd euen than purpose in his mynde, to wage battayle agaynst theim. But they hearynge of that, repayred with one accorde vnto him, and first desyryng the fauour of one Blastus, whiche was chief of the kynges pryuye chamber, and obteyning the same, sued for peace, forasmuche as they thought it expedient for them to haue the frendshyppe of hym, beeyng a kynge that dwelte so nere theim: Because that their riches and welthines in Tyre and Sidon, stoode moste by marchaundysyng: and therfore it was their commoditie and bauntage, to be at a leage with the countreyes that adioyned nere vnto them, and that they coulde not wage battell, without theyr greate hynderaunce hauynge not free passage for occupyers to cary out, and bryng in marchaūdyses,

¶ And vpon a daye appoynted, Herode arayed hym in his royall apparell, and set hym in his seate, and made an oration vnto thē. And the people gaue a shoute, sayeng: it is the voyce of a God and not of a man. And immediatly the aungell of the Lord smote hym, because he gaue not God the honour, and he was eaten of wourmes, & gaue vp the ghost. And the word of God grewe and multiplied. And Barnabas and Paule returned to Hierusalem, when they had fulfylled their office, and toke with them Iohn whose syrname was Marke. The texte.

After these matters were peacibly ended, when as vpon a certayne solemne feaste, or high daye, that was by yow kept holy for the welthe of ỹ Emperour, by occasion wherof the chefe rulers of the whole countrey were assēbled thyther, the seconde day ỹ the playes wer kept, (for they continued many dayes) Herode was speakyng vnto the people out of an highe place or pulpet before the people, hauing on hym a gorgeous garment, that was verat richely and connyngelye wouen and enbrodered, with both siluer and also gold: whē that the bryghtnesse of the Sunne beames shynyng on thelap and bosome of the kinges garmente, by reason of reflection, glistered vpon euery mans eyes, that no man myght abyde the brightnesse therof, euen as it had bene lightenyng, the multitude with flatterye made a shoute therat, prayeng hym, and sayde: the voyce of god and of no man, as thoughe they had perceyued in hym sum thynge to surmounte mans excellency. Suche flattery of the people, doth often cause that kinges become tyrauntes, whan they are prayed as goddes, that are scarsely worthy the name of man. And princes on ỹ other parte flatter the people, exhibiting vnto them shewes to gase vpon, & vncleanly playes, and oftentimes by puttynge good men to death, as he before had obteined the peoples fauour by death of James. And yet Herode for his parte refused not, nor abhorred this so vngodly flattery, but as a wretched person, and one that should within short space after, dye, reioyced to be called god. But the vengeaunce of god immediatly lighted on hym. For streightwayes in presēce of the multitude, before he came downe, the aungell of god smote hym, whō, he lokyng backe, sawe, because that he beynge man, had taken on hym the honoure that can not be communicate or parted with any creature, but is due vnto god alone. And beyng taken with a sodayne disease, whiche was as fylthy and dolorouse as anye myght be, dyed for the verate payne and anguishe therof, within fewe dayes after, his body beyng eaten vp with vermyne. In this wyse whan he, that had persecuted the flocke of God, was rydde out of the waye, the doctrine of the gospell increased, and spred more and more abrode. And Barnabas and Saule, whan their busynesse was done, that they had in hande by the consent of the brethren, and had delyuered the money to ỹ apostles, and sene ỹ same distributed to the helping and releuyng of ỹ poore, as it was ordeyned that it shoulde, returned from Hierusalem to Antioche, The voice of god and not of a mā. &c. And he was eaten with wourmes, & gaue vp ỹ ghoste. &c.

bryngyng with them a companion, whose name was John, otherwyse called by his syrname Marke.

¶ The.xiii.Chapter.

The texte. ¶ There were in the congregacion that is at Antioche, certen Prophetes, and teachers, as Barnabas and Symeon that was called Niger, and Lucius of Cyrene, & Manahen, Herode the Tetrarkes nourselefelowe, and Saule. As they mynystred to the Lorde, and fasted, the holy ghost sayed: separate me Barnabas and Saule, for the worke whervnto I haue called theim. And when they had fasted and prayed, and layed their handes on them, they leat them goe. And they after they wer sent forth of the holy ghoste, departed vnto Selcucia, and from thence they sayled to Cipr⁹. And when they were at Salamine, they shewed the woorde of God in the Synagoges of ỹ Iewes. And they had John to their minister.

THe Churche at Antioche, did than so florysshe, that in it were dyuers that had the gifte of Prophecye, and other that had the gyfte of teachyng the same. Emong whome wer Barnabas, and Symeon, which was sirnamed Niger, & besydes these were also Lucius, a Cyrenian borne, and Manahen whiche had ben brought vp euē of a childe with Herode the Tetrarke, and was his nourse felowe, & playfiere, whose coumpaignie he had left, and dyd than folow Chryst. But Saule emong al these, was moste excellent, and one that passed all the other in qualyties required in an apostle. And wheras they studyed for the profyt of the Churche, bestowing those giftes that they had, to eche mannes welth, and to set forth the glory of Chryste faythfully, which is a sacrifyce so acceptable to God, that there is none more, fastyng in the meane space, that they by prayer in puritie of lyfe, myghte further the profytes of the Churche, besydes the executing and doynge of al other duetyes: the holy ghoste beeyng moued with their prayers, certifyed theim by Prophetes what he woulde haue doen, sayinge: disseuer me Barnabas and Saule, two, the chief of all the reste, for my purpose, that they maye take in hande that office, for the whiche I haue specially chosen theim: that is to saye, that they may be instructours of the gentiles, and that I maye sowe facre abrode the gospell by their meanes. At this commaundement of the holy ghost, Barnabas, and Saule were separated and set apart from the reste, that it might appere to euery man, who wer chosen. And after that they with one consente, by fastyng, and prayer had made petition to God that he would turne the office that they toke on theim to ỹ profit of the cōgregacion: those ỹ wer highest of authoritie emōg theim, layed their hādes on theim, & so dimissed them ready to take their iourney, whyther soeuer the holy ghoste woulde lead or appoynte theim. And so firste by mocion of the holy ghost, Barnabas and Saule went to Seleucia, whiche is a great promontory, or peake on the weste parte of Antioche, and thence they sayled vnto Cypres. And as sone as they had arryued at Salamin, whiche is a noble citye in that yle, and ỹ fyrst that ye cum vnto on ỹ easte syde, they preached not fables inuented by mans witte, but the woorde of God, and that not in corners, but in the Iewes Synagoges, of whome there was a greate noumber, by reason that it was nere vnto Syria. They had with them, as a partaker of this mynysterie, John otherwyse called Marke, whome they had brought with them from Hierusalem. Suche honor was euery where geuen to the Iewes, accordynge to the commaundement of Chryste, that wylled the gospell fyrst to be offered theim, leste that sorte of people, which otherwyse was euer full of complayntes and waywarde, shoulde saye, that they wer despised and nought set by.

And when they had fasted & prayed, & layed their hādes on thē, they leat thē go.

And they had John to their minister.

Whan

¶ Whā they had gone through the Yle vnto Paphos, they found a certayne sorcerer, a false prophete, a Jew, whose name was Barjesu, which was ꝑ the ruler of the cõtrey, one Sergius Paulus, a prudent man. The same ruler called vnto him Barnabas & Saul, & desyred to heare the worde of God. But Elymas the sorcerer (for so is his name by interpretacion) withstode them, and sought to turne awaye the ruler from the fayth. Then Saul (whiche is also called Paule) beyng full of the holy ghost, set his ies on hym, and sayde: O thou ful of al subtiltye and deceytfulnes, thou chylde of the deuyll, thou enemy of all ryghteousnes: wilte thou not cease to peruerte the strayghte wayes of the lord? And now beholde, the hãd of the lorde is vpon the, and thou shalt be blynd, and not see the Sunne for a season. And immediatly, there fell on hym a myste and a darkenes, and he went aboute, seekynge them that should leade him by the hande. Than the ruler whan he sawe what had happened, beleued: and wondred at the doctrine of the Lord. The texte.

They beyng thus occupyed, walked aboute all the whole Ylande, vntyll that they came to Paphos, which was a cytie dedicate in the honoure of Venus. For this citie standeth fardest of, on the West parte of Cipres. There they founde a certayne enchaunter whose name was Barjesus, as a man would say, the sonne of Jesu, a Jewe borne, and one that professed the Jewes religion, and vnder pretense therof, falsely beatyng men in hande, that he had the spirite of prophecie. He was reteynyng to Sergius Paulus, which was proconsull, that is to saye liefetenaunt, or the lord deputie of that Ylande, and was a wyse man and of good experience. For suche felowes had wonte commonly to get them in suche great mennes fauour, that they may do more mischiefe amoug men, when they haue once brought them in errour. The proconsul hearyng than that the gospell was sowed throughout Cypres, did not onely not withstand it, but also sent for Barnabas and Paule, beyng verye desirouse to learne of them this heauenly doctryne. But Barjesus beynge an enemye to our sauiour Jesus, endeuoured hymselfe to resyste the increase of the Gospell, and stryued agaynst the truth whiche was cummynge to lyght, where as he was in veray dede a worker of falsehood. And Elimas, whyche worde in the Syrians language betokeneth an inchaunter & a false prophet also, withstoode the apostles that wer true prophetes. For he perceyuing that ꝑ proconsul was desyrous to heare the gospell, and well assured that in tyme to cum, there woulde be no place for his deceytful craftes amonge them, that had once learned the sure and stedfast truth, went about to alienate the proconsulles mynde, that he should no more beleue the apostles. Here marke the bucklynge togyther of mannes craftes, and the tyuely force of the gospell. Saule whiche was also named Paule, could no longer forbeare this felow, whom he perceaued full of the deuils spirite, that stryued with mysheuous craftes agaynst the pure truthe, but taking to hym hertye courage, by inspiracion of the holy ghost, stedfastly looked on this enchaunter, and sayde vnto hym: O thou wycked, full of al deceite and wylynes, that expressest thy father the deuyll, whiche fyrst by his wyles and lyes drewe man to death. O enemy of all iustice, & trueth, and in this shewyng thy selfe to be ꝑ sonne of the deuill, for he fyrst tooke from man his innocẽcie, thou openly stryuest that truth shall not spryng agayne. And thou arte not contented that thou hitherto haste deceyued symple men with thy deceytfull craftes, but nowe also when the will of god is, that the truth of the gospell, in which is no deceyte, shall shyne thorowoute the worlde, thou stubbernely contynuynge in thy euell intent, doest not ceasse to stryue agaynst ꝑ will of god, rather hauing an ye to thyne owne vayne glory and filthy lucre, than to the helth and saluation aswell of thyne owne soule as of a greate sorte of other mens also. And that thou mayest perceiue that the craftes which thou worckest by the deuylles power, can nothing preuayle agaynst the trueth of the gospell, behold thou shalt nowe fele what he is hable to dooe, whose will thou doest withstand. Thou braggest that thou art a Prophet, and one that knoweth high mysteries, wheras in veray

O thou full of all subtiltie & deceitfulnes thou child of the deuill. &c.

And nowe beholde the hãde of the lord is vpõ the, & thou shalte be blynd. &c.

dede, thou arte inwardly in thy soule, blynde. Here hast thou deceyued men, who iudge of those thynges that they see, but God that knoweth the blyndnesse of thy herte, shall streyghtwayes take awaye the vse of thy bodely yyes, that euery man shal perceyue that thou arte blynd in veray dede and one that is vnworthye to see the same light which al other men see, forasmuche as thou wagest open war against the light of the gospel, that now begynneth to arise in the worlde. This waye shall God take vengeaunce on the vntyll that thou repent. Paule had scarcely spoken these wordes, but sodaynly this enchauntour was stricken with a great blindenesse, insomuche that he, as one amased wandred vp and downe, seekynge for sum man to leade him by the hande. These thinges wer dooen, the proconsull beeyng a wytnes of it, and lokyng theron, who marualyng muche at ỹ great efficacie of this heauẽly doctrine, by vertue wherof the Phantasticall worckynge of suche enchauntours was trode so soone vnder foote, was conuerted to the fayth, and professed ỹ name of Chryste, and in stede of the false Prophete Bartelus, he had in high fauour the disciples of Jesus.

The texte. ¶ Whan Paule departed from Paphos, they that wer wyth him, came to Perga in Pamphilia: and Johñ departed from thẽ, & returned to Jerusalem. But they wandred thorow the cuntreys, and came from Perga to Antioche in Pisidia: And went into the Synagoge of the Jewes on the Sabboth daye, and sate down. And after the lecture of the lawe & the Prophetes, the rulers of the synagoge sent vnto theim, sayngeye men and brethren, yf ye haue any sermon to exhorte the people, saye on.

These thynges wer doen at the cytie of Paphos, from whence Paule sayling with his coumpaignie into the lesse Asia, landed at Perga, whiche is a citye of Pamphilia. But John whiche by surname was called Marke, wente from theim, and returned to Hierusalem, whẽce he before came to beare Barnabas and Paule companye. But they with no lesse spedynes whan they had gone ouer Pamphilia, came to Antioche, whiche is a cytye of Pisidia. There entrynge into the synagoge, where as the Jewes dyd customably resort, they sate down as other men did, to heare a lesson of the lawe, and of the Prophetes, whiche after it was reherced, and no man arose vp, the chiefe rulers of ỹ synagoges perceyuyng by their garmentes & apparell, that these straungers wer of the Jewes, and that their face and outward behaueour shewed them to be vertuous men, sẽt worde vnto thẽ by their vnder officers, ỹ forasmuche as they wer Jewes, yf any of theim would teache, or geue any exhortacion to the people, it should be lawfull for them so to dooe.

The texte. ¶ Than Paule stoode vp, and beckened wyth the hande, and sayed: Men of Israell, and ye that feare God, geue audience. The God of thys people chose our fathers, and exalted the people, when they dwelt as straungiers in the lande of Egypt: And with an high arme, brought he them out from thence. And aboute the tyme of fowerty yeares, suffered he their maners in the wildernesse.

The god of this people chose our fathers. &c.

Than the heauenly orator Paule beynge ready to shew his mynde, arose, signifying to the multitude with mouyng of his hand, that they should holde their peace, began to speake vnto them in this wyse. Ye men of Israel which accordyng to the trade of your forefathers stande in feare of god, harken vnto me whiles I shall shew vnto you the will of God, and expounde the mistery, or meaning of this lesson, whiche is euery Sabboth daye customably reade, in your synagoge. God the defendour of the Israelites, chose oure forefathers, that is to say, this sorte of people, to serue him before al other, insomuche that whan they serued in Egipte, beynge kepte in greate seruytude and bondage, Pharao endeuourynge himselfe by all meanes, that they should not encreace, and that they that remayned there on lyue, shoulde be oppressed by excesse of paynfull labour, he wonderfully sette them vp through myracles, agaynste the tyranne that oppressed them, and deliuered theim of their bondage, not by meane of any crafty deceyte, or eis by mans pollycie and strength, but by hys

high

high and myghty power, that all men myght certaynly know, that this people was fauoured of god. And whan as he of a tendre loue toward them, had delyuered them out of Egypt, very gently he bare with their condicions in ỹ wildernes by the space almost of fowertye yeares, though they often made sedicions, and commocions, and grutched agaynst Moyses. And yet did not he extremely punyshe them, to the ende that he might perfourme his promise, whiche he had made before vnto the patriarkes.

¶ And he destroyed seuen nacyons in the land of Chanaan, and deuided their lande to them by lot. And afterwarde, he gaue vnto them iudges aboute the space of fower hundred yeares and lytty, vnto the tyme of Samuell the prophet. And afterward, they desyred a kyng, and God gaue vnto theim Saule the sonne of Cis, a man of the tribe of Beniamin, by the space of fowerty yeres. And whan he was put downe, he set vp Dauid to be their kyng, of whome he reported saying: I haue found Dauid the sonne of Jesse, a man after myne owne herte, whiche shall fulfyll all my wyll. The texte.

After fowertye yeres completed and expired, he brought theym to the lande that he had promysed, and whan he had for their sakes cleane banquyshed seuen nacions within the lande of Chanaan, the same land parted he by lottes amongest them, and that within ỹ terme of. CCCC. L. yeres. Which was an euydent token howe ernestly he loued oure countrey. And so whan they had obtayned peace, he gaue them iudges, vndre whose gouernaunce they might quietly lyue, vntill the tyme of Samuell the Prophete, which was last of the iudges. In tyme of his rule, they desyred of god, that he woulde gyue them a kyng (Samuel dissuadyng them from it) and whan as they contynued stil in the same mynde and desyre, he made Saul kyng ouer them, that was ỹ sonne of Cis, of the tribe of Beniamin, whom the lord reiected, partely for his pride, and partely for disobeying his cõmaundement. And thus continued they vnder the dominyon of the good iudge Samuel, and vnder the vngodly Saul, fowerty yeres. Yet for all this, the fauoure of the mercyful god forsoke not vs his people whome he had once chosen, but in stede of an euyll kynge, whome they had contrarye to the wyll of God, desyred, he raysed vp vnto theim kyng Dauyd, of whose righteousnes god him selfe bare witnes, sayinge: I haue founde Dauid the son of Jesse, a man to my mynde, whiche shall obey my will in all thinges. For euen as god, what tyme he is angry, for a greate punishement, geueth vnto the people a foolish and an vngodly kyng, euen so whan he is pleased & reconciled vnto vs, he geueth for the euill kyng, whome he layeth out of ỹ way, a good man, & one that will fulfil his cõmaundemẽte. And afterward, they desired a kyng, & god gaue vnto theym Saule the sõne of Cis.

¶ Of this mannes sede hath god (according as he had promised) brought foorth to Jsraell, a sauiour, one Jesus, when John had firste preached before his cũmyng, the baptisme of repentaunce to Jsrael. And when John had fulfilled his course, he sayde: whom ye thynke that I am, the same am I not. But behold, ther cummeth one after me, whose shoes of his feete, I am not woorthy to lowse. The texte.

Unto him hadde GOD made a promyse, that one of his lynnage shoulde become kyng of Jsrael, who shoulde raygne for euer. Nowe is it at length fulfilled, whiche oftentymes and long ago, was by the prophetes promised. For of the stocke of Dauid, accordyng to his promise, he hath exhibited vnto vs Jesus the sauiour of the Jsraelites, his name right well agreeyng with theffecte ensuinge therof. This sauiour, as he was promised of the prophetes, and as he was signified before in shadowes of the lawe, and figures: so before he shewed hymselfe to the worlde, he was prophecied and spoken of, and also was shewed to be already cum, by the mouth of John the baptiste, who also was sent before, according to the prophecie of Esaye, as a messenger to shewe that he was cumming, exhorting al the people of Jsrael, to bee baptised, and to repent their life whiche they had ledde before, openly pronouncyng, that the kyngdome of god was euen at hand. But whan John, (whom god purposely sent to be the foremessanger of our sauiour whiche was cum-

myng, and to make ready the myndes of men agaynst he came) had almoste made an ende of his course, and was thought of many, for his good liuing, to be Christe, he openly reiected this title from hym and referred it to hym ỹ it was dewe vnto, saying: Why thinke ye that I am Christe? I am nothing els but his messangier. And yet he, whō ye (though in dede not truely) suppose me to be, wyl vnto short space cū. For he, as concerning tyme, shall cum after me, but so far he passeth me in power & dignitie, that I am far vnworthy, yea to vnbuckle his shooes, whiche amonge men is accoumted but an homely office, and a base seruice. For what is in him of leste reputacion, thesame doeth farre surmount that that is in me most excellent. Wherfore we preache vnto you no newe thing, but that thesame saluiour is now cū, that hath so many hundred yeres sence, been promysed to our forefathers, & whiche hath so long time been looked for of your own selues, whom Iohn, whiche among the Iewes was in greate estimacion, knoweleged to be the same saluiour, and so pronounced openly of hym before the Iewes.

The texte. Ye men and brethren, children of the generacion of Abraham, and whosoeuer amonge you feareth God, to you is this worde of saluacion sent. For the inhabitours of Ierusalem and their rulers, because they knewe hym not, nor yet the voyces of the Prophetes, whiche are read euery Sabboth daye, they haue fulfylled them, in condemning him. And whan they founde no cause of death in him, yet desyred they Pylate to kyll him. And whan they had fulfylled all that wer wryten of hym, they toke hym downe from the tree, and put him in a sepulchre. But God reysed hym agayne from death on the thyrde daye, and he was seene many dayes of them, whiche came vp with him from Galile to Ierusalem: whiche are witnesses of him vnto the people.

Wherfore brethren ye that haue the lawe in price, and that greatly regarde the prophetes, and that cum of Abrahams lynage, to whome god promysed issue, by meane wherof, al nacions should be blessed, if you be the children of Abraham in very dede, yf ye earnestly stande in the feare of god, folowe in this poynte the godlynesse of your father Abraham, and receyue this holsome doctryne that we bryng vnto you, and embrace hym beyng now alreadye cum, and being lyuely exhibited and geuen to you in very dede, whom the Patriarkes did most hyghly reioyce to haue no more but promysed vnto them that he shoulde cum. This helth of soule thorow Iesus, is indyfferently brought to al men, but vnto you especially is it profered, to whom, & for whose saluacion the prophecies wer disclosed, & of whose stocke Christe was borne. Let not the vulgare example of them that inhabite now Hierusalem moue you any thyng, or of those that be rewlers there, whiche in condemning Iesus to death, whom they would not knowleage for their Messias, nor vnderstande the Prophetes whiche yet be red euery sabboth daye to them, hath vnawares fulfylled that, that was before prophecied. For so was it determined by the wyll of god, and so dyd the Prophetes with one consente, signifie & declare before, that one that was free frō al sinne, should be sacrificed, as a lambe without spotte, for the sinnes of al men. And whan the priestes, Pharisees, Scribes, and other of the piers with the consente also of the commons, had assayed al meanes, and could fynde no iuste cause why they shoulde put hym to death, yet obteyned they with importune clamours of Pilate, that he would put hym to death. And whā they had thus vnaduisedly fulfylled al those thynges that wer spoken before of hym, by the mouth of the prophetes, they toke hym downe from the crosse, and layed hym in his graue. But he whom man of malyce had slayne by the permissiō of god, the very same was reysed frō death, by the power lykewyse of God the thyrde daye, according as it was before prophecied. And lest ye shoulde thynke this to be but a vayne tale that I tell you, he was seen, heard, felte, and in his owne persō, knowen of his disciples that folowed hym, whan he went from Galile to Hierusalem to suffre, by the space, after he rose from death

For the inhabitoures of Hierusalem. &c.

But God reysed hym agayne frō deathe on ỹ thirde day. &c.

death to lyfe, of fo werty dayes, and they be almoft all alyue vntyll this daye, teftifying faythfully before all the people thofe thynges that they fawe with theyr iyes, and heard with theyr eares, and felt with their handes.

¶ And we declare vnto you, how that the promyfe (whiche was made to the fathers) God hath fulfylled vnto theyr childrē (euen vnto vs) in that he reifed vp Jefus agayn, euē as it is wrytten in the firft pfalme: Thou art my fonne, this day haue I begotten the. As cō cernyng that he reyfed him vp frō death, now no more to returne to corrupcīō he faid on this wyfe: The holy promifes to Dauid made, will I geue faithfully to you. Wherfore, he fayth alfo in an other place. Thou fhalt not fuffer thyne holy to fe corruptiō. For Dauid (after he had in his time fulfylled the will of god) fell on fleape, and was layde vnto his fathers, & fawe corruption, but he whom god reifed agayn, fawe no corruption. The texte.

And we lykewyfe beyng commaunded by our fauyour to execute the office of apoftles, do witneffe that god hath nowe fulfylled his promife to you and your pofteritie, in rayfyng Jefus from death to lyfe: whiche thyng long ago was promyfed to Abraham, and Dauid your forefathers, and to youre other aunceftrie by the mouthes of ỹ prophetes. For this is the fame fonne of god, borne of the virgyn Mary as concernyng his humayne nature and body, of whom the father hymfelfe fpeaketh in the firft myfticall pfalme, faying: thou art my fonne I haue begotten the this daye. And that he hath reyfed hym frō death to lyfe, who fhall neuer after be more fubiect to mortalitie or death, he affirmeth by his prophete Eſay faying: I will performe vnto you faythfully, the promyfe that I made vnto Dauid. Now had he kept no promyfe, yf he had not rayfed Jefus to life euerlafting. For this was his promife vnto Dauid, I haue once fworne to Dauid, as I am holy, and I will not deceyue him, his feed fhall continue for euer, and his throne, or royall feate, fhall continue as the Sūne in my fight, & as the full Moone without end, & as a faythfull witneffe in heauen. But ye fee now that none of the linage of Dauid, obtayneth this kingdom: but this prophecie fignified Chriſt, that fitteth on ỹ right hand of his father, and enioyeth the kyngdom that neuer fhal haue end.

Of this felfe fame matter, fpeaketh alfo the. xv. pfalme, in this wife: Thou fhalt not fuffre thy holy to fee corrupcion. Whiche prophecie can not be referred to kyng Dauid in his owne perfonne, of whom we certaynly know, that after he had liued and reigned as long as pleafed god, he than died, and was buried fembleably as his aunceftry was before him. But if to fee corrupcion be nothing els but to die, than his graue, which yet vnto this day is remayenyng among vs wher his bones lye, dothe euidently proue, that he hath fene corruption. Wherfore this prophecy cannot be referred vnto hym, but to thother, whom we preache vnto you of, whom god rayfed from death to lyfe eare his body began to putrifie, and made hym immortall. For Dauid (after he had in hys time fulfilled the will of God) fell on fleape. &c

¶ Be it knowen vnto you therfore ye men and brethren, that through this man is preached vnto you, remiſſion of ſinnes: and that by him, all that beleue, are iuſtified frō all thinges, from whiche ye could not bee iuſtified by the lawe of Moyſes. Beware therefore, leſt ỹ fall on you, which is ſpoken of in the prophetes: Beholde ye deſpiſers, and woondre, and periſh ye: for I doo a worke in your dayes, which ye ſhal not beleue, though a mā declare it to you. The texte.

Be it therfore knowen vnto you brethen, that thorowe thafforfayde Jeſus, ye haue profered vnto you, remiſſion of ſinnes, and freedom from all offenſes, which you coulde not hitherto be cleane ridde of, by kepyng of the lawe. For the lawe was vnperfect, taken carnally, neither coulde it put away all ſinnes, but puniſhed ſum of thē, nether it helped all nacions. But through this ſame Jeſ', eache man without reſpecte of any perſon or els offence, hath righteouſneſſe or iuſtification, and innocencye profered vnto him, ſo that he beleue the promiſes of the goſpel. Beware therfore, leſt it may be ſpoken of you, that god threteneth to the vnfaythful, and thoſe that reſiſte the preaching of his goſpel, ſaying by the mouth of his prophete Abacuc: Looke ye diſpiſers, and maruayle ye beyng amaſed, and euen dye for angre, for I woorke in your dayes a woorke that ye ſhall not beleue, though a man tell you of it.

Who euer yet did beleue that a virgin shoulde beare a childe? Who woulde haue thought that all countreyes should obtayne life euerlastyng by ỹ death of one man? Who would haue beleued that a man beeyng slayne and buried, could within three dayes arise agayne from death to life euerlasting? This wondrefull woorke, god, accordinge to his promise heretofore made, hath wrought now in your time. Becum not ye despisers, bee not occasiõ that your selues perish through stubberne and wilfull vnbeleke, but beleue ye in him, & embrace ye that helth of soule whiche is now frely profered vnto you.

The texte. When the Jewes wer goen out of the congregacion, the Gentiles besought that they would preache the woorde to thẽ, the nexte Saboth. When the congregacion was broken vp, many of the Jewes and vertuous proselites folowed Paule and Barnabas: whiche spake to them: and exhorted them to continew in the grace of God.

After Paule had concluded, and the hearers began to departe, they desired Paule, and Barnabas, that they woulde speake more of the same maters the sabboth daye nexte folowyng in audience of the synagoge. And whan the cũpany was dimissed, manye that were partly Jewes borne, and partly other straungers whiche yet lyued accordyng to the trade of the Jewes, and were lyke wyse desirous to know this kynde of religion, folowed Paule, and Barnabas, couetyng to be more playnely, and familiarly taught of the Apostles. And than talked they with them aparte, exhortyng them to continew in that fauour and grace, whiche once they had begon to embrace, of free gyfte at the hande of god, and what they had once begun, in the same to procede with cõtinuall encreace. In the meane tyme ỹ rumour of this matter was published far abrode, one tellyng another what he had heard, as men comenly doo.

The texte. And the nexte Sabboth daye came almost the whole citie together, to heare the worde of God. But when the Jewes sawe the people, they wer full of indignacion, and spake agaynst those thynges whiche wer spoken of Paule, speakyng agaynst it, and raylyng on it. Than Paul & Barnabas waxed bolde, & sayd: it was mete that the woorde of God shoulde first haue bene preached to you. But seyng ye put it frõ you, and thinke your selues vnworthy of euerlastyng lyfe, loe we turne to the Gentyles: For so hath the lord cõmaunded vs. I haue made the a lyght of the Gẽtyles, that thou be the saluatiõ vnto the ende of the worlde.

So the nexte sabboth daie not onely the Jewes, and suche straungers as obserueth the Jewes lawes, but also all ỹ whole citie came to the Synagoge to heare the gospell preached. But the Jewes for the moste part of them, that had perswaded themselues, ỹ this fauour through beleuyng the gospel, was promised to suche onely as wer carnally descẽded & came of Abrahams stocke, whan they sawe that a great multitude of Jewes, and suche other as kept their lawe, (whiche were proselytes, & Gentiles also,) wer gathered together indifferẽtly, the said Jewes grudging in their minde, disdeyned at it maruey-lously, speaking agaynst suche thynges, as had bene spoken of by Paule, and not absteynyng from vnsyttyng oppробrious & raylyng wordes. Whã Paule and Barnabas perceyued their malicious stubbernesse, remembryng that the lord had commaunded the apostles, that yf in any place they chaunced to mete with suche, as would reiecte the gospell whan it is profered thẽ, they shoulde leaue that citie and place, shaking the dust of theyr fete also to suche stubberne persons, agayne sayed frely: we haue doen our dutyes: For accordynge to the commaundemente of Jesus the lord, the gospel kyrst was to be preached vnto you. Such reputacion Christ had you in. But seyng that you refuse so great fauour that hath ben frely & without suite profered vnto you, & thynke youre selues vnworthy of eternall lyfe, beholde loe will turne our preachyng to the Gentyles. And yet wyll not we so doo vpon our head, But Jesus our lord so commaunded his disciples, that after they had preached his gospell throughout Jewrye, they should afterwardes preache it to all nacions vnto the ende of the worlde. This was long synce prophecyed by the prophet Esaye, that

Jesus

Jesus should saue, not ỹ Jewes onely, but all ỹ nacions also in the worlde. For in his booke of prophecie, the father speaketh vnto ỹ sone in this wise: I haue set the to be a lyght vnto al nacions, & to saue all the whole worlde

¶ Whan the Gentiles heard this, they wer glad, and glorifyed the worde of the Lorde, and beleued: euen as many as wer ordeyned vnto eternall lyfe. And the worde of the Lorde was publyshed throughout all the region. But the Jewes moued the deuoute, and honest women, and the chiefe menne of the citie, and reysed persecucion against Paul and Barnabas, & expelled them out of theyr coastes. But they shooke of the dust of theyr feete agaynst them, and came vnto Iconium. And the disciples wer filled with ioye, and with the holy ghoste. The texte.

Whan those that wer of the gentiles hearde this, they muche reioyced, not because that the Jewes should perishe, but so that they rendred to God thankes, that had turned the Jewes incredulitie vnto theyr saluacion. The Jewes spake blasphemously against this healthfull doctryne: but the gentiles beyng sodenly conuerted, did receyue it very promptly, & readily, & glorified the worde of the lorde. Whiche worde many of the gentiles beleued, but yet not all, but as many as god of his mercye had ordeyned to haue euerlastyng lyfe, wherunto noman attayneth, vnlesse he be called, and chosen of God. In this wise ỹ worde of god was sowen abrode thorowout all that countrey. But the Jewes enuying the gentiles, stirred vp certayne deuout women (for suche commonly are soonest deceyued vnder the fayned pretence of holynesse) and those that wer in estimacion honorable, to then tent that all might be doen with the more authoritie: & furthermore they moued diuerse of the heade men of the citie: & through theim caused Paul and Barnabas to be persecuted, and banished them out of their coastes. And the worde of ỹ lorde was publyshed throughout all ỹ regiõ.

Here marke, good Theophilus, the crafte that the Jewes had to styre vp the myndes of men against those, that sincerely preached Jesus. Malyce first moueth them that dooe counterfet holinesse, & soone after thinwarde sorowe of theyr malicious myndes, breaketh out into woordes of reproche. Than vpon this, sad women, & suche as be deuoute, bee meanes whereby they cal the cõmons vnto seditiõ, for by ỹ auncient matrones they stirre vp the rulers. And in this wyse wer the Apostles driuen out. Than Paul and Barnabas shaking of from them the dust of theyr feete, tooke their iourney to Iconium, whiche is a citie in Lycaonia. The disciples also reioycyng that the gospell had so good successe, wer replenyshed with gladnesse and with the holy ghoste.

The. xiiii. Chapiter.

¶ And it fortuned in Iconium, that they went both together into the Synagoge of the Jewes, and so spake, that a great multitude both of the Jewes, and also of the Grekes beleued. But the vnbeleuyng Jewes, stirred vp, and vnquieted the myndes of the Gentiles against the brethren. Long tyme abode they there, and quit themselues boldely in the helpe of the lorde, whiche gaue testimonye vnto the worde of his grace, and graunted signes and wounders to be doen by their handes. But the multitude of the citie was deuided: and parte helde with the Jewes, and parte with the Apostles. The texte.

But whan as they wer cum to Iconium, they wente together as theyr custome was, in to ỹ synagoge of the Jewes, and there they preached also the ghospel of Jesus Christe, lyke as they had before donne at Antioche, in somuche that a great numbre aswell of Jewes, as of Grecians, wer conuerted to the faythe.

Here agayne lykewyse the Jewishe malice was occasion of sedicion. For ỹ Jewes that would not obey the ghospell, beeyng not content to perishe themselues, excepte they myght drawe many with them to damnacion, stired vp & corrupted the myndes of the gentiles,

gentiles, againſt them that did beleue. But the goſpell increaced and waxed ſtronger, aſwell by aduerſitie, as by proſperitie. Wherfore Paule and Barnabas continued a long ſpace in this ſtight at Iconium, valiātly ſetting forth the matter, by the help of god, which bare witneſſe (whiche was greater than any teſtimony of man) to this his free gift, that he exhibited to al mē through his goſpel. For power he gaue to theſe his preachers of the goſpel, that were but weake perſons, and out of reputacion, to worke ſignes and woondres, to thentent that it might be knowen therby, to bee the very handie worke of god. So by meane of the Iewes, the citie Iconium was diuided in two parties, of which thone fauoured the vnfaythfull Iewes, the other thapoſtles.

The texte. ¶ Whan there was an aſſaulte made both of the Gentiles and alſo of the Iewes with theyr rulers, to do the violence, and to ſtone them, they wer ware of it, and fled vnto Liſtra, and Derba, cities of Lycaonia, and vnto the region that lieth rounde aboute, and there preached the Goſpell, And all the multitude was moued at their doctrine, but Paule and Barnabas taryed ſtill at Lyſtra.

And at the laſt, whan they that wer of the gentiles, adioinyng them ſelues to the Iewes, and gouernoures of the citie, went about to laye violent hādes on thapoſtles, that they might punish and ſtone them: they hauing knowlege of the matter, fledde to Liſtra, a citie in Licaonia, which is parte of Pamphilia and from thence to Derba. In the meane ſpace they walked ouer all coaſtes of the contrey that were neare, ſowyng in euery place, ſeede of the goſpell, ſo that in this their ſtight the apoſtles did not ſo muche procure their owne healthe, as ſpreade abrode the goſpell.

The texte. ¶ And there ſate a certayne man at Lyſtra, weake in his feete, beeyng a creple from hys mothers wombe, and neuer had walked. The ſame hearde Paule preache. Who beholdyng him, and perceiuing that he had fayeth to be whole, ſaid with a loude voyce: Stande vpryght on thy feete. And he ſtert vp, and walked. And whan the people ſaw what Paule had doen, they lift vp their voyces, ſaying in the ſpeche of Lycaonia: Goddes are cum doune to vs in the likeneſſe of men. And they called Barnabas Jupiter, and Paule Mercurius, becauſe he was the preacher. Than Jupiters prieſte, whiche dwelt before their citie, brought oxen and garlandes vnto the porche, and would haue doen ſacrifice with the people.

There was the ſame tyme in Lyſtra a certayne man, whoſe legges were ſo feble and impotent, that he continually ſatte ſtill, nothyng hable to walke, and was lame euen from his mothers wombe, neyther coulde he goo of al the dayes in his lyfe before. This man among the other multitude, hearde Paule ſpeaking of Chriſt. And Paule lokyng vpon this man, perceiued by his countenaunce, howe erneſt and deſirous he was to heare hym, becauſe he truſted, that by the name of Jeſus which he had hearde preached, he ſhould obtayne healeth of his lymmes, ſayde vnto him with a loude voyce: Stande vp on thy feete: and with that woorde this lame man leaped vp and was well hable to goo. But whan the multitude ſaw this woondre (for there was no mā but he knewe this lame creature, and that with one worde he was reſtored vnto his health) they ſpake with loud voyces in their owne countrey language of Licaonia, and ſayde: douteleſſe the goddes haue taken on them ỹ likeneſſe of men, & haue deſcended frō heauen vnto vs. And the people of Lycaonia did ſomuche more perſwade them ſelues that it was ſo, becauſe there went cōmonly certayne talkes of Jupiter and Mercurius, how they beyng goddes, tooke on them the lykenes of men, and wer receyued as geſtes of Licaon, of whom it appereth that they wer called Lycaonians. Wherfore they called Barnabas by the name of Jupiter, becauſe he ſhewed in his coūtenaunce great grauytie and auncientneſſe, and Paule they called Mercurye, becauſe he was ỹ ſpokeſman: for the Gentyles wer of this opinion, that Mercurius was the meſſangier of the goddes, & the preſidente of eloquence. And Jupiters prieſte, who dwelled in the ſuburbes of the citie of Lyſtra, brought oxen and garlandes to the gate of the houſe, where thapoſtles were lodged, to thintent that he woulde

And they called Barnabas Jupiter, & Paule Mercurius. &c.

would haue doen sacrifyce vnto them. For they supposed ꝑ Jupiter was moste dilighted with sacrifysing of oxen. And aswell the prestes, as also the beastes that wer kylled in sacrifice, had wont to weare garlandes. And a great noumber of all estates indifferently one wᵗ an other, folowed him.

Whiche whan the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in emong the people, crying and saying: Syrs, why do ye this? We are mortall men lyke vnto you, and preache vnto you, that ye should tourne from these vanities vnto the lyuyng God, whiche made heauen and earth, and the sea, and al thinges that are therin: the whiche in tymes past, suffred al nacions to walke in their owne wayes. Neuertheles, he left not himselfe without witnesse, in ꝑ he shewed his benefites from heaue, in geuyng vs rayne and fruitfull seasons, fyllyng our hertes with foode and gladnes. The texte.

But whan Paule and Barnabas had enquyred what the matter mente, and learned how they wer taken as goddes, and that the prieste hastened to sacrifice vnto them, they woulde no longer abyde so greate blasphemye agaynst god, to haue that same honour that was dewe to god onely, applyed to man, but cuttyng their garmentes as the Jewes manyer was in sorowe, they with haste came foorth to the multytude crying, and sayed: Syrs what mene ye? Why doo you thus? We are no goddes, but mortall men as ye bee, ready and apte to fall into lyke myschaunces, as you are, and we do not onely not desire thus to be honoured of you, but rather we came hyther to you for this purpose, that by our counsell ye maye turne to the true lyuyng god, that made heauen, and yearth, and the sea, and al thinges what soeuer is conteyned therin, leauyng these false goddes, whome ye haue hytherto with heathen sacrifice worshipped, whiche in dede are nothinge els, but eyther men that be now dead, or els ymages voyde of lyfe, or finally euill spirytes. For there is but one god the maker and gouernour of al thinges. His wil is nowe to be knowen & worshypped of al nacions in ꝑ world, that al men through him may obtayne lyfe euerlasting. For in times paste, he (wynkynge as it wer) at mennes factes, permytted all nacions to lyue euerye one after his owne trade, to the ende that after it wer once euydente that man coulde not be saued by his owne meanes, al men might be saued, yf they would beleue in god, & the gospel taught by his sõne. And although the moste parte of men through errour had lefte the true God, wurshypping ymages of dyuerse thinges in stede of God, or thinges that wer created in stede of their creatour, yet he by and by did not reuenge hymselfe on thẽ, as he iustly might haue doen, nor ceased not to prouoke them to know, and loue hym by his continuall benefytes.

For he that made the worlde to the vse of man, doth make both fruitfull, and plentifull the grounde, by sendyng downe rayne from heauen, & causeth yearely increase of fruytes to suffice abundauntly to the vse of mãnes lyfe, refreshyng vs plentifully wyth sundrye kyndes of meates, and stiryng our hertes to myrthe, with pleasaunt wynes. For ye haue not receyued these benefytes of Jupiter, Ceres, or Bacchus, whome ye haue hytherto wurshypped, but of the same god whom we preache vnto you. Thã although the apostles had so playnlye shewed the trueth in the hearing of all the multitude, yet they coulde scarcely staye theyr hãdes, from doyng sacrifice vnto them. In geuyng vs rayne & fruitfull seasons. &c.

¶ Thyther came certayne Jewes from Antioche and Iconium: whiche (whan they had obtayned the peoples consent, and had stoned Paul) drew hym out of the citie, supposing he had been dead. Howbeit as the disciples stode rounde about hym, he arose vp, & came into the citie. And the nexte daye he departed with Barnabas, to Derba. The texte.

In the meane space whyle these thynges wer done at Lystres, certayne persones beyng Jewes borne, that repined agaynste the gospell, came thither from Antioche ꝑ is in Pisidia, & from Iconium: whiche Jewes, when they had turned many of the people to their mynde and opinion, that is to saye,

saye, when they had caused them to laye violente handes vpon the apostles whiche thyng they had also attempted afore at Iconium, they stoned Paule and drewe hym out of the citie, thynkyng that he had bene dead. Thus is mānes fortune sodaynely chaunged. They wer but a lytle before taken for goddes, and shoulde haue had sacrifice done vnto them, but nowe Paule beyng stoned, was cast oute of the citie. For they wer more angrie with hym, because he by reason of his eloquence, enticed many to folow Christ. Then ỹ disciples compassed him aboute there as he was cast, and left for dead, and would haue buried the corps. But Paule cummyng to hymselfe agayne, arose pryuely, & entred into the citie, and the nexte day fled to Derba with Barnabas, whither they fyrst of all had purposed to haue gone.

The texte. ¶ And whan they had preached to the cytie, and had taught many, they returned agayne to Lystra, and to Iconium and to Antioche, and strengthned the disciples soules agayn, and exhorted them to continew in the fayth, affirmyng that we must thorow muche tribulacion, entre into the kyngdome of God.

And whan they had preached the gospell there in that citie, & had taughe many thynges, and (as a man would saye) had caste the seede of the Gospell abrode, they returned to Lystres, Iconiū, and Antioche, making the mindes of the disciples stedfast in the faith, as many as they had conuerted to Christ, and gyuyng them exhortacion to continue in the fayth, and that they woulde not for any feare be withdrawen from the trust whiche they had once put in our lorde Jesus, nor should not be moued because they hearde say that Paule was stoned at Lystres, forasmuch as Christ had tolde his disciples, that this was the way, that thorough much trouble they should entre into the kyngdom of heauen: So that Paule toke more thought, lest those that were weake in ỹ faith, shoulde be alienated from Christe, seyng howe sore he was vexed of the wicked Jewes, then that he hymselfe passed so much on it, geuyng example to Bisshoppes, that they oughte to folow thryftye husband men, which thinke it not sufficient to plante, or to sowe, excepte they do also theyr diligence, that the same that begynneth to growe, maye cum to his full rypyng.

The texte. ¶ And whan they had ordeyned them elders by election, in euery congregacion, and had prayed and fasted, they commended them to the lorde, on whome they beleued.

And forasmuche as it was requysyte to the settyng forwardes of the gospell, that the apostles shoulde trauayle thorough many countreys, they sette priestes or auncientes, who wer chosen by the voyces of the comens of euery citye, to ouersee them, and to supplye the rowmes of the apostles in their absence, and so whan they had vsed generally prayer, and fasting, they cōmitted them to god, that they myght profitte in hym, whom they had once professed.

The texte. ¶ And whan they had gon through out Pisidia, they came to Pamphilia, and whan they had preached the worde of God in Perga, they went down into the citye of Attalia, & thēce departed by shippe to Antioche, from whence they wer committed vnto the grace of God, to the worke whiche they fulfylled.

These thynges were doen in Antiochia, whiche is a citye in Pisidia, and whan they had walked ouer that cuntrye, they lykewise went thorough Pāphilia, sowyng the gospel in euerye place, wher as it was not sowed already, and strengthenyng them that already beleued, vntill they returned to Perga. And whan they had there also set all matters in ordre, they came to Attalia, whiche is a Citie of Pamphilia, sumwhat neare the sea. From thence agayne they tooke shypping to Antioche in Syria, whence they fyrste came, whan the office of preachinge of the Gentyles was commytted vnto them by the elders, and when by layeng of handes vpon them, by prayer, & by fastyng, they were committed to ỹ grace of god, that thorough his helpe it myght happely cum to passe, that they had taken in hande.

When

When they were cum, and had gathered the congregacion together, they rehearsed all the texte.
that God had done by them, and how he had opened the dooze of fayth vnto the Gentyles.
And there they abode long tyme with the disciples.

Wherfoze whan they wer retourned thyther, as men accoumptable foz
theyz doynges, they called togyther the congregacion of the faythful, and ope-
ned vnto them all suche thynges, as it had pleased god to wozke by thē, shew-
yng them that the fauour of god had furthered their endeuoure, and howe he
had gyuen occasion to call the Gentiles to the fayth, by whiche they mighte
obtayne saluacion without the obseruyng oz kepyng of the heauy and burde-
nous commaundementes of the lawe.

¶ The.xv. Chapter.

¶ And certayne men whiche came downe, taught the brethren: excepte ye be circumcised The texte.
after the maner of Moses lawe, ye cannot be saued. So whan ther was arysen a dissencion
and disputyng not a littell vnto Paule and Barnabas agaynste them, they determined that
Paule and Barnabas, and certayne other of them, should go vp to Jerusalem vnto the apo-
stles and elders about this question.

PAule and Barnabas contynued a lōg space at Antioche with the disciples, because that in so noble a Cytie as that was, a great multitude of faythfull were gathered together of sun-dzy soztes of men, which dayly encreased moze and moze. And the apostles wer glad to tary longer there, where the greater increase of faythful men was, because the inhabitours of Hie-rusalem, and of that part of Syzia, whiche is pzoperly named Jewry, didde moze sticke to Moses lawe, than any other: fozsomuche as they were lesse cō-uersaunt with the Gentyles: and because that they dwellyng moze nerer the temple, would not permyt the Gentyles to be partakers of the gospel, vnlesse they would kepe the lawe, whiche they dyd not yet perceyue shoulde be abzo-gate, as cōcernyng the shadowes, figures, and ceremonies, after the true lyght was once cum. Of this sozte were circumcision, vacacion and fozbearing from wozke on the Sabboth daye, choyse of meates, holy daies, diuersities and dif-ferences betwene one sozte of men and another, in garmentes, vowes fastin-ges, eschewyng the eatyng of suche beastes as dyed by themselues: whiche thynges al that grosse people wer commaunded to kepe foz a season, that they might accustome themselues to obeye Gods commaundemente, vntyll that ỹ true lyght dyd appere thzough the gospell, and to it shadowes shoulde gyue place. Wherfoze suche as vnderstoode not the lawe to be spirituall, affirmed that that whiche was commaunded and appointed by god, and lefte to them of their fathers, and obserued oz duely kept of theyz auncestrye, so many hūdzed yeares, ought to continue foz euer. This opinion in them pzocede d not of ma-lice, but rather of a superstitious fauour to the lawe: whiche, whiles they en-deuoured to kepe styll, they cleane ouerthzewe. Foz Paule at the fyzste tyme beyng pzouoked with lyke zele, persecuted the chzistē mē. And so whan as the rumour and bzute of those thynges which were done at Antioche, frō whence Paule and Barnabas of a common consente, toke their iourneye towardes Cypzes, and thence to Pamphilia, and had openly without respect of any per-son pzeached the Gospel, bothe to the Jewes, to the Pzoselites, and also to the Gentiles, and had not wylled them to obserue oz kepe any parte of the lawe, had bene spzed as far as Hierusalem, certaine came from Jewzy to Antioche, teachyng a newe doctrine disagreing from that, that Paule and Barnabas had taught. Foz they sayd to those of the Gētiles that wer turned to the faith: Except ye be circumcised accozdyng to the rule appoynted by Moses lawe, ye

can not be ſaued. This was the begynnyng of diſſention betwene thoſe that ſtucke to the litterall ſence of the lawe, and the other that folowed the pure and ſpiritual libertie of the goſpell, whiche ſtrife and diſſention wyll ſtill euermore continue among chriſten men alſo. And to none other ende did god ſuffer this ſame ſtrife to aryſe vp, but that all ſuche as wer the diſciples of Chriſte, might the better perceyue, how pernicious a thyng religion is, that is wholy founded vpon ceremonies. But whan as Paule & Barnabas, lyke valiaũt defẽdours of ỹ libertie of the goſpel, had earneſtly reſiſted theyr doctrine, which outwardly ſemed to be godly, but in very dede was very ful of miſchiefe, there aroſe a great variaunce, whiles that the apoſtles ſtrongly defended the puritie of the doctrine of the goſpel, whiche is ſpirituall, by teſtimonies of the prophetes, againſt thoſe that ſuperſticiouſly defended the law: and they on the other ſyde beyng affectionate to the lawe that they had receyued of theyr fore fathers, went about to bryng the Gentiles vnder the ſame yoke, not perceyuyng in the meane ſeaſon, what ſlaundre and reproche it was to Chriſt, whoſe grace they thought lacked aſſiſtence of the lawe. For it was lawfull for hym, that made the lawe, to abrogate and abolyſhe the ſame. Howebeit he doth not abrogate the lawe, that perfourmeth it. This ſedicion was more hurtefull to the goſpell, than the crueltie of Herode, or any other prynce, becauſe it ſtroue agaynſt the true religion, vnder a falſe and cloked pretence of godlynes. Wherfore leaſt that this miſchiefous diſcorde ſhould increaſe, it was thought expedient by the congregacion of the diſciples, that Paule and Barnabie, and certayne others of the ſame ſorte, ſhoulde take theyr iourneye to Hieruſalem to Peter, and the other apoſtles and prieſtes, whiche dyd then rule the churche of Hieruſalem, that this queſtion, or controuerſie that was aryſen, mighte be decyſed by their cunnyng and knowlege. For hitherto the chiefe authoritie remayned there, where the doctrine of the goſpell fyrſte ſprong vp, and the ſame authoritie remayned emong thẽ, that fyrſte were ſent abrode by Jeſus Chriſte to preache.

They determyned that Paule and Barnabas, &c.

The texte. And after they wer brought on their waye by the congregacion, they paſſed ouer Phenice and Samaria, declaryng the conuerſacion of the Gentiles, and they brought great ioye vnto all the brethren.

Than Paule and Barnabas toke their iourneye, and a great multitude of diſciples honorably brought them on their waye. And as they paſſed by Phenice and Samaria, they ſhewed in euerye place how the Gentyles were conuerted to the fayth: ſo ſure wer theſe apoſtles that they had preached wel, that they feared not openlye, and of their owne accorde to rehearſe the ſame: neyther went they to Hieruſalem to learne of the apoſtles, whither they had doen well before tyme or not, but that the troublous commocion, and diſquietyng of the weaker ſorte, myght be layed downe and appeaced by the authoritie of the elders. And as manye as were conuerted to the fayth in thoſe partes, dyd not onely not reyſe ſedicion as the Jewes had doen, but reioyced alſo wunderfully.

The texte. ¶ And whan they were cum vnto Jeruſalem, they were receyued of the congregacion, and of the apoſtles and elders, and they declared all thynges that God had doen by them.

But whan Paule and Barnabas and their other cumpanions wer cum to Hieruſalem, they were tentely receyued of the congregaciõ which was there, and lykewyſe of the apoſtles, and ſentours, vnto whome beyng aſſembled together, they ſhewed all thynges, that God had wroughte by them emong the Gentiles.

The texte. ¶ Then aroſe vp certayne of the ſecte of the Phariſeis, whiche did beleue, ſaying that it was nedefull to circumcyſe them, and to commaunde them to kepe the lawe of Moſes. And than the apoſtles and elders came together to reaſon of this matter.

And whereas the more parte of the multitude approued their doynges, there aroſe

arose certayne of the Phariseis secte, that had been conuerted to the faythe: whiche were in this opinion, that they thoughte that man could not obtayne saluacion by grace and fauour through the gospell, vnlesse he kept the lawe. And therfore earnestly reasoned that no Gentyles ought to be made partakers of the ghospell, vnlesse they would before take vpon them the yoke of Moses lawe, whiche thyng the Gentyles exceedyngly abhorred. But the Phariseis woulde be seen more earnest folowers of the lawe than others wer. And therfore they, as doctours of the lawe, affirmed that those Gentyles, that wer receyued to the fayth, ought to bee circumcised, and that a streyght commaundement ought to be geuen vnto them that they should kepe Moses law, not vnderstandyng that none brake the lawe more, then suche as sticked so muche to the letter, and not to the meanyng of the lawe. And whan in this matter ofte sones dissencion was moued (see how perilous a thyng and how easye to set men together by the eares superstition is) the Apostles and elders assembled together, to thentente that they might consulte and deuise what was best to bee doen in this matter. For they beyng muche delyrous of their maysters auauncement, and to wynne mo vnto hym, feared leaste that many of the Gentyles myndes woulde be alienated and turned awaye from Christe, because they coulde not abyde the lawe. And agayne, they thoughte it not expedient to geue a iuste cause to the Iewes to forsake the ghospell, as thoughe it were dysagreeyng from the holye lawe, forasmuche as they were so earnestlye rooted in the lawe, whiche they had receyued of their forefathers, and had at that tyme in great reuerence, that they myghte not sodaynelye be plucked from it.

Then arose vp certayne of the secte of the Phariseis.

And when there was muche disputyng, Peter arose vp, and sayde vnto them: ye menne and brethren, ye knowe how that a good while ago, God dyd choose emong vs, that the Gentiles by my mouth shoulde heare the word of the gospel, and beleue. And God which knoweth the hertes, beare them witnesse, and gaue vnto them the holy ghoste, euen as he dyd vnto vs: and put no difference betweene vs and them, seyng that with fayth he purified their hertes. Nowe therfore, why tempte ye god, to put on the disciples neckes the yoke whiche neither our fathers, nor we are able to beare. But we beleue, that through the grace of the lorde Iesu Christe, we shalbe saued, as they do. Than all the multitude was pleased, and gaue audyence to Barnabas and Paule, which tolde what sygnes and wunders God had shewed emong the Gentyles by them.

The texte.

Wherfore bothe parties beyng in earnest disputacion, and reasonyng, and bothe parties allegyng testimonies out of scriptures, and groundyng their argumentes vpon the same, Peter arose vp and spake vnto them, in this wise. Brethren, wherfore call ye this matter into controuersye, or disputacion, as though it wer doubtfull, and as who sayth, that it wer in mannes arbitremēt to allowe or disallow that thyng, that god hath already allowed. Your selues do know that fewe yeares since it chaunced me to haue the practyse of suche a lyke thyng in Iewry, as ye finde fault withall emong all the Gentyles nowe. For whā ye lykewyse grutched that Cornelius and his householde wer Christened, I shewed vnto you all the whole matier, howe that I toke my iourneye to Cesarea, not of myne owne head, but by the commaundemēt of god, to preache his gospell to the Gentiles also, that they throughe fayth in hym, myght obteyne saluacion. And whereas they, that heard me than preache the ghospell, wer vncircumcised, and free without bondage of Moses lawe, yet neuertheless god, (who esteemeth not man of his apparel, or outwarde furniture, but of the inwarde affeccion of his herte, whiche he alone doth knowe:) gaue vs manyfest tokens ꝑ he approued their fayth, forasmuche as he, whiles they harkened vnto vs, powred on them his holy ghost, yea so plentifully, that they spake diuerse languages, as well as we, and that also before they were christened: so that he put no difference, as concernyng the gracious fauoure that commeth by the gospell, betwene them whiche wer not circumcised, and vs that are Iewes.

And God which knoweth ꝑ hertes. &c.

For their hertes be clensed through faythe, playnlye declaryng to vs that this fauour doeth not consyste in the power of the lawe to geue it vnto men, but in fayth, whiche maketh man acceptable in the syght of God. For god geueth not his holy spirite to the vnclene. And they had nothing els but euen a plaine beliefe, whan the holy ghoste came downe vpon them. Wherfore nowe seyng that god hath expressed his mynde, and will that the Gentyles shoulde be receyued to the gospell, and should be partakers therof through only fayth without the burden of the lawe, why than do ye prouoke and tempt god, whyles ye contrary to his wyll, ye go aboute to laye vpon the disciples neckes this so heauye a yoke of the lawe, whiche they wer neuer hitherto vsed vnto: and the whiche neyther our forefathers, nor yet we our selues that were borne vnder the lawe, coulde euer be able to beare? For whiche of vs all euer kept the lawe as it ought to be kepte? Wherfore there remayneth no hope for vs to attayne vnto saluacion by keppyng of the lawe, but we trust to be saued by the grace of our Lorde Jesus Christe, being in this behalfe, nothyng better than the Gentyles, vnto whom he willed this gyfte to be frely communicate, and parted, as he freelye gaue it vnto vs also. By these wordes of Peter, the contencious disputacion betwene the Phariseis, and those that wer of opinion cõtrary, was ceassed. And so afterwarde the multitude quietly hearde Barnabas and Paul, shewyng by how londrye miracles, and wonders, whiche had by theyr hãdes bene wrought among the Gentiles, god had witnessed that his wil was, that the Gentiles should bee made partakers of the gospell, without keppyng of the heauy burden of the lawe, accordyng as he had declared his mynde before to Peter, whan he was preachyng Christe in Cornelius house, by sendyng downe the holy ghost vpon them.

But we beleue. &c.

The texte. ¶ And when they helde theyr peace, James answered, saying: Men and brethren, herken vnto me. Simeon tolde how god at the beginnyng did visite the Gentiles, to receyue of them a people in his name. And to this do agree the wordes of the prophetes, as it is wrytte. After this I wyll returne, and wyll builde vp agayne the Tabernacle of Dauid, whiche is fallen downe, and that whiche is fallen in decaye of it, wyll I buylde agayne, and I wil set it vp, that the residue of men might seke after the lorde, and also the Gentiles, vpon whom my name is named (sayeth the lorde) whiche dooeth all these thynges: knowen vnto god are all these workes from the beginnyng of the world. Wherfore my sentẽce is, that we trouble not them, whiche from among the Gentiles, are turned to God: But that we write vnto them that they abstayne themselues from filthynes of ymages, and from fornicacion, and from strangled, and from bloude. For Moses of olde tyme hath in euery citie, them that preache hym in the synagoges, whan he is read euery Sabboth daye.

Aa

Whã they had ended their communicacion, James which otherwyse was called James the iuste, or James the good, and was commonlye named the brother of our lord, to whom the apostles had than cõmitted chief authoritie, arose, and approued theyr sayinges, in this wise: Brethren, forasmuche as ye haue quietly hearde the other that spake vnto you, I praye you heare me also, whiles ỹ I shew you my conceyte, what I thynke best to be doen in this matter. Symon Peter declared euen now that thyng, whiche all we knowe to be very true, howe that first it pleased god, which had great pitie vpõ mankinde, seeyng in what distresse and extremitie of peryll and daunger to bee loste, the Gẽtiles wer, and how they wer al giuen to worshippyng of idolles, to choose hym a people euen of those also, that seamed to bee none of his people, a people that shoulde be well accepted with him, and call on his name, as well as we. And that same thyng whiche God begon by Peter, he hathe enlarged by Paule and Barnabas. And what we hearde was doen by them, the same lõgsence was prophecied and shewed afore by the prophetes that it shoulde cum to passe: And among the reste of the sayde Prophetes, Amos speaketh in the person of God, in this wise: After this wyll I returne, and repayre the

Symõ told how god. &c

taberna-

tabernacle of Dauid, that is fallen in decaye, and I wyll builde vp agayne his ruines, and falles, and sette them eftsones vp, that all men whiche are on lyue shall seke the lorde, and all gentyles, that haue taken my name on them (saythe the lorde) that doe accomplyshe these thynges. Whatsoeuer promyse god maketh, he wyll vndoubtedly performe. For before the creacion of the worlde, he had appoynted, what he woulde do from tyme to tyme. And whatsoeuer he hathe ordeined, muste nedes be wonderfully wel doen. Nowe therefore seeyng that we perceyue that it is cumme to passe, whiche he promised, I thinke it not expedyent to resyste the wyll of God, nor to speake ought against them that of heathen, are become worshyppers of the trewe god: neyther yet to charge them with the obseruing of the lawe, forasmuche as fayth through the ghospel is sufficient for the saluacyon of al men. But let them onely haue this monicion, that for theyr sakes, whiche be weake in faythe, and can not yet be perswaded that an Idoll is of no pryce, and that there is no dyfferēce betwene the fleashe that is sacryficed to Idolles, and any other fleashe that is solde in the market: and because of suche persones lykewyse as thynke whordome to be none offence, forasmuch as it is commonly vsed and permitted without any punishement appoynted by mannes lawe: they abstayne from fylthynesse of Idolles, that is to saye, that they neyther sacryfyce to them, nor eate of ỹ which is sacrificed, and that also they abstayne from whoredome.

Agayne because of certayne Iewes that be sumwhat superstitious, and can not yet be perswaded, that all thynges are pure and clene vnto them that bee pure and cleane their selues, let them abstayne from strangled beastes, and from bloud, not because these thynges pertayne any whyt to the health of the soule, but because that charitie so prouoketh vs to doe, that for a time we beare with certayne of our brethren, whiche be weake, vntyll suche tyme that they maye attayne to more perfeccion, and in the meane tyme let euery man beare one with an other, and so nourysshe concorde betwene you, dooyng eache for other as louyng brethren.

Neyther nede the Iewes to feare leste Moyses shoulde bee abrogate, or decaye, for he hath certaine, and hathe had this many yeres, that speake of him in the Synagoges, where he customably is read euery sabbothe daye.

¶ Than pleased it the Apostles and elders with the whole congregacion, to sende chosen men of theyr owne cumpany, to Antioche, with Paul and Barnabas. They sent Iudas (whose syrname was Barsabas) and Silas, whiche were chiefe men among the brethren, and gaue them letters in theyr handes, after this maner. The texte.

Whan Iames had this sayd, and euery man had allowed his saiynges thapostles and seniours, and the whole congregacyon, thought it expedient, that certayne shoulde be chosen out of that noumbre, to gooe with Paule and Barnabas to Antioche. And so they chose a couple that wer knowen to be men of good credite, thone was Iudas, whiche for his godly behauiour was otherwyse called by syrname the Iuste, and Silas, whiche bothe were accoũpted to be of moste vpryght liuing among all thother brethren. To these they gaue certayne messages to doe, and deliuered them an epistle to carye, the tenour whereof was this.

¶ The Apostles, and elders and brethren, sende gretynges vnto the brethrē which are of ỹ Gentiles in Antioche, Siria, & Cilicia. For asmuche as we haue heard, ỹ certaine whiche departed from vs, haue troubled you with wordes, & encombred your mindes saying: ye must be circumcised, and kepe the lawe. To whome we gaue no suche cōmaundement. We therfore thought it good, whē we were cum together with one accord, to sende chosen mē vnto you, with our welbeloued Barnabas & Paule, being men that haue ieoperded theyr lyues for the name of our Lord Iesus Christ, we haue sent therfore Iudas & Silas which shall also tel you the same thynges by mouthe. For it semed good to the holy ghost & to vs The texte.

to charge you with no more then these necessarye thynges: that is to saye, that ye abstayne from thynges offered to ymages, and from bloud, and from strangled, and from fornicacion. From whiche yf ye kepe your selues, ye shal do wel. So fare ye wel.

The Apostles and elders with the other brethren also, whiche of Jewes are becum christen men, sende gretyng vnto those of the Gentiles, whiche are conuerted to Christe, and are nowe abydyng in Antioche, Siria and Cilicia. Forasmuche as we vnderstande, that certayne of the Jewes whiche came frō hence, as though they had bene sent of vs, haue troubled you, wheras before they cummyng, ye wer quiet, and continued in vnitie together, lyuyng after the trade of the gospell, and forasmuche as the sayde persones so cummyng to you, haue peruerted your myndes with their newe doctrine, in that they wylled you to be circumcised, and to kepe the law, where as we gaue them no suche thyng in commission: we haue nowe thought good and expedient by the assemblye of the whole conuocacion, that certaine amongest vs purposely chosen, should be sent vnto you, with Paule and Barnabas, whome we, not without good cause, do fauour & greatly tēder, forasmuche as they haue auentured their lyues for ỹ setting furth of ỹ name of our Lord Jesus Christ. Wherfore we haue sent Judas and Silas, men whom we knowe to be very godlye and faythfull, by whose report, ye maye certaynlye haue knowlege of those thynges that we wryte. The whole summe wherof is this that foloweth: It hath pleased the holy ghost, and through his mocīō, vs al vō one consent, not to burden you with any more, then with these thynges whiche we thought very necessarye to be obserued, that is to saye, fyrste that ye absteyne from that, that is sacrificed to Idolles, least that yf ye shoulde eate of it, ye myght seme to fauoure the same superstition, whiche ye haue once renounced and forsaken. Secondly that ye eate no beastes bloude, or any beaste that is strāgled, which are vnlawfull meates and forbydden by the lawe. Fynally, that ye absteyne from whoredome, whiche the Gentiles supposed to be lawfull. If ye absteyne from these thynges, ye shall do well. And thus fare ye well.

The texte. CWhan they therfore were departed, they came to Antioche, and gathered the multitude together, and delyuered the Epistle. Which whan they had red: they reioysed of the cōsolacion. And Judas and Sylas beyng prophetes, exhorted the brethren with muche preachyng, and strengthened them. And after they had tarryed there a space, they wer lette go in peace of the brethren vnto the Apostles. Notwithstandyng it pleased Sylas, to abyde there styll, but Judas departed alone to Hierusalem: Paule and Barnabas continued in Antioche, teachyng and preachyng the woorde of the Lorde with other manye.

After this done, they were dimissed with the letters and message: and whan they came to Antioche, they delyuered the letters to the congregacion. Which, whan they wer in audience of them al rehearsed, the whole multitude reioysed with great comforte, because the Apostles and elders, and commons of Hierusalem, had vouchesafed by their authoritie to staye them in that opinion, whiche they had already conceyued in their myndes. And than Judas and Sylas hauyng the gyfte of expoundyng scriptures, satisfyed euerye man in those thynges that were not namelye expressed in the letters, accordyng to the commission of the Apostles. And at large they exhorted the brethren and made them stedfaste in their mynde, wyllyng them to contynue in that that they had begonne. And whan they had tarryed there a good sorte of dayes, they were dimissed of the brethren in peace, and were permitted to returne vnto them that hadde sente them. And forasmuche as Sylas thought it best to tarrye there, Judas returned alone to Hierusalem. In the meane space Paule also and Barnabas remayned at Antioche, teachyng indifferentlye bothe Jewes and also Gentiles, preachyng saluacion vnto euerye manne to be obteyned, yf they woulde beleue the Gospell, that is to saye, the woorde of God.

But

¶ But after a certayne space, Paule sayde vnto Barnabas: Let vs go agayne, and visite our brethren in euery citie where we haue shewed the worde of the Lorde, and see how they do. And Barnabas gaue counsell to take with them Iohn, whose syrname was Marke. But Paule woulde not take hym vnto their cumpanie, which departed from them at Pamphilia and went not with them to the worke. And the contencion was so sharpe betwene them, that they departed asondre one from another, and so Barnabas toke Marke and sayled vnto Cipres. And Paule chose Sylas, and departed, beyng commytted of the brethrē vnto the grace of God. And he went throughe Syria and Cilicia, stablyshyng the congregations. Then came he to Derba and to Lestra, commaunding them to kepe the preceptes of the apostles & elders. The texte.

And after a good space, Paule became carefull for the disciples, that he hadde lefte at Cypres, and in Pamphilia. Then he sayde vnto his cumpanion Barnabas: Let vs go visite our brethren that be abrode in all cities, where as we haue preached the worde of God, and see howe they do. Barnabas allowed his sayinges, but his mynde was to haue Iohn, whiche otherwyse was called Marke, to go with them, whom they before had brought out with thē, whan they toke theyr iourney thytherwardes. In whiche matter Paule disseted or disagreed from hym, thynkyng hym not mete to be receyued in parte of that businesse, seyng that he before tyme of his owne accorde, had forsaken them before they had finished that businesse, whiche they had taken in hande, and had sayled backe from Pamphilia to Antioche. And they were so earneste in disputyng or reasonyng this matter, that where as none would gyue place to other, one departed from the cumpanie of the other. Not because that anye greuous displeasure was arysen betwene so great apostles, but because that both cōtended to bring to passe ỹ, that they thought expedient for setting furth the Gospell. And we haue here example lefte vs, not streyght wayes to esteme euyll, whatsoeuer disagreeth with our opinion. It is no matter to be of a diuerse opinion, so that mennes myndes do agree in furtheryng the ghospell. And god also prouided this, that by the dissencion of the apostles, whan two chiefe capitaynes wer disseuered, the gospell shoulde spryde more at large, then yf they had continued together in one cumpanie, as they had done before. And than Barnabas taking Marke with him, sayled into Cypres whiche was his natiue countreye. But Paule woulde not take him vnto their cūpame. &c. And so Barnabas toke Marke, and sailed to Cypres.

And Paule takyng to hym Sylas, (whiche, as god would, had remayned at Antioche, euen as it had bene for the nones and of a purpose, that Paule should not be destitute of a sad man to beare hym cumpanie, and a man that was in good estimacion, beyng dimissed of the brethren, and commytted to the grace of god,) toke his iourney whither euer he had any token of hope, that the gospell should haue increase. So he went ouer to Syria, and Cilicia, wherin he hymselfe was borne, and eache where stablyshynge the cumpanies of suche disciples, as he before had gotten there, and encreasyng also the number of them, as his purpose before was, commaunded them to kepe those thynges, that the apostles, and elders had decreed at Hierusalem, as concernyng eschewyng the cumpany of suche as wer worshyppers of Idolles, and eschewyng whooredome, strangled beastes, and bloude, and that they were none otherwyse bounde to kepe Moses lawe.

Whan all these thynges were done in Cilicia, he returned agayne to Derba, and after to Listres.

The paraphrase of Eraſmus vpon

The.xvi.Chapter.

The texte. And beholde, a certayne diſciple was there, named Timotheus, a womans ſonne which was a Jewelle, and beleued: but his father was a Greke. Of whom reported well, the brethren that were at Lyſtra and Iconium, hym woulde Paule, that he ſhoulde goo forth with him. And tooke, and circumciſed hym, becauſe of the Jewes whiche were in thoſe quarters. For they all knewe, that his father was a Greke.

AND behold there was a certaine diſciple, whoſe name agreed with his dedes, and was called Timothie, as a man would ſaye, in eſtimacion with God, who was borne of parentes, that were of ſondry ſectes. For his mother being now a widow, was a Jewe borne, and had of late bene cõuerted from the fayth and peruerſe belieke of the Jewes, vnto the true fayth of Chriſte. And his father was a gẽtile. This Timothie for his vertuous diſpoſicion, and liuing, was muche ſpoke of among all the brethren that wer at Lyſtres, & alſo at Iconium. And ſo Paule deſiring nothyng more than by all meanes dayly to enlarge the boundes of ỹ goſpell, ſearched out in euery corner, ſuche as might ſerue his turne, euen as ambicious kinges are accuſtomed to do, which beyng wholy gyuen to enlarge their dominions, care for nothyng more, then to get mete capitaynes, and tulers, to whom they may commit their affayres. But it is not ſufficient for him that is captayne, or guyde in matters of the goſpell, to haue meane qualities, nor yet to be of an vpright behauiour, but he muſt haue commendacion of all good men, leaſt that an euill name going on him, though it be falſe, maye hurt the furthering of ỹ goſpel. Wherfore Paule was deſyrous to haue Timothie to beare him cumpany in his iourneyes, becauſe he was good, and eſtemed alſo of all good men, to be good and vertuous. And whan he had obteyned hym, to ioyne with hym, he circumciſed hym, not becauſe he thought he might therby obteyne ſaluacion, whiche onely fayth coulde do, but leaſt the Jewes ſhould make any commocion, of whom there was no ſmall noumber in thoſe partes, he vouchſaked rather to ſuffre Timothe to leſe a litill piece of ſkinne, (whiche yf he had ſtill kept, he had not bene the better, nor yet the worſe for lacke of it) then by occaſion therof, to turne awaye the Jewes myndes from the goſpel, whoſe ſtubbrenelle he knewe well enough. The Gentiles wer free from the burden of the lawe, by the decree that the apoſtles had made at Jeruſalem, Paule beeyng preſent: And circumciſion was a profeſſion made to obſerue the lawe, and as a token therof. But the Jewes wer not yet openlye deliuered from the yoke of the lawe, whiche ought by litill and litill to be aboliſſhed. Wherfore ſeeyng that it was euident by al tokens, that Timotheus mother was a Jewe borne, and his father a paynym, by occaſiõ whereof he had not been hitherto circumciſed, Paule right well perceyued that the Jewes woulde make ſedicion if they might haue neuer ſo litle a cauſe, and ſpecially yf Timothie, whiche was halfe a Jewe borne, were not onely made pertaker of the goſpell without circumciſion, but alſo called to the office of a preacher. Wherfore Paule in thoſe dayes did beare ſo muche with them, hauing euer reſpecte only to further the goſpell, and to kepe men in quietnes, whiche had profeſſed Chriſt the authour of all true peace.

Of whome reported wel, the brethren that wer at Lyſtra and Iconium.

For thei all knewe, that his father was a Greke.

The texte. As they went through the cities, thei deliuered them the decrees for to kepe, that wer ordeyned of the apoſtles and elders, whiche were at Hieruſalem. And ſo wer the congregacions ſtabliſhed in the fayth, and encreaſed in numbre dayly.

And not only thus did he, but whatſoeuer cities they wer that he went by, he commaunded thoſe that of heathen wer becum chriſten, to kepe thoſe thinges that had bene decreed by the apoſtles, and elders at Hieruſalem: for the whiche purpoſe Judas, and Sylas, had been ſente before to Antioche, leaſt

the

the Jewes should fynde any faulte therwith. And god furthered Paule in all his businesse. For the cõgregacions of the disciples wer both established in the faythe of the gospel, and dayly also augmented, many persons beyng daye by daye conuerted to the fayth.

The texte. Whan they had goen through out Phrigia, and the countreye of Galacia, and wer forbydden of the holy ghoste to preache the worde in Asia, they came to Mysia, and sought to go into Bithinia. But the spirite suffred them not. But whan they had goen throughe Mysia, they came downe to Troada.

And whan they had trauayled ouer Phrygia, and Galacia, with great profit in wynnyng many to the fayth, although they were but a grosse, and a rude people, and were muche desyrous to take their iourneye towardes that parte whiche is properly called Asia, the holye ghoste woulde not suffer them to preache the gospell there. And this the secrete and priuie will of god, obeyed they, forasmuche as it is not sitting that man should withstande god. And so chaungyng their entent, they turned to Mysia fast borderyng vpon that cõtreye, which is properly called Asia. Thence they attempted to take their iourneye towardes Bithinia, turnyng them northward. For that was a noble prouince of the Romaynes, and therfore they hoped there to haue great auaũtage. But the spirite of Jesus whiche was theyr guide, would not permit thẽ to go thyther, the cause why is vncertayne. Wherfore returnyng backe towarde the west, whan they had goen ouer Mysia, they came to Troas. That same is a citie of Phrygia, ioynyng nere vnto the sea, and otherwyse called Antigonia.

The texte. ¶ And a vision appered to Paule in the nyght. There stoode a man of Macedonia and prayed hym, saying: cum into Macedonia, and helpe vs. After he had sene this vision, immediatly we prepared to go into Macedonia, beyng certifyed that the lorde had called vs, to preache the gospell vnto them. When we looked forthe then from Troada, we came with a strayght course to Samothracia, and the nexte daye to Naples, and from thence to Philippos, whiche is the chiefe citie in the partes of Macedonia, & a free citie. We wer in that citie abydyng certayne dayes. And on the Sabboth dayes we went out of the citie beside a riuer where men wer wunt to praye. And we sate downe, and spake vnto the women which resorted thyther.

There had Paul a visiõ in his slepe, which shewed hym whyther he should go: The vision was this. There stoode by hym a certayne man appareled like a man of Macedonia, whiche entreated hym, and sayde: Cum to Macedonia, and help vs. And he that so appered, was the Aungel that is defendour of that countreye. And as soone as Paule had seen that vision, whiche hadde once or twise before been forbidden by the holy ghost to preache the gospell, we that were his cumpanions, wer very glad of it. For I also that wrote this, was in that iourneye, and by and by we prouided all thinges to take our iourneye to Macedonia, beyng assured that god had called vs thyther to preache the gospell vnto them, the whiche we doubted not, but God woulde prosper them well. And in this wyse leauyng Troas, and saylyng by Chersonesus, we ariued at Samothrace the yland, whiche is situate directly against Thracia. And from thence the nexte daye we came to Naples, whiche is a citie on the sea syde in the marches of Thracia, and Macedonia. And from thence to the citie Philippos, whiche is a free citie, and the first that ye come vnto, whan ye go from Naples. In this citie abode we certayne dayes, lookyng for a good tyme and occasion to begynne the matter, wherfore we came. And on the sabboth daye we walked forth of the citie, into a certayne place without ẏ gates that was nere to a riuer, where as a greate multitude of the people together, did customably resorte and assemble for to make their prayers. And as we wer there sytting, our talke was vnto certayne wemen that wer cum thyther, and we wer preachyng vnto them Jesus of Nazareth.

And

The texte. ¶ And a certen woman (named Lydia) a seller of purple, of the citie of Thyatira, whiche worshipped God gaue vs audience. Whose herte the lord opened, that she attended vnto the thynges, which Paul spake. When she was baptised, & her housholde, she besought vs, saying: If ye thynke that I beleue on the lorde, come in to my house, and abyde there: And she constrayned vs.

Emong them was one whiche was verye deuout, whose name was Lidia, a seller of purple, and one that was borne in the citie Thiatira, whiche is a citie in Lidia. And emong all other that hearkened vnto Paules preachynge of Christe, god opened her herte diligently to heare those thinges that Paule taught. And so after that she was Christened with all her housholde, she desyred Paule, and his companions, saying: If ye haue thought me ons not vnworthye to be receyued by meane of baptisme, & your instruction, as a partaker of ỹ gospel, I praie you do so muche also for me, as to cum in to my house, and do it honour with your presence, and take not me as an Ethnicke, as I was ere whiles, but take me as I am nowe, renewed by faythe of the gospell throughe your ministerye. By these wordes she entreated the Apostles to tary as geastes, at her house a good space. Here is an example for preachers, that they refuse not tentylnesse profered vnto theym, by those that are newly conuerted to Christe, yf it be readyly and instauntly profered, leaste they seeme not to knowledge them for theyrs. And on the other syde, they ought not to preace on theym, vntyll they be desyred, leaste they seeme to craue rewardes for preachyng the gospel. But he that hathe receyued a spirituall or ghostly benefyte, ought ernestly to cause those that haue so doen for hym, to receyue at his handes agayne corporall benefytes, yf he shall haue nede therof.

The texte. ¶ And it fortuned as we went to prayer, a certayne damsell possessed with a spirite that prophecied, met vs, which brought her master and maystres, muche auauntage with prophecyng. The same folowed Paul and vs, and cryed, saying: these men are the seruauntes of the moste high God, whiche shewe vnto vs the waye of saluacyon. And this dyd she many dayes. But Paul not contented, turned aboute, and sayde to the spirite. I commaunde the in the name of Jesus Christ that thou cumme out of her. And he came out the same houre.

And it chaunced, as we wer goyng to praye, as our custome was, that a certayne damsell met vs, whiche had in her the spirit of the deuyll Pithon, whiche by prophecyng and tellyng thynges before hand, got great auauntage to her master and maystresse. She ouertakyng and folowyng Paul and vs, cryed saying: These menne are the seruauntes of the hygh god, whiche are cum to teache you the waye of saluacyon. And where as she contynued thus dooyng many dayes, Paule beeyng discontented, leste that he shoulde seme to knowlege that prayse whiche the wenche beeyng possessed with a dyuell, attributed vnto hym, turned to her, and sayed to the spirite: I commaunde the in the name of Jesus Christ that thou departe out of her. And the spirite lefte her immediately.

The texte. ¶ And whan her mayster and maystres sawe that the hope of theyr gaynes was gon, they attached Paul and Silas, and drue them into the market place vnto the rewlers, and brought them to the officers, saying: These men trouble our citie, saying they are Jewes, and preache ordynaunces, whiche are not lawfull for vs to receiue, neyther to obserue, seeing that we are Romaynes. And the people ranne agaynste theym, and the officers rent theyr clothes, and commaunded theym to be beaten with roddes. And when they had beaten theym sore, they caste theym into prysone, commaundyng the sayler of ỹ prysone to kepe theym diligently. Whiche whan he had receyued suche a commaundemẽt, thrust them into the inner prysone, and made theyr feete fast in the stockes.

But the damsels maister and maistres, seing that theyr vaũtage was goen, toke Paul & Silas, & brought theym violently into the market place before ỹ chiefe of the citie, & there before the officers, accused theym, saying: These men whiche are cum hyther from sum straunge cuntrey, doe trouble all the whole cytie, forasmuche as they beeyng Jewes borne, teache vs a newe relygyon,

and

and teache vs newe ordinaunces, whiche is not lawfull for vs to receyue, seeyng that wee lyue according to the lawes of the Romaynes, whiche will not permitte ne suffer vs, neither to receyue any straunge goddes, nor to practise any newe kyndes of worshyppyng the goddes. Upon these complayntes, the people there, emõg whom the veray name of a Jewe was in great hatred, clustryng all in a rage together, made assaulte vpon the Apostles. And the officers, to satysfye the people in theyr furye, cut a sondre theyr garmentes for wrathe, and commaunded them to be beaten with roddes. And beeyng not satysfyed with this punishement, whã they had laied many a sore stripe on theim, they caste theym in prison, commaundyng the iaylour to kepe theym diligently. The iaylour whan they had so streightly charged him, for the better safegarde layed theym beneathe in a lower prison: and yet was not contented, but sette them faste in the stockes. This lucke had they at theyr fyrste entryng to preache in Macedonie. Marke here that euermore either lucre, or ambicion, or els superstition, letteth the furtheraunce of the ghospell. But whan the worlde moste cruelly rageth in persecucion of Chrystes members, than especially appereth comforte from heauen.

¶ At mydnight Paul and Silas prayed, and lauded God. And the prysoners hearde them. And sodenly there was a greate erthquake, so that the foundacion of the prison was shaken, and immediately al the dores opened, and euery mannes bandes wer losed. When the keper of the prison waked out of his slepe, and sawe the prison doores open, he drewe out his swearde, and would haue kylled hymselfe, supposyng that the prysoners had ben fledde. But Paul cryed with a loude voyce, saying: do thy selfe no harm, for we are all here. The texte.

About mydnyght Paul and Silas, not passyng for theyr whyppyng, nor yet that they were cast into prison, prayed and song hymnes in the laude and prayse of God, thanking hym, that he had vouchesaued to doe theym beeyng his seruauntes, suche honour, as to lette theim suffer these iniuries for his name. And other, whiche were prysoners there, hearde them meryly syngyng the prayse of god, and of his sonne Jesus Chryste, and meruayled, that they in suche aduersitie coulde be so merye. And sodaynely came a great yearthe quake, insomuche that all the whole prison was shaken, euen the foundacyon and all, and all the doores of the prison wer open with the same, and all the prisoners gyues and other lyke bondes were looked. The keper at the great noyse and rumblyng that was made, awaked: and whan he had startefoorthe, and founde all the prison doores wyde open, thynkyng vpon and veraply imaginyng that the prisoners were all gone, and hauyng in remembraunce the charge that he had of the officers, pulled out his swearde and was aboute to kyll hymselfe, wyllyng rather to slaye hymselfe, then fyrste to suffer many paynefull tormentes, and afterwarde at the hangmannes hand, whiche was executioner of the towne, to suffre death. But Paul whiche laye beneth in the darke, seyng hym about suche a dede, cryed out with a loude voyce, that although the man wer astonyed, yet he mãde hym hearken vnto hym, and sayde: Beware, holde thy handes, and hurt not thy selfe, for thou shalte haue no damage by vs. For we are all here, and not one of vs fled hence. All the dores opened, and euery mannes bãdes wer losed.

¶ Than he called for a lyght, and sprang in, and came tremblyng vnto Paul, and fell downe at the fete of Paul and Silas, and brought them out, and sayed: Syrs what muste I doe to be saued? And they sayde: beleue on the lorde Jesus, and thou shalte be saued, and thy housholde. And they preached vnto hym the worde of the lorde, and to all that were in his house. And he toke them the same houre of the nyght, and washed theyr woundes, and was baptysed, and all they of his housholde streyghtway. And whan he had brought them into his house, he set meate before them, and ioyed, that he with al hys housholde, beleued on God. The texte.

Whan the keper heard these woordes, he cã to himselfe agayne, & commaũded light to be brought: and seyng it to be so, and that the thyng was not done by any

by any crafte of man, but by sum diuine power: considerynge also with hym-selfe, howe that Paule had sene in the darke what he was about to do, and the cause therof, went downe into the lower prison, and fel at Paules and Sylas feete. And regardyng not the charge ỳ was geuen hym by the officers, brought them forth of prison, into a more commodiouse place, & sayd: Maysters what must I do to be saued? His mynde was to exchaunge helth for helth. His entent was to saue theyr lyues, and lykewyse he mynded to heare of them howe he should obteyne lyfe of his soule. Than they aunswered: Beleue in our lorde Jesus, and thou shalt be saued with all thy householde. And there streyghte-wayes he called them all together, and the apostles preached vnto them the doctryne of the gospel. Thou mayest here see that no tyme, ne place is vnmete to preache or to heare the gospell. For that same darke & stynkyng prison was as a churche to the apostles. They ceased not from syngyng hymnes thoughe it wer midnight. By preachyng the gospell in prison a vauntage was gotten to Christe. The prison is here as a chayre to preache the gospel in. And furthwith the keper beyng newly instructed in the fayth, hastened to recompense or sumwhat to rewarde his instructour. For he anon had them a syde, and washed cleane their woundes. The taylour thought this to be his duetie. And he hymselfe afterwarde with all his whole household, had the woũdes of their soules washed cleane away. After this so doen, he led thẽ into his owne house, where he dwelled the date tyme, and gaue them meat to refreshe theyr bodies.

For after baptisme nexte was the communion of the table. And the keper of the prison reioyced muche, that it had bene his chaunce to haue in custodye suche prisoners, wherby both he and all the house had receiued the fayth. These thynges were done in the night.

The texte. And whan it was daye, the officers sente the mynistres, saying: let those men go. The keper of the prison tolde this saying to Paule: The officers haue sent worde to loose you. Now therfore, get you hence, and go in peace. Than sayed Paule vnto them: they haue beaten vs openly vncondemned, for all that we are Romaynes, and haue caste vs into prison, and now would they sende vs awaye priuely? Nay verily, but let them cum themselues, and fet vs out. When the ministers tolde these wordes vnto the officers, they feared when they heard that they were Romaynes, they came and besought them, and brought them out, and desyred them, to departe out of the citie.

Whan it was daye the officers more diligently hauynge the matter in communication, after they had weyed it well, sente the ministers to the keper, commaundyng hym to let Paule and Sylas departe at their owne lybertye. The keper hearyng this tydynges, beyng glad as wel for his owne parte, as for the apostles sakes, brought this worde to Paule, that the officers had licenced them to go at lyberty. Wherfore, (sayth the keper,) seyng it hath so wel chaunced, go ye in goddes blessyng. But Paule of an earnest mynde, to make both his innocencie the better knowen, and to kynde occasion also to saue many, made answer vnto the messenger in this wyse: For asmuche as they boaste themselues to be Cytezens of Rome, by their lawes it is forbydden to punische any man, before he be heard to pleade his cause, and lawefully conuicted of ỳ same: this notwithstandyng, they haue openly beaten vs beyng Romaynes before we pleaded our matter, or wer lawfully conuicted: and as though this had bene to litill, they caste vs also, after that we had bene sore beaten, into prison. Now for their owne sauegarde, that they maye seme to haue done nothyng, but that theyr office woulde beare them in, and that it male be thought that we wer gilty, they would haue vs priuilye to cõuey our selues hence, to ỳ intent, that men might suppose that we brake prison and fled awaye. No, we will not so do, but let them cum themselues, and delyuer vs hence by the same ryght, that they cast vs in. The ministers tolde to the officers, what Paule had sayed.

Nay verily but lette them cum themselues and fet vs out.

Who

Who hearyng that they wer citezens of Rome, cam them selues to Paule, and desyred theim to pardone theim, in that they had doen agaynst the custome of the Romayne lawes, beeing compelled by the commocion of the people, and bryngyng them honourably out of the kepers house, they desyred theym, leste the people shoulde make anye busynesse, to departe from theyr citie named Philippos.

¶ And they wente out of the pryson, and entred into the house of Lydia, and whan they had sene the brethren, they comforted them, and so departed. The texte.

The Apostles were content to accomplyshe theyr requeste, and whan they were out of pryson, they wente into the house of Lydia, where they had been fyrste hosted, whiche Lydia with all her whole householde, had before receyued the doctryne of the ghospell. And whan they had seen her, and the reste of the brethren, they comforted theym, rehearsyng vnto them what had chaunced in the night whyles they were in pryson, exhortyng theym to contynue in that they had begon. This doen, they lefte Philippos the citie, and went another waye.

¶ The.xvii. Chapter.

¶ As they made theyr iourney throughe Amphipolis: and Appolonia, they came to Thessalonica, wher was a synagoge of the Iewes. And Paule as his maner was, wente in vnto them, and three Sabboth daies declared out of the scriptures vnto them, opening and alleagyng, that Christe must nedes haue suffered, and aryse vp agayne from deathe, and that this Iesus was Christe, whome (sayed he) I preache vnto you. And some of theym beleued, and came & companyed with Paule and Silas, and of the deuout Grekes a great multitude, and of the chiefe women, not a feawe. The texte.

And passyng by Amphipolis and Apollonia, bothe Cities of Macedonie, they came to Thessalonica. Where (because it was a noble cytye) was a Synagoge of Iewes, and therfore hoped they to haue there, greate encreace. Wherefore Paule (as he customably vsed to do) entred with the multytude in to the Synagoge, and three sabbothe dayes reasoned he with them, allegynge for his parte, Prophecies out of the scriptures, and expoundyng the harde meanynges of figures, cityng testimonyes out of the lawe: and conferryng these sayinges together with the actes that were paste, he shewed howe that it was the wyll of God, that Christe shoulde in that wyse suffre for the worlde, and arise agayne from deathe to lyfe. And forasmuche as all Prophecies that wer spoken afore of Messias commyng, and all those thynges that were shadowed vnder figures, did agree in Iesus of Nazareth, he affyrmed in his teachynges that the Iewes shoulde looke for none other Messias, but onely the same that he preached vnto them, whiche was Christe. Whan Paule had reasoned thys matter in the Synagoge, certayne of the Iewes beleued and ioined theim selues with Paule and Silas, and besides these, a great number of the Gentyles that feared God, were conuerted to the faythe, and emong other, dyuerse worthyp full women of the chiefe of that cytie.

¶ But the Iewes whiche beleued not, had indignacyon, and toke vnto them euill men whiche were vagabounides, and gathered to them a companye, and set all the citie on a roare and made a saute vnto the house of Iason, and sought to bryng them out to the people. But whan as they founde them not, they drue Iason, and certayne brethren vnto the heades of the citie, cryng: these that trouble the worlde, are cum hyther also, whom Iason hath receiued priuely. And these all do contrary to the decrees of Cesar, affyrming a nother kyng, one Iesus. And they troubled the people, and the officers of the citie, when they heard these thynges. And whan they were sufficiently answered of Iason, and of the others, they let them go. The texte.

On the other parte, certayne Jewes beyng ouermuche wedded to Moyses lawe, whiche Paule somtyme had earnestly fauoured, beeyng of a zele moued, and ioynyng themselues with a certayne numbre of naughty vagaboundes, whome they had made of theyr parte (for of suche fellowes haue they that be authours of any commocion, nede of) and gatheryng to them a greate cumpanye besides, reysed vp the citie. And seditiously commyng to the house of Jason, woulde haue brought Paule and Silas furthe before the people. But forasmuche as they entryng in to the house, founde not them that they sought for, they brought Jason hymselfe, and with hym certayne other disciples, before the gouernours of the citie, cryyng alowde (for so had they before tyme serued Chryste) and sayed: These felowes that alreadye haue troubled all the worlde, are nowe cumme hither likewyse to trouble vs. And Jason knowyng them to be suche felowes, receiued theim into his howse.

But all those that goe about any suche matyers: or lodge suche as go about the same, doe agaynst Cesars actes, forasmuche as they saye, that there is an other kyng, besydes Cesar. For they preache of one Jesus, that was a good whyles since, doen and nayled vpon the crosse by Cesars deputie, because he affyrmed himselfe to be kyng of the Jewes. Marke howe they here abuse the name and authoryte of Cesar, agaynste the ghospell. Whan the people and rewlers of the citie hearde these woordes, they wer muche moued therwyth, euen as Pilate before in lyke manier was moued agaynst Chryste.

For than cryed the vnhappy Jewes: we haue none other kynge besides Cesar, and agayne: If thou let hym gooe, thou arte not Cesars frende: and yet agayne: Whosoeuer maketh hymselfe a kyng, withstandeth Cesar. On the other parte, the true Jewes thus doe crye: We haue none other kyng but onely Jesus of Nazareth: and agayne, whosoeuer confyrmeth hymselfe to followe Cesar, is not Chrystes frende. For he onely is kynge ouer all the worlde. But after that Jason and the other brethren had alleaged a lawefull excuse, the officers let theim go.

And whan they were sufficiently answered of Jason, &c

The texte. And the brethren immediately sente away Paule and Silas by night, vnto Berea. Whiche whan they were cum thyther, they entred into ỹ Synagoge of the Jewes. These were the noblest of byrthe emong them of Thessalonica, whiche receyued the worde with all dilygence of mynde, and searched the scripture dayly, whether those thynges wer euen so. And many of them beleued, also of wourshypfull women whiche wer Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowledge, that the word of God was preached of Paul at Berea: they came, and moued the people there.

But whan the brethren perceyued that throughe displeasure and malyce Paule and Silas were like to be in daungier, they with spede, conuaied theim out pryuely in the nyght season to Berea, whiche is a citie in Macedonia, not far from Pella, where as Alexander the great was borne. In this wyse, the euangelicall captaynes flye, but so that they neuertheless fyght styll. For assoone as they came to Berea, they entred into the Synagoge, nothyng afrayed for all so many seditions that the Jewes had rayled agaynst them. But these were more gentyll, than the others that were at Thessalonica. For they receyued the doctryne of the ghospell verye readely, euery daye searchyng the scriptures dilygently, that they myght see howe those thynges that they had learned by thapostles instruction, agreed with the Prophecies, and figures of the lawe. And so were many of the Citizens of Berea, conuerted to the faythe, not Jewes onely, but also dyuerse wourshipfull womenne that were Grekes borne, and a great noumber of men besides. But whan the Jewes that were at Thessalonica, whiche had made a commocyon there, heard that the ghospel was preached at Berea by Paule, whome they had dryuen from them, they tooke theyr ioyrneye thither, and as they before had doen, so eftsones they stirred vp the multytude there also agaynst the Apostles.

Whan the Jewes of Thessaloni a had knowledge, that the worde of god was preached of Paule at Berea.

The texte.

¶ And than immediatly the brethren sent awaye Paule to gooe to the sea syde: But Sylas and Timotheus abode there styll. And they that guyded Paule, brought hym vnto Athens, and receyued a commaundement vnto Silas and Timotheus, for to cumme to him with spede, and came theyr waye.

And what tyme the brethren perceyued that daungier was yf the Apostles had taryed, they immediatly sent forth Paul, whome they thought to be moste in daũger, to goo & take the sea, which is not far from Berea. And Silas & Timothie remayned at Berea. Than the brethrẽ that had brought Paul thither, taking shypping wt him, brought hym as farre as Athens. There they left Paul, & returned to Berea, hauig message frõ him to Silas & Timothie, ỹ they should folowe after as sone as they might cõueniently.

The texte.

¶ Whyles Paule wayted for them at Athens, his spirite was moued in him whan he sawe the citie geuen to worshipping of Images. Then disputed he in the synagoge with the Jewes, & with the deuout persons, & in the market daply with them ỹ came vnto him by chaũce. Cerayne Philosophers of the Epicures & of the Stoickes, disputed with him.

There Paule though he wer left alone & without companions, yet seyng so noble a citie as that was and so full of learned men, wholy & vtterly geuen to worshipping of idols, wared hote in spirit, in so muche that he coulde not abyde the cummyng of his felowes, but entred into the synagog and ther disputed with the Jewes, and other deuout persons. And besydes that also, he reasoned in the market place with all that came vnto hym, whether they were Jewes, or els Grekes. Among whome were som Philosophers, of Epicures sect, som Stoickes, betwene whom was great diuersitie of opinions. For thei that were of Epicures sect measuring the felicitie of mã by pleasure, thinke that eyther there be no gods, or if there be any, that they nothyng regarde the life of man. The Stoickes besides other straunge opinions, doo sette and esteme the felicitie of man by the stedfast qualities of the soule, whiche felicitie they call vertue or honestie. These men disputed with Paull, as he had been a Philosopher that were a begynner of som new secte.

John Gard a Cambr/m

The texte.

¶ And some there were that sayde: what wyll this babler saye? Others sayde: he semeth to be a tydinges bringer of newe deuils, because he preacheth vnto them Jesus and the resurrection. And they tooke hym and brought him into the streete of Mars, saying: maye we not knowe what this newe doctryne wherof thou speakest, is? For thou bringest straunge tydynges to our eares. We woulde knowe therfore, what these thynges meane. For all the Athenians and straungers whiche were there, gaue them selues to nothyng els, but eyther to tell or to heare some newe thyng.

But after that Paule had taught them the euangelycall Philosophie, whiche farre disagreed from the Philosophers opinyons, some sayde in mockage: What is it that this prateryng felowe sayeth? For by this reproche-full worde spermologus, the Grekes meaned a iangler, and a foolysche talker of vayne wordes, and pratler: for the heauenly wysdome semed vnto them foolyshenesse. And others there were that sayde: He semeth to bring in some newe kynde of gods, because that he preached vnto them that Jesus was the true sauiour, and the sonne of god, and that the dead in tyme to cum shoulde aryse agayn. For they of Athens, accordyng as they had been instructed of Plato, called the gods childzen, gods, whome they supposed to haue bodyes whiche shoulde continue for euer. Wherefore, inasmuche as whiles they were in the market place, they had diuerse opinions of Paull, they thought it beste to leade him aside in to a strete, whiche is called Mars strete. This strete is a place in Athens of muche resorte of people, by reason that there they dyd syt on matters of lyfe and deathe in the night season. And that place was meete for that kynde of disputacion, whiche prokered saluacion to them that beleued therein, and death to the vnfaythfull. For they sayde: Maye a manne learne of the what newe kynde of doctryne this is, that thou speakest of? For where as all kyndes of Philosophy are treated of amongeste vs, yet thou shewest vs

He semeth to be a tydinges bringer of newe deuilles.

newes, and suche as we neuer hearde of: yet we are therefore desyrous to heare the more at large, to what ende these thynges may growe, that thou speakeste of, or what they meane. And forasmuche as that citie was namely emong all the cities of Greece, moste exercised in all kyndes of learning, and gyuen to eloquence, by occasyon whereof, many resorted thyther out of all partes of the worlde, to be studentes there, bothe the citizens of Athens, and other straungiers that wer continuing there, did nothing els, but either hearken for newes, or els tell some newes: and that more for theyr pleasure, then that they desyred by knowlege of matyers, to be the better experte. But god that is desirous of mannes healthe, as fishers and hunters doe inuent all meanes to get theyr praye, so taketh euery man by occasyon of those thynges, that he is moste delyted with all.

The texte. ¶ Paul stode in the myddes of Mars streate, & sayd: ye men of Athens, I perceyue that in all thynges ye are to superstitious. For as I passed by, and behelde the maner howe ye wurshyp your goddes, I founde an alter wherin was writen: vnto the vnknowen God. Whom ye than ignorauntly wurshyp, hym shew I vnto you: God that made the worlde and all that are in it (seeyng that he is lorde of heauen and yearthe) dwelleth not in temples made with handes, neither is wurshypped with mennes handes, as though he neded of any thyng, seeyng he hymself geueth lyfe and breathe to all men euery where, and hath made of one bloud al nacions of men, for to dwell on all the face of the yearthe. And hathe appoynted before howe longe tyme, and also the endes of theyr inhabitacion, that they shoulde seke God, yf they myght fele and fynde hym, thoughe he be not far from euery one of vs. For in hym we lyue, we moue, and we haue our beyng, as certayne of your owne Poetes sayed. For we are also his generacyon: Forasmuche than as we are the generacyon of God, we ought not to thynke that the Godhed is lyke vnto golde, syluer, or stone, grauen by crafte or ymaginacion of man.

Wherefore Paul that knewe howe to behaue himselfe emonge all sortes of men, and to frame his eloquence to all mennes capacities, nowe beeyng in the myddes of Mars streate, as it were in a stage to playe his parte alone, hauyng aboute hym a great multytude, spake vnto theym in this wyse: Ye men of Athens, although this citie flourysheth more thē any other in learnyng & knowlege, yet I perceyue that ye, as concerning your trade in religion, are verye superstitious, where as true relygyon in dede, is the cheif parte of Philosophye. For as I walked about, desirous to knowe the customes and ordre of your citie, markyng those thiges ẏ ye haue in honoure and do wurshyp emōg all other thynges, I espied a certayne alter, whiche in the title that was graued on it, made mencyon of an vnknowen God. Wherefore they are deceiued, that say I that bryng in newe and straunge goddes, but I rather preache hym vnto you, yea euen the verye same vnknowen God, whome ye wurshyp, for it appeared by the title on the aulter, that ye knowe not what he is, so that you maye hereafter reuerently worshyp hym, whan ye knowe hym, whome ye haue hytherto as vnknowen, worshypped with superstition. Whiche god forasmuche as he is an infinite mynde, moste pure, present euery where, and yet after that sorte, that he is conteyned in no one certeyne place, ought not to be beleued to dwell in temples of mannes handyworke, or in ymages made by any crafte of man: neyther is he dewly wurshypped with the sacrifice of beastes, as thoughe that eyther he lacked, or els were delited with any thyng that is doen by mannes handes, and cummeth of his owne bryngye. For where as he is infinite in hymselfe, and able to doe all thynges that shall please hym, beyng also moste blessed, and that naturally, so that he can neyther be hurted by anye malice of manne, nor yet be holpen by any seruice that manne can doe, yet for somuche as he is principally beste, and moste bountyfull and beneficiall, he created and made this worlde maruaylously for mannes cause: and ordeyned for his vse, all thynges that are conteyned in the same.

Whome ye than ignorauntly wurship, hi shewe I vnto you.

God that made the world & all ẏ are init. &c

Wherefore although that he be the founder, lorde, and gouernoure as well

of

so heauen and yearthe, as of all thynges in them contayned, yette of all these thynges, taketh he hymselfe no fruicion, for because that he by reason of his eternall felicitie, and blysse, hath no nede of any externall or outwarde goodnesse to the augmentacion of his perfectnesse, but this worlde hathe he lefte to vs, as his worke to muse and meruayle at, that mortall men lyuyng therein, myght perceyue by so wonderfull a woorke, the power, wysdome, and goodnesse, of the maker of it, and hauyng thereby once knowlege of hym, shoulde loue hym, and with great reuerence wurshyp hym, by whose benefyte they haue the fruicion of so many commodities.

Nowe yf he be aboue this frame of the worlde and hathe nede of none of those thynges that he hathe made, howe muche lesse maye it be thought that he is delyted with tẽples, w Jmages, or els with the sauoure of burned offeringes.

But for asmuche as he is a substaunce without body, he ought to be wurshipped with puryte of the mynde: neyther loketh he for the slaughter of oxen or shepe, that endoweth all thynges with lyfe, and gyueth to al that breathe, both theyr lyfe and theyr breathe. For he made all kyndes of beastes, and they lyue all by hym, contynuyng and multyplying euery one theyr owne kynde from tyme to tyme by generacyon. But all mankynde made he of one man, to haue the rewle ouer all these beastes, and to dwel in all partes of the worlde, and hathe lymyted and appoynted euery manne a determinate space to liue, whiche no manne can for hymselfe prolong: and hathe lykewyse appoynted euery nacyon certayne partes of the yearthe to inhabite: for they are deceiued, that suppose the worlde, whiche god himselfe made, not to be rewled by hym, but that eche thyng is at all aduentures, and without any consyderacyon, vnaduysedly brought foorthe, and for no pourpose, where as in dede there is nothyng dooen in the worlde, be it greate or smalle, but it cummeth by the prouydence of hym that created the worlde.

Seeing he himselfe geueth lyfe & breathe to al men euerywhere, &c

And because that the wytte of man can not conceyue hym as he naturally is in dede, by reason of grossenes of the body, he endowed menne with reason, that by one thyng they maye vnderstande an other, that is to saye, thynges that can not be seene by those that are seene, and generall thynges by the particuler, eternall by those that laste but for a tyme: and suche thynges as by the mynde, reason, and spirite, onely maye be ymagyned, by those that bee open to ỹ senses of the body, and set hym in the middes of all thynges, as in a stage, to serche out the creatoure and maker of all thynges by meane of hys creatures, whiche maye eyther be seene, felte, or otherwyse perceyued, by suche commodities as dooe ensue to manne thereof: and that lyke as blynde menne by feling, sumtyme fynde that out, whiche they can not see, so they consyderyng howe wonderfully all thynges were made, myght cumme to sum knowledge of god, whome to haue true knowlege of, is the highest felicitie that man can haue. And yet we shal not nede to seeke for god in forreyne thynges, for we may fynde hym in our selues, yf euery manne wyll looke on hymselfe, and marke in hymselfe the myghty, wysdome and goodnesse of his maker. For where as god hath shewed vnto vs certayne tokẽs of his godhed, in the heauenly balles and circles aboue, and on the yearthe beneth, in the sea, and in all lyuyng creatures on the yearthe, yet hath he wrought in none of theym more wonderfully, than in manne.

But yf any man be of suche grosse wyt & capacitie, that he can not attayne to the knowlege of the mouyng of the starres, in the skye aboue, or of the ebbyng and flowyng of the sea, how water should fyrste spryng, howe ryuers shoulde styll euermore contynue runnyng, & briefly the priuie and secrete causes of other like thynges, he nede not loke far, for he maye see god in euery man. For by hym all we dooe lyue, we moue, and we haue our beeyng, and there is none

For in hym we liue and we moue, &c

other ỳ we are dettours vnto for that we be any thyng at al, but only he, that
For we are also his generation. created this worlde of nothyng: and his benefyte it is, and none others, that we haue lyfe, whiche we muste sone forgo and leaue, yf he leaue vs: and we ought to thanke none other, that the members and partes of this lyuely body dothe eche of them his dutie, the yes see, the legges go, and the handes worke. It is euident than that god is in euery one of vs, that he wooreth in vs, as a woorke manne woulde by a toole, that he hymselfe hath made. And manne expresseth god, not onely as the woorke expresseth the woorkeman, but as the chylde doeth resemble his father or mother, by a certayne likenesse and symylytude of fauour or complexyon. For so doth the holy scryptures teache vs, that God made Adam, (whiche was the fyrst manne, of whome all men came,) a body of moyste cley, wherein he shoulde be lyke vnto other beastes, but with his owne mouthe breathed he into the same yearthen Image, parte of his heauenly breathe, whereby we myght more nere resemble god our father. And forbecause the natures bee sumwhat lyke, we shoulde more easyly attayne vnto the knowledge of hym: whiche propertie he gaue to none other creatures on yearthe lyuyng. Thynke not ye this thyng vnlyke to a thynge of truthe, for some of youre owne countrey menne that were poetes haue affirmed the same, that I alleaged out of the scryptures, and emonge other, Aratus sayeth the same in his woorke called Phenomena, in halfe a verse, in this wise: We all cumme of his lynage. It is no matter thoughe he speake this of Jupiter, for in that, that he called Jupiter the chiefe and hyghest god, he thought hym withall to be the father of all lyuyng thynges, but especially of menne. Wherefore seeyng that we are of the lynage of God, by symylytude of oure mynde, whiche he hathe geuen vs, we haue an euyll opinion of oure father, yf that where as we be accounted menne for that parte in vs, whiche we can not see, (the whiche is reason,) we wyll thynke hym to be lyke an Image of golde, syluer, woode or stone grauen by wytte of manne. For what is a greater inconuenience, or more agaynste reason, then that manne, (whoe thoughe he be some what kynne to god his heauenly father, yet for all that is nothyng lesse then god,) shoulde be hable to make any Image with his handes, that can haue in it the power and vertue of God? Reason woulde that the same thyng whiche is wurshypped as God, shoulde be more excellent, then he that geueth wurshyp vnto it. Nowe howe dyuerse wayes dothe manne passe an Image, whiche he doeth wurshype as it wer god? Fyrst of all this shape of hys body, manne hath receyued of god, besydes and furthermore dooeth he breath, he lyueth, he moueth, and worketh. Finally by agilitie and quicknesse of the minde, he beareth in hym a certayne resemblaunce of God the father. But in an Image there is no suche matier. Wherefore yf it bee to goddes great dishonour yf we wurshyp a mortall manne for god, howe muche more than dothe it disagree with the true honoure of God, to wurshyp an Image made of tymber, as it pleased the artificer to make hym: of whiche tymber, yf he had been so disposed, he myght haue made a benche, or a fourme to sit on, whiche thyng is not onely nothyng lyke god, (who hath no body) but also, besydes the outward shape of the body, hath nothyng lyke a manne, no, not one iot of that parte, whereby manne is lyke vnto God.

The texte. ¶ And the tyme of this ignorance, God regarded not. But now byddeth all men euery where repent, because he hath appoynted a day, in the whiche he wyll iudge the world with rightwisenes, by that man, by whome he hath appointed, and hath offered faythe to all men, after that he had rayfed hym from death.

Whiche reprochefull iniury though it be haynous before God, yet he of his greate fauoure and loue that he beareth to manne, hath not reuenged himselfe, but hytherto hath wynked at mānes ignorance, vntyll the tyme was cumme that he had determyned to open hymselfe to all men, and to caste cleane awaye

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all darke and blynde errours, which me haue so long been conuersaunt in. Whiche tyme is now present, wherin he monisheth all men to leaue their olde errours, and turne to hym. For his will is that those that repent, shall haue forgyuenesse, whiche they that wil be stubberne, shall not in tyme to cum, haue: for because he hath appoynted a daye, whan he will iudge the whole worlde, and that with a iuste & streyght iudgement, whiche no man shal escape. And therfore he sendeth his messangers to warne men, lest any manne myght pretende ignorannce in these thynges for hys excuse, and profereth remission of synne to them that wyll repent, leste any should say that god wer not mercyful. For both these purposes, chose he Jesus of Nazareth an excellent person, whom he sent into the worlde for this cause, that all men by his meanes, might be conuerted to wurshyp the true god: and hath geuen hym power to iudge the vnfaythfull, and suche that will resiste this doctrine. And this is he whom he promysed by the mouthes of his prophetes many yeres past, that he should cum to bee both a saluiour and also a iudge. And loke what he promised, he hath hitherto performed very certaynly. For he was so borne, so taught, euen so troubled with vexacion, & so slayne: and in conclusion, so arose he frō death to life, as it was before prophecied that he should. And there is no doubte, but that he will as surely performe all other thinges that remayne behynde.

Because he hath appoynted a daye, in the whiche he wyll iudge ỹ world. &c.

The texte. Whan they heard of the resurrection from death, sum mocked, and other sayed: we will heare the agayne of thys matter. And so Paul departed from among them: Howbeit certayne men cleued vnto hym, and beleued: among the whiche was Dionisious a Senatour, and a woman named Damaris, and other with them.

Whyles Paul spake these wordes, certayne that stoode by, gyuyng good eare to all other thinges that wer spoken, whan they had heard mencion made of arysing frō death to life, they mocked at it, as an vnlike thing and a thyng that wer not to be beleued, because that no Philosopher had holden any such opinion before, though there wer sum, whiche sayed that the soules remayned on lyue after the death of the body, and sum other also whiche sayed that the soules entred out of one body into an other. But others that wer not of so rashe a iudgement, sayed: We will heare the agayne an other tyme of this same mater. And in this maner Paul dimissed that coumpany. Yet sum there wer among them, that wer perswaded, and ioyned theselues with Paul: among whom was Dionisius a Senatour, whiche afterward was bishop at Athens, instituted by Paul, & a certayne woman whose name was Damaris, and besydes these dyuerse others.

¶ The.xviii.Chapiter.

The texte ¶ After this Paul departed from Athens, and came to Corinthe, and founde a certayn Jewe named Aquila, borne in Pontus, lately cum from Italy with his wyfe Priscilla (because that the Emperoure Claudius had commaunded all the Jewes to depart frō Rome) and he drewe vnto them, because he was of the same craft, he abode with them, and wrought: theyr crafte was to make tentes. And preached in the Synagoge euerye Sabboth daye (settyng forth in the meane whyle the name of the Lorde Jesus) and exhorted the Jewes and the Gentyles.

When Paul had gotten thus muche gaynes (litle and slendre though it wer) of encreasing and auauncyng the gholspell of Christe at Athens, a citie of very corrupte maners, he wente thence to Corinthe whiche is the chiefest marte towne in all Greece: & as it was the welthiest, so was it by reason of ryot, incontinencie, & pryde, very vicious. There he by chaunce met wt a mā whose name was Aquila, whiche obserued the Jewes religion, but was borne in Pontus, whiche Pontus is a part of the lesse Asia, bending towardes ỹ Northe. This person, as God woulde, was cum thyther but of late afore

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from Italye, with his wyfe Priscilla, forbecause that the Emperour Claudius had commaunded all Iewes that wer in Rome, (as there wer a great number,) to auoyde the citie. And because these wer of the same crafe that Paul was, he lodged in one house togither with them, (for he would not be alone,) labouryng, as they dyd, with his handes, leaste he shoulde burthen any man. And their craft was to sowe togyther skynnes to make tentes wh all. And lyke as Peter was not ashamed to returne to his craft of fyshyng, as often as nede compelled hym, so the greate Apostle Paul, whiche valiauntly had sustayned & borne many stormes for Christes sake, was nothing ashamed to take in hande agayne sowyng of skynnes, whiche for to further the Gospel, he had for a tyme layed a syde. Yet in this meane whyle ceased not he to preache the Gospell, disputyng in the Synagoge euery sabboth daye both with the Iewes and also with the Gentyles.

And sayed vnto them: your bloud be vpō your own heades &c.

The texte. When Sylas and Timotheus wer cum from Macedonia, Paul was constrayned by the spirite, to testifye to the Iewes that Iesus was very Christe. And when they sayd cōtrary, and blasphemed, he shoke his rayment, and sayed vnto them: youre bloud be vpon your owne heades, from hencefoorth wyll I go blameles vnto the Gentyles. And he departed thence, and entred into a certayne mannes house, named Justus, a wurchypper of God, whose house ioyned harde to the Synagoge. Howbeit, one Crispus the chiefe ruler of the Synagoge, beleued on the Lorde wyth all his householde, & many of the Corinthyans whan they gaue audience, beleued, and wer baptysed.

In the meane season Sylas and Timothee, whome Paul wylled to folowe hym to Athens, came from Macedonie. This doen Paul, because he was muche sory that he had doen verye lytle good there, was constreyned by the spirite neuertheles, to preache yet diligently Iesus of Nazareth to the Iewes, affirmyng that he was Messias, whome the Prophetes had before promysed, and that through hym onely & none other, man shoulde obtaine saluacio̅. But whan they clamoured agaynst him, yea in somuch that they wer not afrayde blasphemously and sclaunderously to speake agaynst Iesus and Paul, he hauyng in remēbraunce what the ghospell in that case would hym to do, shooke his lappe, as who should saye, that he cast in their teeth that he had freely brought vnto them the message of saluacion, which they ought to haue ioyfully receyued, and sayed vnto them: If you had rather perishe then to be saued, stande ye to your owne harme, forasmuche as ye are the occasion of your owne death. For, seeing ỳ I haue doen my duty, the fault cannot be layed to me. Wherfore I wyll hereafter go to the Gentiles, according as the lorde commaunded vs. And in this wyse he, wdrawyng himselfe from the cumpany of the Iewes, entred into the house of a certayne man named Titus, and Justus by syr name, a man that was wel disposed, who dwelt hard by the Synagoge. Than Crispus whiche was chiefe of the Synagoge, by reason that he dwelled nere, beleued in the lorde with all his whole householde: and dyuerse others of the Corinthians after they had heard Paul, beleued, & wer christened.

The texte. Than spake the lorde to Paul in the nyght by a vision: bee not afrayed, but speake, and holde not thy peace: for I am with the, and no man shall inuade the that shall hurte the. For I haue muche people in this citie. And he continued there a yere and syx monethes, and taught them the worde of God.

But whan Paul had there neyther not profited so muche as hys moste gredie desyre and diligent sekyng was, by reason that the Iewes did stiffely barke against him, and he had in his mynde purposed to leaue Corinthꝰ, the Lorde stayed his wauerynge mynde, apperyng to hym in his sleepe in a vision, and saying: let not the stubbernesse of the Iewes feare the, neyther kepe thou close the doctryne of the ghospell for their cause: for thou muste not more regarde the inuincible malyce of a fewe, then the health of many. Wherfore continue boldly in preaching the ghospell, and put thy truste in

me,

me,and I shall reskew and defende the agaynst them,be they neuer so many.And no man shall set handes on the to vere or trouble the,for I wyll be thy defendoure.Wherfore departe not hence,for in this citie(though it bee vicious) there is a great numbre of people which I haue already appoynted to lyfe euerlastyng.Whan Paul heard this,he leauyng and forsakyng his owne purpose & determinacion whiche was but of mannes deuise, and obeying the counsel of god,continued at Corinthe a yeare and an halfe,cõstantly and frankly preachyng the gholspell.

The texte.

¶ When Gallio was rewler of the countrey of Achaia,the Iewes made an insurrection with one accorde agaynste Paul, and brought hym to the iudgement seat,saying:this fellowe counsellyth men to wurshyp God contrary to the law. And now whan Paul was about to open his mouth,Gallio sayed vnto the Iewes:yf it wer a matter of wronge, or an euyll dede (O ye Iewes) reason would that I should heare you: but if it be a questiõ of wordes or of names,or of your lawe,looke ye to it your selues.For I wyll be no iudge of suche matters,and he draue them from the seat.Than all the Grekes tooke Sosthenes the chiefe ruler of the Synagoge,and smote hym before the iudges seat.And Gallio cared for none of those thynges.

And wheras one Gallio beyng proconsull,that is to saye the lorde deputie there,dyd in those dayes rule ỹ realme of Achaia vnder Ceasar the Emperoure,within whiche countrey the sayed citie of Corinthe is situate, the Iewes whiche had made cõspiracie agaynst Paul,& a comociõ among the people,drewe hym before the place of Iudgement where the lorde deputye sate,accusyng hym,and saying:This man contrary to Moyses law,counseleth men to wurship god after a newe sorte,and bryngeth in newe trades of religion . Whiche complaynte whan Paul openynge his mouthe was aboute to make answere vnto, Gallio perceyuyng by the accusacion or enditemente that was brought in and declared,howe the controuersie betwene them concerned the Iewishe religion,dyd fynde a meane to rid hys handes of the examinacion therof: and preuentyng Paul, who was than in a redinesse to speake in defence and declaracion of hymselfe, sayed vnto the Iewes:Maysters, I occuppe here ỹ rowme of an officer to minister iustice in causes,by the authoritie of the Emperour,and to see ciuile iustice kepte,and that nothing bee doen agaynst the common ciuile lawes of Rome.Wherfore yf wrong wer done to any man,or any haynous dede of mischief committed, ỹ ought to be punyshed by the lawes,ye myght iustly compel me,yea & it wer my duety,to heare you.For the serching out of such matters appertayneth vnto me.But if it be no such matter,but sum special or pryuate contencion,that is growen emong your selues,about names of sectes, or cõmunicaciõ of the Iewes religiõ, & of your own countrey lawes emong certayne pryuate persones of your owne selfe:because neyther it appertayneth to myne office,nor I can discusse them whiche am ignorant of youre lawe,it wer beste for you to make an ende of it your selues . For I will medle in no suche matters.With these wordes he causeth theim to auoyde from the place where he sate in iudgement.The Grekes seeyng this, smote Sosthenes which was of the chief of the Synagoge,because that he and his householde had taken Paules parte,forsakyng the Iewes: & wer more moued w Sosthenes,then with Paul,because they supposed ỹ Paul coulde haue doen nothyng at Corinthe, vnlesse that he had been mayntayned by Sosthenes.Yet for al this,the proconsul would not medle seyng this businesse,but dissembleth that he saw it.Forasmuch as the Romaynes hated the Iewes,and yet put no difference betwene a Iewe and a christen man,the proconsul,whiche was a Romayne,did not passe or regarde what one Iewe dyd vnto an other,beeyng perfecte that that sorte of people, had wonte to be euery where busy and full of trouble and contencion.

Than all the Grekes toke Sosthenes the chief ruler of ỹ Synagoge.

¶ Paul after this,tarryed there yet a good whyle, and than tooke hys leaue of the bre-

The texte

thren

thren & sayled thence into Syria, Priscilla, and Aquila accompanying hym. And shore his head in Cenchrea, for he had a vowe. And he came to Ephesus, & lefte them there: but he himselfe entred into the synagoge, and reasoned with the Jewes. When they desyred hym to tarye longer tyme with them, he consented not, but bad them fare well, saying: I must nedes (at this feast that cummeth) be in Hierusalem: but I wyll returne agayne vnto you yf God wyll. And he departed from Ephesus: and whan he was cum vnto Cesarea: and ascended vp, and saluted the congregacion, he departed vnto Antioche: & when he had taryed there a whyle, he departed, and went ouer al the countrey of Galacia, and Phrigia by order, strengtheuyng all the disciples.

But Paul hauyng in mynde the warnyng that god had gyuen hym, thoughe he perceyued the rage of the Jewes daylye to encrease more and more, yet he continued there a good sorte of dayes more. And at the last perceyuyng that the gospell was wel forward there, he thought it beste to departe for a season and to gyue place to the furious ragyng of the Jewes. And so takyng his leaue of the brethrē, he appoynted to sayle into Syria, hauyng Aquila with him and hys wyfe Priscilla. And forasmuche as Paul perceyued that the Jewes, wer most moued, because that he a man borne vnder the Jewes lawe, semed to set no store by the tradicions of the lawe, before he toke shippyng at Cenchrea, whiche is the haue at Corinthe, he shore his heade, makyng a solemne vow accordyng as the custome was among the Jewes.

He dyd not this craftily to coulour or to feigne with them, but he had regarde vnto charitie, that they should not be offended. For his desire was to wynne them all to the gospell. and therfore did he frame himself to al mennes appetites, as nere as he could, to the entent that he might wynne them all to Christe. Emonge the Jewes, he ordred hymselfe as a Jewe, and whan he was emonge those that wer not circumcysed, he also behaued himselfe as a man vncircumcised. But thus bare he with them for a space, because they wer so wedded to superstition, that they coulde not easilye bee plucked from it, vntill suche tyme as the trueth of the gospell myght more clerely spryng abrode. For to make a vowe and to shere thy head vpon the same, is not that thyng whiche of it selfe is euyll: but to put confidence in suche Jewyshe ceremonies is damnable. And in lyke manier, circumcision hurteth not a man that beleueth in Christ, neyther yet to be vncircumcised, in whiche matier at a tyme it is the parte of charitie to geue place, vntill a man see opportunitie, and in suche wyse as whan he shall haue opportunitie he speake agaynste the same. But in all other maters that of them selues are nought, we must not geue place to any mannes weakenesse. For Paul neuer bare w̄ the Gentyles in any matier of cōmitting aduoutrye, or worshyppyng idolles: but in familiar conuersacyon together, in neglectyng choyce of meates, in cityng or allegeyng their Poetes, sumtyme he bare w̄ them. So fyrst they arryued at Ephesus, whiche is a citie vpon the sea syde in the lesse Asia, whiche properly & without any other addicion, had wonte to be called Asia. There he lefte Aquila and Priscilla, who wer desirous to tarye and to dwell at Ephesus. And himself entring into the Synagoge of the Jewes that dwelt there, disputed with them. Of whome whan he was desired to continue there a greate whyle, he excused himselfe, and toke his leaue of them and putting them in hope that he would shortly see them agayne he coumforted them in this wyse: There is no remedye I muste nedes kepe this feaste that is nowe at hande, in Hierusalem, but I wyll returne agayne vnto you, by goddes grace. Whā he had spokē these wordes, he departed from Ephesus, & sayled towardes Hierusalem: & whan he had arryued at Cesarea, a cytie in the countrey of Palestine, he went vp to Hierusalem, and saluted the congregacion. From thence he toke his iourney to Antioche ỹ is in Syria. After he had taried there a whyle he wēt forward on his iourney that he had begon, goyng ouer all the countrey of Galacia,

When they desired hi to tary longer tyme w̄ them, &c.

and

and Phrigia, confirming the disciples fayth in euery place, wherſoeuer he mette with any assembly of them. Thus carefull was Paul for his flocke ỹ he had wonne to Christ.

The texte.

And a certayne Jewe named Appollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was enfourmed in the way of the lorde, and spake feruently in the spirite, and taught diligently the thinges of the lorde, & knewe but the baptisme of John onely. And the same began to speake boldly in the Synagoge. Whom whan Priscilla and Aquila had heard, they tooke hym vnto theim, and expounded vnto him the waye of God more perfectly. And when he was disposed to goe into Achaia, the brethren wrote, exhortyng the disciples to receyue him. Whiche, when he was cum, helped them muche whiche beleued through grace. For he ouercame the Jewes myghtily, and that openly, shewing by the scriptures, that Jesus was Christe.

In the meane space one Appollos an Alexandrian borne, but one ỹ kepte the Jewes religion, a manne that was well learned, and had good knowlege of holy scriptures, came to Ephesus, where as Paul had left Priscilla & Aquila. This Apollos was halfe a christen man. For he had learned the rudimentes and first rewles of the gospell of the christen men, and with feruent desier he dyd cõmunicate the same to others, that himselfe had learned, & suche thinges as he knew of Jesus, before that he the sayed Apollos was christened with Christes baptisme, (wherby grace was more plentifully geuen) he taught diligentlye, but as yet he knewe not the sayed baptysme of Christe, but knewe onely the baptysme of John, whereby penaunce was taught and preached. This Apollos being not yet fully enstructed in those thinges ỹ Christ had taught, thought that sufficient: whom whã Priscilla and Aquila hearde boldely speake of Jesus, but yet in suche sorte that they well perceyued him to bee not fully instructed in the principles of the ghospell, and seeyng hym endued with so many good qualities, that, as it appered, he woulde bee an excellent preacher and setter forthe of Christes name, they tooke him home wyth them, and seuerallye taught hym more perfectly the mysteries of the gospell, according to the doctryne that Paul had taught them before. They refused not him to be a teacher, which though he wer diligent, yet was not perfect: and he on thother syde disdayned not to bee monished of any manne what euer he wer. They gaue exaumple in so dooyng, that suche ought gently to bee holpen forwardes, in whome anye hope of doyng wel remayneth. Agayne here is an exaumple, that we must gladly learne of any man, suche thinges, the knowlege wherof cannot bee let passe without perill of damnation. Apollos was christened in the name of Jesus, and receyued the holy ghost. But than afterwardes he was desyrous to go into Achaia, where as Corinthe is, to ỹ ende ỹ he might preache the ghospell: the brethren seeyng hym willyng of his owne accorde, did set him forwardes, & more prouoked him to it, and wrote letters in cõmendacion of hym, to the disciples in Achaia, that they shoulde receyue hym. Who did after his cummyng thither much good vnto them, that had been conuerted to the fayth, and valiauntly did sette foorth the gospel. For the holy ghoste holpe to set forwardes his eloquence that he had ioyned wyth knowlege of the holy scriptures. With whiche weapons he beeyng armed, dyd stoutly put the Jewes to sylence, that continually contended agaynste the young sowen corne of the ghospel that was blading vp, shewing openlye and also playnely by euidente testimonies of the scriptures, that Jesus was the same Messias, whom the Jewes had so many hũdred yeres loked for, and that al thinges that the Prophetes spake before of Messias, dyd agree in hym.

And knewe but ỹ baptysme of John only.

For he ouercame the Jewes myghtelye. &c.

¶ The

The texte. ¶ It fortuned that whyle Apollo was at Corinth, Paul passed through the vpper coastes, and came to Ephesus, and founde certayne disciples, and sayed vnto theim: haue ye receyued the holy ghost, sence ye beleued? And they sayed vnto him: no, we haue not heard whether there be any holy ghost or no. And he sayed vnto theim, wherwith were ye than Baptysed? And they sayed: with Johns baptisme. Than sayed Paul: John verely Baptised with the baptisme of repentaunce, saying vnto the people that they shoulde beleue on hym, whiche should cum after him: that is on Christe Jesus. When they hearde this, they wer baptysed in the name of the lorde Jesu. And whan Paul had layed his handes vpon them, the holy ghost came on them, and they spake with tonges, and prophecied, and all the menne wer about twelue.

But euen as Priscilla and Aquila had amended Apollos in suche poyntes as he lacked, beyng necessarye for a christen mã to haue, so Paul fyndyng others in lyke takyng, dyd. For whiles that Apollos was at Corinthe, whiche is the chiefe cittie in Achaia: it chaũced that Paul after he had gone ouer the other countreyes of Asia the lesse, whiche declyne moste to the Northe & Easte, returned to Ephesus. There founde he certayne of the disciples that wer no perfect Christians, whiche were in one flocke emonge the other brethren. Wherfore Paul to the intent that he myght more perfectly instruct them, asked whither that they had receyued the holy ghost, since the time ẏ they wer conuerted to the fayth. They, forasmuch as theyr erroure was of no malyce, but of playne ignorannce, frankely answered and freelye as it was in dede, and sayed: No, neither haue we euer hearde yet hitherto, whether there be anye holy ghost, that is gyuen to thẽ that beleue. Than sayed Paul: forasmuche as ye are taken for christen men, whose baptisme than were ye baptised we? They made answere: with the baptysme of John: for we thought that sufficient for vs. Than sayed Paul: In that haue ye notdoone amysse, that in tymes past before the ghospell came to mannes knowleage abrode, ye receyued baptisme. But that is not sufficient for your eternall saluacion. For lyke as the doctryne of John was not perfect, but dyd onely testifie of Jesus that he was the true gyuer of saluacion, who shoulde cum after hym, makyng ready theyr myndes, that they shoulde beleue hym whan he came: so dyd not Johns baptisme wholy iustifie, but onely exhorted menne, that by repentaunce for theyr lyfe myspent they shoulde prepare theyr hertes for the Physicion that would streyght afterwardes cum, whiche with his baptisme through faythe, woulde take awaye all maner of synnes, and by his spirite shoulde enriche the myndes of the faythfull with heauenly gyftes of grace. This tradicion had the Apostles receyued of Jesus the Lorde, that they that beleued in the gospel, should be christened in ẏ name of the father, of the sonne, and of the holy ghost. They that erred onely through simplicitie, and for lacke of knowleage onely, deserued thus to be instructed. And they beyng once warned herof, obeyed theyr counsellours, and immediatly wer christened in the name of Jesus the Lorde. This done whan Paul had layed his handes on them, the holy ghost came down on them, and the thyng it selfe that ensued, dyd manyfestlye expresse what the visible token meaned. For they did both speake dyuerse languages, and prophecied also of hydden and secret thynges that wer to cum. The numbre of those persons that wer men, amounted euen to a dosen or there aboute.

We haue not hearde whether ther be any holy ghoste or no.

The texte. ¶ And he went into the synagoge, and behaued hymself boldly for the space of thre monethes, disputyng and geuyng them exhortacions of the kyngdome of God. When dyuerse wered hard harted and beleued not, but spake euyll of the waye (and that before the multitude) he departed from them, and separated the disciples. And he disputed dayly in the scoole of one called Tyrannus.

Whan Paule had this doen, and as a man woulde saye, had renewed his authoritie, forasmuche as he being the preacher of the Gentiles, had geuē the holye ghost by laying on his hande ouer the faythfull, euen as the other Apostles had doen, he entryng into the Sinagoge of ỹ Iewes that dwelled there, openly and freely spake to all men, preachynge that hope of saluacion was to be obteyned by Iesus onely: whiche thynge he did moo then fewe dayes, for it was the space of whole three monethes, disputynge of the kyngdom of god, which is heauenly and spirituall, against them that with tooth and nayle stifly vpheld the carnall kyngdome of the lawe. But whan certayne of the Sinagoge gaue no credēce to those thynges, that wer spoken of Paule, but stubbernely resisted, insomuch that openly before ỹ multitude they blasphemously spake agaynst the doctrine of the gospell: Paul perceyuing that it was to be feared, lest that they that beleued might bee corrupted by their malice, left the synagoge of the Iewes, and dyd lykewyse separate the disciples from them: and yet he ceassed not in the meane season to preache the gospell. But he dayly disputed in the schole of one Tyrannus, hauing euen thā in mynde, the image of a pure churche, that were not corrupted with the leauen of the synagoge, which churche should receyue none but those that would learne, & that would reiecte suche as were praters, and blasphemous persons,

¶ And this continued by the space of two yeres: so that all they that dwelt in Asia, heard the worde of the lorde Iesu, both Iewes and Grekes. And God wrought specyal myracles by the handes of Paul: so that from hys body, wer brought vnto the sycke, napkyns & partelettes, and the diseases departed from them, and the euyll spirites went out of them. The texte.

Thus dyd he continue by the space of two yeres, with suche successe, that not onely ỹ Ephesiās, but also diuers others, sum Iewes, and sum gentiles (that resorted thyther from that parte of Asia the lesse, which properly is named Asia, where as Ephesus is) gaue eare vnto the gospell. And myracles dyd cause them to beleue his preaching, for god wrought both many, and also great woonders by the handes of Paule, insomuche that he put away diseases, not with woordes or by towchyng onely, but also napkins and partlettes, whiche had touched Paules body, wer caryed to the sicke, that were so faynt that they coulde not cum to Paule, and with touchyng therof aswell diseases, as also euyll spirites wer put away. So great cōfidence had Paule on Iesus whom he preached.

¶ Than certayne of the vagabounde Iewes, exorcistes, tooke vpon them to call ouer the (whiche had euill spirites) the name of the lord Iesus, saying: we adiure you by Iesu, whō Paul preacheth. And there were seuen sonnes of one Sceua a Iewe, and chiefe of the prieste, whiche did so. And the euyll spirite answered and sayde: Iesus I knowe, and Paule I knowe, but who are ye? And the man in whome the euyll spirite was, ranne on them, and ouercame them, and preuayled against them, so that they fled out of that house naked, and also wounded. And this was knowen to all the Iewes, and Grekes also, whiche dwelt at Ephesus, and feare came on them all, and the name of the lord Iesus was magnifyed. And many that beleued, came and confessed and shewed their workes. Many of thē whiche vsed curious crafte, brought their bookes, and burned them before all men. And they accoumpted the pryce of them, & founde it fifty thousande syluerlynges. So mightily growed the worde of God, and preuayled. The texte.

Whiche thynge whan certayne Iewes perceyued, whiche were of that sorte of men, that goo aboute and for lucre doo cast out euil spirites, with certayne ceremonies and solemne prescribed woordes, as it wer of coniuracion, crakyng that they had receyned this cunnyng of Salomon, whom they affirmed to be the authour therof, they also attempted to cast out euyll spirites by inuocacion of the name of our lorde Iesus, not because they entended to sette foorth the glory of hys name, or because they woulde endeuour them selues to doo men good, but because that they supposed thereby to get more aduaūtage, and greater name. Wherefore they chaūgeyng certayne woordes where-

with they had woonte to coniure, sayde to the euyll spirites: I coniure you in the name of Jesus, whom Paule preacheth, that ye departe. This especially dyd the seuen soonnes of one whose name was Sceua, whiche was a Jewe, and one of the chiefe priestes. And whan they attempted in this wise, to proue thys kynde of coniuracion, on a certayne manne that was possessed with an euyll spirite, the euill spirite answered to those coniurers: I know Jesus, by vertue of whose name, ye goe about to feare me, I knowe also Paule the seruaunte & professour of Christ, but what be you, that abuse the name of Jes⁹, & Paul, to your lucre, wheras ye are ỹ disciples neither of Jes⁹, ne yet of Paul. And assone as he had spoken these wordes, the man that was possessed with the euyll spirite, ranne vppon these exorcistes, and coniurers, and gotte the ouer hande of them, insomuche that they had muche a dooe to escape wyth their liues, and scarce got away at last naked and wounded, out of the house. This thing after it was bruted abrode, and knowen throughout the citye of Ephesus, both emong the Jewes and the Gentiles that occupyed there, they wer sore afrayed euerye man, and muche praysed the name of the lord Jesus, whiche was so healthfull to all suche as beleued wel, that it would not be applyed to the lucre or glorye of anye man. And this the myschaunce of fewe, dyd profyt many. For many one being afrayed by the ensample of the sonnes of Sceua, and spectally suche as had begon to beleue ỹ gospell, whan as they saw that punyshmente was readye at hande for suche, as called vpō the name of Jesus with vncleane hertes, they repayred to Paul, cōfessing, and vttering their offences, that by penaunce they myght escape the punyshment of God.

Jesus I knowe, and Paule I knowe: but who are ye?

Many of thē, whiche vsed curious crafts brought their bookes, & burned thē before all mē.

For the citye of Ephesus was more then all other, geuē to superstitious crafts, as this their owne prouerbe doeth witnesse: The Ephesians learning: by whiche prouerbe was signified sorceries and woordes of coniuracion, which the Ephesians learned and vsed, that they myght prosper & haue good happe in all thinges that they went about, and might preuaill against others in any thing that they attempted. Wherfore many were there in that citye whiche beeyng seduced, had eyther vsed suche Judaical coniuracions, or els had geuē credyte vnto them. And besydes this, dyuers of those that had vsed magicalle and curyouse crafts, brought their bokes to the common market place, and burned thē in ỹ sight of all persones. Wherof ther was so greate a noumber, that the value of thē, whan it was rated by casting accoumpt of it, amounted to the summe of fyfte thousande pieces of siluer coyne, euery piece beeyng in value aboute a grote sterlyng or more. But ỹ losse of this money was greate aduauntage to the furtheryng of the gospell. For by meanes herof, the worde of God did muche increace and waxed strong, whiche woorde was to theyr saluacion that fully without glosyng and clokyng, dyd embrace it: but to suche, as dyd not vpryghtly walke therin, it was terryble.

The texte. After these thinges wer ended, Paule purposed in the spirite (whan he had passed ouer Macedonia and Achaia) to goe to Hierusalem, saying: after I haue been there, I must also see Rome. So sent he into Macedonia, two of them that ministred vnto hym, euen Timotheus and Erastus: but he himself remayned in Asia for a season.

Whan Paul had thus happily spedde by the space of twoe yeres, continuyng at Ephesus, he was monyshed by the holy ghost, to depart thence, and so purposed with himself to walke ouer Macedonia and Achaia, and than to take his iourney to Hierusalem, sayinge: I muste see Rome also, but I wyll fyrste goo to Hierusalem. Whan he had fully decreed thus with hymselfe, he sent before hym, a couple of those that awayted on hym, that is to saye, Tymothee and Erastus, vnto Macedonie, to gather mennes almesse for succouryng those nedye that wer at Hierusalem, and that they myght make ready theyr myndes agaynst Paule came. But Paule hymselfe stayed for a season in Asia.

The

¶ The same tyme there arose no litell adoo about that way: For a certayne man named Demetrius, a syluersmyth (which made siluer shrynes for Diana) was not a lytell beneficiall vnto the craftesmen. Whom he called together with the workemen of like occupacion, and sayde: Syrs ye knowe that by this craft we haue aduauntage. Moreouer, ye see and heare, that not alone at Ephesus, but almost throughout Asia, this Paule hath perswaded and turned away muche people saying that they are not Goddes whiche are made with handes. So that not only thys our crafte cummeth in to parell to be set at nought: but also that the temple of the greate goddesse Diana, shoulde be dispysed, and her magnificence shoulde be destroyed, whom all Asia and the worlde worshyppeth. The texte

About this time, a greuous commocion was stirred vp agaynst the ghospel among the Ephesians: but not by the Jewes than, as it was accustomed before to be, but by suche as stycked ouer muche to the tradicio, that they had receyued of theyr forefathers, as concernyng the superstitious worshypping of theyr goddes. The Ephesians, as is afore sayde, wer wonderfully geuen to curious learnyng, and Diana (as the gentiles supposed) had a great power in enchauntementes, and therefore they sayde she had thre faces or headdes, as Hecate had. This was the cause that she was so greatly worshipped at Ephesus. Marke here nowe that lucre and gaynes was the first occasion of this commocion, and the superstitious people forthererers to the same. For there was at Ephesus in those dayes, a certayn man named Demetrius, a syluersmyth by hys occupacion. This Demetrius, where as he was a maker of siluer shrynes or tabernacles for Diana, because the moone in colour somwhat resembleth siluer, procured for al that were good craftes men of ỹ same occupacio, no smalle gaynes. Wherefore Demetrius called together, al suche as had aduauntage by makyng ymages of Diana, and al craftes men of the same occupacion whom he knewe would fauour his cause, because they wer of the same crafte, and made a seditious oracion in this wise: Maysters, it is time for vs to looke to our profite with all our endeuour. I nede not make rehersall, for it is well knowen vnto you all, that our crafte is very gaynfull throughout al Asia, by reaso that Diana is so worshipped: which religion yf it shoulde fayle, nedes must it folowe, that our auauntage shalbe smalle. But ye bothe heare and see: (for the matter is playne and open) that this felowe Paule hath preached here these .ii. yeres nowe, that those goddes, which are made by the handes of man, are no goddes: neyther any image to haue any power of the goddes in them, that is either grauen of tymbre, or made of any metall in mouldes. And by this his preaching hath he perswaded many, not here in Ephesus onely, but also thorow all Asia, and hath turned and huge noumbre of people from worshipping of the goddes. Nowe forasmuche as this crafte is our lyuing, and thereby we kynde also our howshoulders, what shall els cum of it, but yf this his preaching continue, our gaynes and luyng will decay, and we shall fall in to pouertie. Wherefore if we shoulde now let this matter slippe, we might well be accoũpted very slacke in lookyng to oure owne profites. But if there be any man here present, that passeth light on this daunger of leesyng this profite and gaynes, by the decaye of oure crafte, whereby we nowe haue greate lucre and aduauntage, yet the common relygyon ought to moue al mẽne forasmuche as yf we suffre Paul to cõtinue in dooyng these thynges withoute punyshemente, we see it is to bee feared, leste that the tẽple of the great goddesse Diana, which is now of great fame & renoume, & wher vnto men of their zeale & deuocion, haue now dayly greate recourse, and which is enriched with greate offeringes, shal in processe bee had in no reputacion at al. For who is so mad to worshyp the tẽple, yf he bee perswaded that ỹ patrone of the tẽple is no god. And by this meane wil it cum to passe, that a goddesse so ful of maiestye, and beyng at this day for many causes, iustely had in great honour, shal by lytil & lytil be rooted out of mẽnes myndes & hertes, where as she is now worshyphed, not in this cytie onely and in Asia, but also thorow out all the whole world. And therfore yf ye suppose it bee a wyse mã-

nes part to see to his profite: in case ye thinke it bee a godlye thyng to defende the goddes of our countreye from dishonour, now shewe your selues to bee men outright, and helpe to withstande this myschief that is at hande.

The texte. Whan they heard these thinges they wer full of wrathe, and cryed out, saying: Greate is Diana of the Ephesians. And all the cytie was on a roze, & they rushed into the common halle with one assent, & cought Caius and Aristarchus, men of Macedonia, beyng Paules compaignions. Whan Paule would haue entred in to the people, the disciples suffred him not. But certayne of the chief of Asia (whiche wer his frendes) sent vnto him desiring him that he would not preasse into the common halle. Summe therfore cryed one thing, and sum an other, and the congregacion was all out of quyete, and the more parte knewe not wherfore they wer cum together.

With this ozacion the myndes of the multitude were so stirred vp, that euery one of thē began to crye with great lowdenesse: Diana the great goddesse of Ephesus. With this same so seditious a clamoure, all the whole cytie of Ephesus was stirred vp, & as the people ranne hastely, the multitude of them beeyng cleane out of all ozder, they mette together, & made streyght waye to the cōmon place of the citie, wher playes & syghtes are wount to bee shewed, and in suche a place commonly the people beeyng in any rage oz fury, is most mayster, & begynneth frayes and seditions, and thither they haled with them by force and violence, a couple of men beeyng Macedonians borne, that is to wete Caius and Aristarchus, whiche wer two compaignions of Paules. But whan Paule vnderstanding what had been dooen, was in mynde to cum foozth before the multitude, partely to helpe his felowes, and partely to perswade and pacifie the people, ỹ disciples would not suffer him, thinkyng it to bee an vnaduysed parte foz him to delyuer himselfe to ỹ multitude, beyng in suche a rage, seeyng that he could thereby nothing at all further the gospel. Besydes the disciples, others also the pieres and chief rewlers of Asia, which although they had not hytherto professed ỹ name of Chryst, yet inasmuche as they wisshed nothing but good to Paul, sent wozde vnto him and required him in their names, that he would not put himselfe in daūgier with the multitude, whiche than was muche moued against him, and vp in a great roze. In the meane space there was emong the people, many sondrye murmuringes, neuer an one lyke an other. Foz (as in suche cases commonly it chaūceth) one cryed that one thyng was to be doen, an other an other thing. Foz ỹ multitude was gathered together of diuerse nacions, and they emong thē selues of sundrye myndes, insomuche that sum there were, yea, the moste part of thē, that wyste not what the matier was, that they were cum thither foz.

The texte. Some of the cumpany drewe forth Alexander, the Iewes thrusting him forwardes. Alexander beckened with the hande, and would haue geuen the people an answer. When they knewe that he was a Iewe, there arose a shoute almost foz the space of two houres of all men, crying: greate is Diana of the Ephesians.

Wherfore the veray tyme required that sum man should make an ozacion vnto them, which was in fauour with the people, that this sodayne commotion myght by sum meanes be asswaged and pacified. Than was there one Alexander compelled to stande foozthe oute of the thyckest preasse of the people, by reason that ỹ Iewes dyd thrust him forwarde to cease this seditious commocion with sum ozacion. Foz no man durst bee so bolde, as to treate oz to make anye wozdes of the matter before the multitude, that was than in a rage, and in diuerse and sondrye myndes, forasmuche as what soeuer should be spoken, it coulde not bee chosen but that one parte oz other would be offended with it. Wherfore he beeyng so thrust forewardes, beckened with his hande, and desired theim to geue eare vnto him, and was than about to haue made sum answer. But whan as the multitude vnderstood that Alexander was a Iew, (which people wourshipp one God, & abhorreth the goddes of ỹ Gentyles,)

Genteyles, Then was this tumulte ekclones renewed, forasmuche as they supposed that he would saye sumwhat to the dishonour of their goddesse Diana. Wherfore they al cryed with one voyce. Diana the greate goddesse of Ephesus. And thus they continued crying, by the space of almoste twoe houres.

¶ When the towne clarke had ceased the people, he sayed: Ye men of Ephesus, what man is it that knoweth not, how that the cyty of the Ephesians is a worshipper of the great Goddesse Diana, of the ymage whiche came from heauen. Seeyng than that no man sayeth hereagaynst, ye ought to bee content, and to dooe nothyng rashely: For ye haue brought hyther these mē, which are neyther robbers of Churches, nor yet despilers of your Goddesse. Wherfore, yf Demetrius & the craftes men which are with him, haue matter agaynste any man, the law is open, & there are rewlers, let theim accuse one an other. But yf ye go about any other thing, it shalbe determined in a lawfull cōgregatiō. For we are in ieopardy to be accused of this dayes vprore, for as much as ther is no cause, wherby we may geue a reckoning of this cōcourse of people. And whē he had thus spoke, he let the cōgregation departe. The texte.

But at the last whan as the Scribe of the cytie had entreated the multitude to kepe silence, Alexāder spake vnto theim in this wyse: Ye men of Ephesus, for what purpose dooe ye make all this clamour & busynesse? For what man is there lyuyng so ignorant, but ỳ he knoweth how the cytie of Ephesus doeth worshyp great Diana, & her ymage that fell frō heauen? And forasmuche as no man sayeth contrarye to the thinges that ye affirme, ye nede not to make all this bustinesse, but ye must goe peaceably to worke & doe nothing rashely. For ye haue brought hyther these twoo men, which haue neyther cōmitted sacrilege, by robbyng any Churche or other holy place, ne yet blasphemy agaynst our goddesse. If it so wer, than the people myght iustely flocke together, & reuēge their quarel. But yf ỳ Demetrius the siluersmithe, & other his adherentes of ỳ same occupacion, that wer the occasyon of al this busynesse, haue any matter to lay to any mannes charge, they nede not thus to runne into the open place, which was made for an other purpose, that is to say, for enterludes, & pageauntes, wrastlynge, & suche other syghtes, nor yet thus seditiously to make this vnlawefull assēblie, with suche great clamoure and woonder. For there be lawes here in this cytie, there is sessions kept, and there be officers sent from the emperoure, by the name of proconsuls, or lōrd debities that may discusse suche causes, and may ende all controuersies, and matters of variaunce, and may punyshe the malefactours. Let them there pleade their matters, that wer the occasion of this assemblye, forasmuche as it apparteyneth not to the commons to meddle with their priuate matters. Yet yf it were so that the matter wer publyke, and pertayned to the cōmons, it wer not for al that nedeful to discusse it so seditiously: But yf ye require that any thyng bee doon, it may be brought to passe in a lawefull assembly, called together by those that haue authoritie, and in due fourme, accordingly. Now is to bee feared, lest that we bee complayned of vnto thofficers for this commocion, and that it be thought that we went about to make an insurrection, seeing that we can allege no probable cause, wherefore this assemblye of the people was gathered together in to the common place of enterludes, sightes, and games. Whan he had thus sayde, the multitude departed.

¶ The. xx. Chapter.

¶ After that the rage was ceased, Paule called the disciples vnto him, and tooke hys leaue of them, and departed for to goo into Macedonia. And whan he had gone ouer those partes, and had geuen thē a long exhortacion, he came in to Grece, and there abode thre monethes. And whan the Iewes layde wayte for hym, as he was aboute to sayle into Siria, he purposed to returne through Macedonia. There accompanyed him into Asia, Solipater of Berrea: and of Thessalonia, Aristarchus and Secundus, and Gaius of Darba, & Timotheus: and out of Asia, Tichicus, & Trophimus. These going before, taried vs at Troas. And we sayled away from Philippos after the dayes of swete bread, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

After that this cõmotion was clene ceased, Paule called the disciples together, and exhorted them stedfastly to continue in those matters, that they had taken in hande: concerning their faith in Christ: than he enbraced them, and bad them farewel, and so departed towarde Macedonia. And after that he had walked ouer the partyes of Macedonia, and had geuen exhortacion at large to the congregations whersoeuer he chaunced to meete with any of them, wylling them to continue in the puritie of the gospell, & that they shoulde profite therin, he came to that parte, which is properly called Grece, in which Grece, Achaia is situated: Where, after that they had continued by the space of three monethes, and were about to departe thence and to sayle into Syria, he perceyued that the Jewes had layd awayt to hurt him in that iourney by water, he therefore thought it better to take shippyng at an other hauen, and to returne to Macedonia agayn, and from thence to sayle to Syria, where as he first arryued, whan he came to Macedonia. At this iorney Sospater of Berrea sonne vnto Pyrrhus, and besides him Aristarchus, & Secundus, beeyng both of them Thessalonians, and besydes these, also Caius of Derba & Timothie wer with vs. And besydes them Tichicus & Trophimus, bothe of them beyng of Asia. These men whiles that Paule taried in Macedonia, had gon before to make ready all thinges that wer necessary, to entre the sea without daungier, and taried our commyng at Troas. We passed by Macedonia, and so came to Philippos: frõ thence after the dayes of swete breade, whiche folowe easter, immediatly we departed, and within fyue dayes we came vnto them at Troas, where we taryed seuen dayes.

The texte. ¶ And vpon one of the Saboth dayes, whan the disciples came togyther for to breake bread, Paul preached vnto them, ready to depart on the morow: and cõtinued the preaching vnto midnyght And there wer manye lyghtes in the chamber where we wer gathered togyther, and there sate in a wyndore a certayne young man named Eutichus, beyng fallen into a depe slepe. And as Paule was preaching, he was the more ouercum with slepe, and fel downe from the thyrde lofte, and was taken vp dead. But when Paule wente down, he fel on hym, and embraced hym, and sayde: make nothyng a do for his lyfe is in hym. So whan he was cum vp agayne, and had broken the bread and eaten, and talked a long while (euen tyl the morning) at the last he departed. And they brought the young man alyue, and were not a lytle comforted.

There chaunced a wondrefull notable thyng. For vpõ one of the Sabboth dayes, whan the disciples were assembled, as their custome was, to breake breade, Paule playing eache where ỹ parte of a good pastour, refreshed their mindes with preachyng of scriptures, and forasmuche as he was purposed ỹ nexte daye to departe thence, he continued so preaching vnto thẽ vntyl it was ferre fourth nyghtes. And least that night might haue bene occasiõ to breake of this delectable and pleasaunt sermon, there wer many candelles in the solare wher as we wer than assembled. Among the multitude there was a certayne yong man, whose name was Eutichus, that sate in one of the wyndores. This young man by reason that Paule cõtinued talkyng so long, waxed slepie, & at the last so fore came the slepe vpon him, that he fell flatlyng downe to ỹ grounde thre floores highe: by & by men ranne to him, but he was founde dead, and brought into the house. Whan as Paul perceyued that, he came downe, and after the ensample of the prophet Hely, he bended his body, and laye vpon him, as though that he did by enbracing, cherishe or kepe warme the dead body. Whan he had so done, he turned hymself to the disciples, that wer muche troubled with this sodeyne chaunce, & sayde: be ye nothyng troubled with this chaunce, there is yet lyfe in hym: for the body is not clene dead. Whan he had thus comforted them, he went agayne vp into the soler, and brake the bread, and eate therof: and after this, whan he had agayne so long comuned with them that it began to be light, and that the breake of daye appeared, he toke his leaue of them, and so at length departed.

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So paynefull a thing is it, for a moste louynge father to departe from his dere chyldren. And they that remayned with the young man, brought hym aliue and whole into the soler agayn. Whiche thyng did not a litle refreshe the myndes of all that wer there present. For it was not sytting, that that same worde that bryngeth health to all men, should haue bene occasion of the young mannes death.

¶ And we went afore to shyppe, and loused vnto Asson, there to receyue Paul. For so had he appoynted, and woulde hymselfe go on foote. When we were come together at Asson, we toke hym, and came to Mitilenes. And we sayled thence, and came the nexte daye ouer agaynst Chios. And the next day we arryued at Samos, & taryed at Trogillion. The nexte daye we came to Mileton: for Paul had determined to sayle ouer by Ephesus, because he woulde not spende the tyme in Asia, for he hasted (yf it were for hym possible) to kepe at Jerusalem the daye of Penthecost. And frō Mylcton he sente messangers to Ephesus, and called the elders of the congregacion. The texte.

And we, whā we had takē shipping at Troas, sayled to Asson, whiche is a citie nere to the sea syde within the contrey of Troas. For Paul had so determined that we should go thyther before by water, and he woulde folow by lande, either because it was more safer so to dooe, or els that he myghte salute the mo by the waye. And after that we mette togyther at Asson, and had receyued Paul into the shippe, we came all together to Mytilene, which is a citie on the sea syde in the yle of Lesbus. Thence departed we & the nexte day after, we came against Chios ylande. Lykewyse agayne the day folowing, we arryued at the yland of Samos, and from thence sayled to Trogyllion, that is a citie on the sea banke of Asia, directly agaynst Samos. There taryed we the same nyght, & the next day after came to Mileto, which is a cytee i Caria. And although that we in our saylyng by ẏ coastes of Asia, should first cum to Ephesus, then to Trogilliō or Mileton, yet Paule had purposed with hymselfe to passe by Ephesus, leste that he should spende awaye that tyme taryng in Asia, if it shoulde haue chaunced that he could not safely for watche beeyng layde for him, sayle in to Syria. For he hastened to kepe his wytsontyde in Jerusalem, yf he possibly might so doo. Yet leste ẏ he should seme eyther not to regarde, or els to hate ẏ Ephesians, he sent from Mileton, sum that shoulde will thauncyent curates of the congregacion of Ephesus, whom he had left charged with the same congregacion, to come vnto hym.

¶ Which whan they wer cum to him, he sayde vnto them: ye know frō the first day that I cam into Asia, after what maner I haue ben with you at all seasons, seruyng the lord with all humblenesse of mynde. And with many teres, and tentacions, which haue happened vnto me by the lyinges in awayte of the Jewes. Because I would kepe backe nothyng, that was profitable vnto you. But to shewe you and teache you openly, and throughout euery house, witnessyng both to the Jewes, and also to the Grekes, the repentaunce that is toward God: And the fayth towardes our lorde Jesus. The texte.

To whom after they were come, he spake in this wyse. Brethren, I shall not nede to reherse vnto you my vpryght behauiour i preaching the gospel, It is not vnknowen vnto you your selues, which haue seene ẏ same, howe I haue behaued my selfe amonge you, all the whyle, euen from the first day that I came in to Asia, vntil this houre: & that I sought not mine owne glory, or lucre, but ẏ I haue obeyed ẏ cōmaundemēte of our lorde Jesus Christ in preachyng his gospel, & haue in all thinges ben cōformable vnto his will, inasmuch as I folowed his steppes, who made low, hūbled himself, & deliuered hiself to bee afflicted & tormēted, & to dye, ẏ he might clense & establysh hys churche. Euen so lykewyse hath ben my conuersacion in settyng foorth the gospell, with all humylitie or lowlynesse, yea and also shame, whiche I haue suffered of ẏ enemies of the gospel, wt often teres whiche I haue shed

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beyng careful for ỳ cõgregaciõ, wt much afflicciõ or trouble, that I haue bee in, through the deceytes of ỳ Iewes, that can not abide that the benefyt of ỳ gospel should be cõmunicated and partened vnto ỳ Gentyles. And yet none of all these myschaunces haue troubled my mynde so greatly, ỳ I haue at any tyme for feare of affliccion, leat passe any thyng ỳ apperteyned to your health, nether yet haue I spared, though it wer with daungier of my lyfe, to open vnto you any thyng that might be profitable for you, & to instructe you both openly in the synagoges, & also priuely within mennes houses, as occasion hath serued: not preachyng vnto you, as the Iewes myndes wer that I shoulde haue doen, that is to say, circumciſiõ, obseruyng of sabboth-dayes, and washinges, but repentaunce for your lyfe that ye did lede before, which god requireth in all men, that he may saue all men: and full cõfidence in our lorde Iesus Christ, whose gospell whosoeuer beleueth, shal bee saued whether he bee a Iewe, or a Greke, whether circũciſed, or els vncircũciſed. And therefore ỳ same fauour & grace which is indifferẽtly profered vnto all men, I haue indifferently preached vnto all men, not hauyng respect to the person, state, or degre of anye man, nor beyng feared or discouraged by the malice of the Iewes, who for the setting furth and magnifying of the law, doe withstand the gospel: nor yet driuen from it by the fierceneſſe of the Gẽtyles, which do so stiffelye vpholde and maynteyne the superstition which they haue receyued of theyr forefathers. For that same affliccion, and persecution in which I was here, dyd moue me, rather because I sawe that the congregacion was in some daungier, leaſte any man beyng offended with myne aduersitie, myght be alienated and turned awaye from the gospel, thẽ because ỳ I passed for the shame ỳ I was put to, or for the sorowes or woe which I suffred and endured. And in case I dyd at any tyme eschewe perill or daũgier, I dyd it rather for your pleasure, to satisfye your appetites, hauyng respect to your profit, then because I cared or passed any thyng for the losse of myne owne lyfe.

The texte. ¶ And now beholde I go bounde in the spirite vnto Ierusalem, not knowynge ỳ thinges that shal come on me there, but that the holy ghost witnesseth in euery citie saying: that bõdes & trouble abyde me. But none of these thiges do moue me, neyther is my lyfe deare vnto my selfe, that I myght fulfyll my course with ioye, and the ministratiõ of the word which I haue receyued of the lorde Iesu, to testifye the gospell of the grace of God.

And I am very glad that I haue so done. Yea and nowe, thoughe I bee free in body and not in any bandes, yet beyng in spirite or mynde, as it wer, in holde, I take my iourney towardes Hierusalem, where I am not verye certeyne what wyll become of me, but onely because that the holy ghost in euery citie, partely by mouthes of the prophetes, and partely in myne own mynde, doth signifie vnto me, that it shall come to passe that I shalbe bothe fettered and tormented. Which thyng though I both beleue and know certaynely, shal chaunce vnto me, yet none of al these thinges make me afrayd to execute the dutie of an apostle, which I am called vnto, though I should be assured to abyde the paynes of death for my labour. For it is not this lyfe that I so much regarde, whiche can not perysshe beyng vnder the tuicion of Christ, but more do I esteme my maysters commaundement, then my lyfe: and that I may ende this my course in preachyng the gospel, as cherefully, as I haue hytherto ioyfully abyden it. Nothyng is there that more delyteth me, thẽ that the gospell maye be furthered by my afflicciõs. I haue delite in nothyng els but styll to runne forwardes in the race of the Gospell, wherin the lorde hath set me, vntyll that I cum to the marke, beyng well assured that I shall accordyngly be rewarded at his hãdes, whiche is mayster of the game, whan he shall see tyme at his owne pleasure, who is without deceyte. I aduaunced not my selfe vnto this office, but the lorde Iesus sette me in this roume, for to preache aswel to the Iewes, as also to the Gẽtiles

tiles these moste gladsum tidinges, which is, that it hath pleased god freely to saue euery man by beleuyng in the gospell. Wherfore wyllyngly and with all my herte will I nowe fulfyll this my vocacion, not regardyng whether I lyue or dye.

¶ And now behold, I am sure that henceforth ye all (thorowe whom I haue gone preachyng the kyngdome of God) shall se my face nomore. Wherfore I take you to recorde this day, that I am pure frō the bloude of al men. For I haue spared no labour: but haue shewed you all the councell of God. Take hede therfore vnto youre selues and to all the flocke, among whom ỹ holy ghost hath made you ouerseers, to rule the cōgregacion of God, which he hath purchased with his bloude. The texte.

As long as I conueniently might, I was present with you, and holpe towardes your saluacion, teaching, admonishing, exhorting, coumforteyng & rebukyng, as I sawe occasion, with ofte recourse to see you. But now am I certayne by inspiracion of the holy ghost, that ye shall neuer more see me in this worlde agayn, neither ye Ephesians, nor yet any others that are inhabitours of the lesse Asia, vnto whom I haue already preached the kyngdom of god. I haue doen my duty with all diligence, & vprightly. Wherfore seeing that I must departe from you without any hope of returne, this doo I protestе before you all, that if any man perishe eyther by his owne, or els by others default, I am not gilty of theyr death. I haue shewed euery man the true way to euerlastyng lyfe. I haue opened vnto you the will of god, howe he is minded to saue mankynde, and what they must doo that cōtinue in stedfast beleefe towarde oure lord Jesus, in suche wise that no man can say for excuse of himselfe, that he knew it not. I myselfe haue giuen you ensaumple, both dooyng, and also suffering al that I might, to haue you continue in puritie of the gospell. No mannes death can bee imputed to me. And now it ariseth not of my free wyll that I must hence departe from you, nor yet doo I for feare of any persecucion conuey myselfe away, but wyttingly and willyngly goe I to vndoubted daungier of my life, beeyng so wylled by the spirite of Christ. Wherfore what ye can not cum by thorough my presence, that must ye supplye with your owne diligence. See that your owne hertes fayle you not, or els that your foote slyde not backe from those thynges, that ye haue wel entred in to, but ye that are ỹ elders, & vnto whom I haue commytted cure of this flocke, watche, partely for your owne behalfes, lest yᵗ be seduced by false apostles, & partely for the whole flockes sake, whiche ye haue taken in hande to fede. I haue vprightly executed myne office, that was assigned and deputed to me of our lorde. Take ye lyke care and thought, and with semblable good wyll and vprightnes of behauiour, for ỹ flocke that the holy ghost hath made you bisshoppes of, that is to say, ouerseers, to take diligent hede that Christes shepe lacke no holsome foode, and not to play the partes of woulues, but of faythful shepherdes, towarde goddes owne congregacion, whiche ye must not neglygently looke vpon, forasmuch as god did sette so much store by it, that he purchased it by the bloud sheddyng of his onely begotten sonne. Ye must therfore beware that in no wise the ware which god hath so derely bought, maye perysshe or miscary thorough your negligence.

¶ For I am sure of this, that after my departing, shall greuous woulues enter in among you, not sparing the flock. Moreouer, of your owne selues shall men arise speaking peruerse thynges to drawe disciples after them. Therfore awake, and remembre, that by the space of .iii. yeres, I ceased not to warne euery one of you, both night and day with teares. The texte.

I doo not warne you of these thinges afore hand so ernestly for nothing. For right certainly assured I am, ỹ you shall not still haue Paules with you, but after my departing, fierce rauening woulues shal preasse in amōg you, as it were in to foldes destitute of the shepherde, which shall not spare the flocke, but shal assay by all meanes to disperse & scatter the congregacion. Than is it to bee feared, leste that suche as are weake, beeyng euen ouerthrowne with aduersitie,

aduerſitie, will forſake the goſpell. But yet is there an other daunger muche greater then this, that I haue all readye ſpoken. There ſhall cum not onely from foreyn places, whiche by feare, by threatening, by deceytefull perſwasions, and by fayned and cloked holynesse, ſhall endeuour themſelues to corrupte your pure liuing, and to withdrawe your libertie that ye haue by the goſpell of Jeſus Chriſt: but alſo euen amonge your ſelues ſhall certayne men aryſe, whiche betraying thys concorde and vnytie of myndes, that ye are nowe in, ſhall ſpeake wicked and pernicious thinges, and ſuche thinges as ſhall muche ſwerue from the ſyncere verytie of the goſpel: And ſuch ſpeakers ſhall not meane, entend, or labour, that Chriſtes flok may bee ſafely preſerued vnto hym, but to haue diſciples in theyr owne name to folow their tayles, to thentent that they may ſeme to be no ſmall fooles, as though they wer afeard leſte they ſhould ſeme preachers nothing excellent, but altogether vnlearned, vnleſſe they ſhoulde teache ſum newe ſtraunge poynctes of doctryne, of theyr own brayne. But deuiliſhe is that newe inuention, whan men ſhall adde vnto the goſpell, whiche of it ſelfe is ſufficient. He that is a paſtour or shepherd in dede, had rather that Chriſt had diſciples, then hymſelfe to haue diſciples. And of hym doeeth a good paſtoure receyue meate wherewith to fede them. But theſe men for to gette themſelues renoume, and for their owne priuate and worldly lucre, make of Chriſtes diſciples, their owne diſciples, and wyll be thought to bee founders of the doctryne of the goſpel, whereof we in very dede are but ſtewardes and myniſters. Wherefore the geater the daungier is that is at hande, ſo muche the more diligētly watche ye, hauyng ſtill in minde how that I (whan I was in Aſia by the ſpace of three yeres) ceaſſed not daye and nyght to admonyſhe and warne euery one of you with teares.

The texte. ¶ And now brethren, I commende you to god, and to the woorde of his grace, whiche is hable to buylde farther, and to geue you an inheritaunce among all them which are ſanctified. I haue deſired no mans ſiluer, golde, or veſture. Yea, you your ſelues know that theſe handes haue miniſtred vnto my neceſſities. and to them that were with me. I haue ſhewed you all thynges, how that ſo labouryng, ye ought to receyue the weake, and to remēber the woorde of the lord Jeſu, how that he ſayde: it is more bleſſed to geue then to receyue.

And thus brethren, becauſe I muſt parforce departe from you, I committe you all to god (who will not forſake hys flocke) and to preaching the woordes of his goſpell, wherin whatſoeuer perſones doo ſyncerly and vprightly vſe them ſelues, and doo rather ſette forth the franke bountie, and goodneſſe of god, whiche he freely geueth to all men, then the iuſtice of the lawe: them will the fauour of god helpe forewarde in the ſame. I for my parte accordyng to my duty, haue caſt the foundacion: but god, that worketh all theſe thynges by me, may buylde on it, that the ſame whiche is begonne, may accordyng to his wil, be finiſhed, and like as it hath hytherto chaunced vnto you, by profeſſyng the goſpell to bee the ſoonnes of god by adoption, ſo ye continuing in this godly purpoſe, maye atteyne to the heritage whiche is promiſed vnto all ſuche, as are ſanctified by the grace of god, whether they be Jewes, or els gēteyles. Ye haue ſeene how carefull I haue been, what trauayle I haue taken, ye haue ſeen what perilles I haue ſuſteyned for your ſakes, ſeekyng of you no rewarde for it, neyther honour, neyther aduauntage of gaynes, in ſomuche, that I haue not receyued ſo muche as neceſſaries at your handes, which thother apoſtles abrode doo, and I both lawefully and alſo with good conſcience might haue receyued. I neuer deſired golde, or ſyluer, or apparel of any man. For (as it is not vnknowen vnto you all) theſe handes of mine haue ſufficiently miniſtred all thinges that eyther I or my felowes with me neded. I might haue taken theſe thinges of you, knowyng that a labourer is worthy his wages and hiere, but I thoughte it better to loke for all my reward at gods hāde: and I endeuoured my ſelf by all meanes to gyue you a right perfit enſāple, ye

ye which

ye whiche haue by succession receyued the charge of the flocke, may perceiue it to be the dutye of a good shepeherde, that wheras he refuseth no labour to profite his flocke, yet that he absteyne from receyuyng rewarde of anye man, because of the weake, leste that any mā be the more loth, or may beare the worse wyll to the ghospel, for that he is compelled to fynde his curate, or els leste any man passe lesse on the wordes of the pastours, because that he maye thinke them in his daungier, forasmuche as they receyued benefit at his hand. For the nature of men is such, that they, (after what sort I can not tell,) set lesse by thē to whom they haue been any thyng beneficial. And although it be right, that they whiche bestowe the richesse and treasures of the gospell on you, be holpen agayne of you, with your temperall goodes, whiche be so vyle in respect of the other, that there is no cōparison betwene them, yet I knowyng manye weake persons to be emong you, would not gyue any man occasion to imagyn euyl of vs. Endeuour your selues to folow this myne ensāple as nere as ye may, hauyng still in mynde, what our lorde Jesus sayed: It is better to gyue then to receyue.

And to remembre the wordes of the Lorde Jesu.

¶ And whan he had thus spoken, he kneled downe and prayed with them al. And they al wept sore, & fel on Paules necke, & kyssed hym, sorowyng moste of al for the wordes whiche he spake, that they should see his face no more. And they conueyed hym vnto the ship.

The texte.

Whan Paul had thus sayed, he kneled downe as his custome was, & all they lykewyse dyd thesame, & made theyr prayers. Than euerye man wepte excedyngly, insomuch that they toke hym about the necke, and kyssed him, as takyng gredely the fruicion of hym that streyghtwayes should be plucked away from them: for euerie man was sorye in his mynde for his departure, but moste specially for one worde that Paul had spoken whā he sayed that they shoulde see his face neuer more in the worlde. Whan this was done, they brought hym all along to the shyppe (as theyr duetye was,) and loked after him, whyles he sayled, as farre as they coulde see hym.

The. xxi. Chapter.

¶ And whā it chaunced that we had launched furth, and wer departed from them, we came with a streyght course vnto Chous and the day folowyng vnto the Rhodes, and from thence vnto Patara. And whan we had gotten a shyp that would sayle vnto Phenyces, we wente aboarde into it, and set furth. But whan Cyprus began to appere vnto vs, we lefte it on the left hande, and sayled vnto Syria, and came to Tyre. For there the shyp vnladed her burden.

The texte.

AND after we had set vp sayle, and wer goen oute of syght of them that stoode on the banke lokyng after vs, we sayled streight furth & arryued at the Yande called Chous, and nexte daye after at Rhodes, and thence furth tyll we touched at Patara, whiche is a citie of Licia, nere to the sea syde. There founde we a shippe, that was readye to sayle towarde Phenice and we toke shyppyng there, and sayled therin. But whan the Yande of Cyprus appered vnto vs, we leauyng it on the lefte hande, sayled towarde Syria, and arriued at Tyre, whiche is a citie sytuate on the sea banke of Phenice, as Sidō is lykewise. We desired rather to sayle streyght foorthe to Palestine, but because Tyre was a marte toune, the master of the shippe would nedes set his marchaūdyse on lande there.

¶ And when we had found brethren, we taryed there seuen dayes. And they tolde Paul through the spirite, that he should not go vp to Hierusalem. And when the dayes wer ended, we departed, and they all brought vs on our waye, with wyues and children, tyll we wer cum out of the citie. And we kneled downe in the shore and prayed. And whā we had taken our leaue one of an other, we tooke shyp, and they returned home agayne.

The texte.

But

But whan as we founde ſum diſciples there alſo, we taried with thē ſeuen dayes. Emong them wer ſum, whiche beyng enſpired with the ſpirite of prophecie, counſeled Paul, that he ſhould in no wyſe go to Hieruſalem. But yet for all that, whē the ſeuen dayes wer expired, we departed from Tyre, all the diſciples with their childzen and wyues accompanyng and bzingyng vs out of the citie to the ſea banke. Where after we had kneled down and made oure praiers with one conſent, and had taken our leaue one of an other: we tooke ſhyppyng, and they returned home agayne.

The texte. ¶ When we had full ended the courſe from Tyre, we went downe vnto Ptolomaida, ſaluted the bzethzen, and abode with theim one daye. The nexte daye, we that wer of Paules cumpanye, departed & came vnto Ceſarea. And we entred into the houſe of Philip the Euangeliſte, whiche was one of the ſeuen, and abode with him. The ſame had fower doughters virgins, whiche dyd prophecie.

From Tyre we ſayled to Ptolomaida, whiche is a citie on the ſea, nere to the hyll named Carmelus. Here we ſaluted oure bzethzen, and remayned one daye with them. Nexte daye after, Paule and we went furth on our iourney, and came to Ceſarea, a city of Paleſtine, and entred into the houſe of Philip, whiche fyrſt of all had preached the goſpell to the chaumberlayne, and to the Samaritans, and was one of the ſeuen deacons, that the apoſtles had inſtituted and ordeyned at Hieruſalē. With him we abode. This man had fower daughters all vnmaried, which had abundauntly the ſpirite of prophecie, accordyng to the prophecie of Johel.

The texte. ¶ And as we taried there a good mainy of dayes, there came a certayne Prophet from Jewry, named Agabus, whā he was cum vnto vs, he tooke Paules girdell, and bounde his feete, and handes: and ſayed: Thus ſayeth the holy ghoſte, ſo ſhall the Jewes at Hieruſalē bynde the man that oweth this gyrdel, & ſhall delyuer him into the handes of the Gentiles.

And whan we had cōtinued ſoiourneing in his houſe certain dayes, there came a prophet frō Jewry, whoſe name was Agabus. He takyng his lodgeing emong vs, and baytyng there, tooke Paules gyrdell, whiche after he had knotted about his owne legges, accordyng to the cuſtome of the olde prophetes, which had wount to expreſſe before by ſum viſible token. that thyng that they prophecied of, thorough the inſpiracion of the holy goſte, ſayed: Thus ſayeth the holy ghoſte. He that oweth this gyrdle, ſhall ſo be bounde of the Jewes at Hieruſalē, and they ſhal deliuer him into the handes of the Gētiles.

The texte. When we hearde this, both we and other which wer of the ſame place, beſought him that he woulde not go vp to Hieruſalem. Then Paule anſwered and ſayed: what do ye weppyng and berpng mine herte? I am ready, not to be bound onelye: but alſo to dye at Jeruſalem for the name of the Lorde Jeſu. When we could not turne his mynde, we ceaſed, ſaying: the will of the lorde bee fulfylled.

We beeyng muche feared with theſe woordes, and the diſciples alſo that dwelled there with many wepinge teres deſyred hym, that he ſhoulde not cōmitte ne put himſelfe into the handes of the Jewes at Hieruſalem. This was the godly affection and zele of them, that wer lothe to haue ſo excellent a paſtour to periſh. But Paul, which had a more certayne anſwer of the holy goſt in his mynde, and knew that he ſhoulde fyrſt goe to Hieruſalem, and ſhoulde after that ſee Rome, ſayed vnto them: wherfore dooe ye make my herte ſory with your bayne teares? For the daungier that the prophetes warne me of, doeth nothing moue me, but your doulour and ſorowe maketh me to be ſorye and penſyfe. I am fully mynded to further that thing whiche the holye goſt wylleth me, namely the goſpell. I nothing feare bondes, which I haue been well enured with. For god forbid, that I for feare of enpriſonment, ſhoulde leaue of from furthering of the goſpell, ſeeyng that I am ready, yea yf it wer, to dye at Hieruſalem for my lorde Jeſus ſake. Let Paule lye in chaynes, ſo that the goſpell maye haue free lybertye to paſſe. Let Paul leſe his lyfe, ſo that the glory of Jeſus name may lyuely ſpryng and flouryſh emong al men.

I am

I am desirous of lyke for none other ende, but that I maye profite the gospel. But otherwyse I would recken it great aduauntage gotten, to be shortly ryd out of this lyke for Christes sake, wherfore do not ye mourne for that thing ỹ I my selfe am desyrous of, (yf it shall so please god,) and cease ye therfore to make my mynde pensife with your weppyng and wayling, for I can not chose but be sad, seyng my frendes sad. To these his wordes, whan we had nothing to answer, and sawe hym fully bent to go to Hierusalem, we suffred hym to departe, saying: the will of the Lorde be fulfilled. For these ought to bee the wordes of true Christians, and though they haue not the same wordes still in their mouthes, yet must they continually thynke them in their hertes, so that in aduersitie, as well as prosperitie, styll muste they saye: The wyl of the lord be fulfylled.

The texte. After those dayes we tooke vp our burthens, and went vp to Hierusalem. There went vp vs also certayne of ỹ disciples of Cesarea, and brought with thē one Mnason of Cyprus, an olde disciple, with whome we shoulde lodge. And whan we wer cum to Hierusalem, the brethren receyued vs gladly. And on the morowe, Paule went in with vs vnto Iames. And all the elders came together. And when he had saluted thē, he told by order all thynges, that God had wrought among the Gentiles by his ministracion.

And so whan we had taryed a fewe dayes at Cesarea, we made readye our selues to take our iourney towardes Hierusalem. And sum of the disciples folowed Paul, and went in cumpanie with vs from the citie of Cesarea, bringing with them a certayne man named Mnasō, which was a Cyprian borne, with whome we shoulde hoste at Hierusalem. For he was knowen to bee a good and godly man, for he had than of long tyme beleued the gospel, and had persisted and continued in the sincerite of the fayth. But whan we wer cum to Hierusalem, the brethrē gladly and ioyfully receyued vs. And Paule the nexte daye taking vs with hym, wente to Iames his house the iuste, whiche was called the brother of the Lorde. For he was instituted of the Apostles, bishop of Hierusalem. And thyther assembled al the elders. Whom as sone as Paule had euerychone saluted, he rehearsed to them in order, what god had wrought emong the Gentiles by his ministery, emong whom he had now a good sorte of yeares preached the gospell.

The texte. ¶ And when they hearde it, they glorifyed the lorde. And sayed vnto him: Thou seest brother, how many thousande Iewes there are which beleue, and they are all earnest followers ouer the lawe. And they are informed of the, that thou teachest all the Iewes which are among the Gentiles, to forsake Moyses, & saiest that they oughte not to circumcyse theyr children, neyther to liue after the customes. What is it therfore? The multitude must nedes come together: For they shall heare that thou art come. Do therfore this that we saye to the. We haue fower men, whiche haue a vowe on them: Them take and purifie thy selfe with them, and do coste on them, that they maye shaue theyr heades: and all shall knowe that those thynges, whiche they haue hearde concernyng the, are nothyng: but that thou walkest and kepest the lawe.

Whan they hearde all the matter they glorified the lorde, that had also powred his grace vpon the Gentiles. But forasmuche as Paule was accused to many of the Iewes, to be one that abhorred Moses law, and that he in settyng furth the benefite that came by the gospell, yelded lesse to the obseruatiō of the lawe, then he ought to do: to the entent that a remedy myght be found for this inconuenience also, they sayde vnto hym: brother Paule sayde they, thou seest howe many thousande Iewes be here that beleue the gospell, and all these are muche affectionate to the lawe of Moses. And a rumour there is cum to their eares, whiche we knowe to be false, that thou teachest the Iewes, whiche are among the Gentiles, to forsake and renounce Moses lawe, so that they neyther circumcise theyr chyldren, ne kepe the trade of theyr forefathers, as concernyng choyse of meates, kepyng of the Sab-

both dayes, washyng, and suche other thinges, as the Jewes, whiche are not conuersaunt with the Gentiles, do with great deuocion, obserue and folowe. These men, beyng restrayned by an acte made of their forefathers, are indifferently contented, that the Gentyles be not burdened with the lawe. But that those, whiche are Jewes borne, shoulde be led awaye from the obseruacion of the lawe, to the Gentyles kynde of lyfe, they can in nowyse abyde. Wherfore we must take here good hede, that no sedicion be made about this matier. What remayneth than to be done? Fyrst it cannot be chosen, but that the multitude be called together. For it wyll soone be knowen, that thou arte cum. Wherfore to the entent that thou mayest be out of this suspicion, folowe our counsell. Here be among vs fower men, whiche accordyng to the custome of ỹ Jewes, haue taken a bowe on them, ioyne the with them, and fulfyll together all solemne ceremonies, as they do, that desyre to be purified and made holye after theyr bowe: and yf there be any thing besydes that is to be bestowed on sacrifice or offeryngs, bestowe lyke coste as they do, vntyll suche tyme that they haue shauen theyr heades. And in so doyng, euery man shall knowe for a suertye, those thynges to bee false, that be rumoured abrode of the, and they shall also perceyue, that thou in suche sorte besydes doest preache the gracious benefite of the gospel, that it is without reproofe of those, that kepe the ceremonies of the lawe, whiche god deliuered them, and other traditions of theyr elders, whan they see thee do the same, which some had reported ỹ to dispraue. And by this meanes shall the Jewes cease to speake euyll of the, whiche are so many in numbre, that they muste nedes be hadde in estimacion and not neglected.

The texte. ¶But as concernyng the Gentyles whiche beleue, we haue written and concluded, that they obserue no suche thyng, saue onely that they kepe themselues frō bloud, and from thinges offered to ydolles, and from strangled, and from fornicacion.

But as for the Gentiles, that are conuerted to the fayth, we haue writ but of late vnto them, as it was agreed vpon, and decreed by the apostles and the whole cumpanye of disciples, that they shall not be compelled to kepe Moses lawe, sauyng onely that they absteyne from that fleshe, that is sacrificed vnto ydolles, from bloud, from strangled beastes, and from aduoutrye.

The texte. ¶Then the nexte daye, Paule toke the men, and purified himselfe with them, and entred into the temple, declaryng that he obserued the dayes of the purificacion, vntyl that an offeryng shoulde be offered for euery one of them. And whan the seuen dayes were now almoste ended, the Jewes whiche wer of Asia (when they sawe hym in the temple) moued all the people, and layed handes on hym, crying: men of Israel, helpe. This is the man that teacheth all men euery where agaynst the people and the lawe, and this place. He hath also brought Grekes into the temple, and hath polluted this holy place. For they had seene with hym in the cittie, one Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. And all the cittie was moued, and the people swarmed together. And they toke Paule, and drue hym out of the temple, and forthwith the doores wer shut.

Than Paule dyd after this counsell of James and of the brethren, and takyng vnto him those fower persones, whiche had solemnly made a bowe, went into ỹ temple, & there professyng that his dayes of purifying were fynished, he omitted ne let passe no ceremonie, vntyll that sacrifice was offered vp for euery one of them. All this required seuen dayes space for the accomplyshement therof. Whiche beyng almoste expired, certayne Jewes that beleued not, whiche before had sene hym in Asia, & there rayled commocion agaynste hym whan as they sawe Paule in the temple, they styrred vp the people, and layed handes on Paule, crying: Ye men of Israel helpe, this is he, whom you haue by report heard of, that hath wandred ouer al countreyes, and hath taughte in all places a newe doctrine agaynste this people, whiche God chose seuerally to hymself, agaynst our lawe also, whiche we receyued of God

and

and agaynst this temple, which is had in great honour throughe all the whole worlde. And yet is not this wycked person so contented, but hathe moreouer brought with hym into this oure temple both Grekes, and others, that are not circumcised, and hath prophaned or polluted and suspēded this holy place. (For duryng the tyme that Paule had been in the citie, they had dayly sene in his cumpany, one Trophimus whiche was an Ephesian borne, and therby they coniectured, that Paule had brought him into the temple.) With this troublesome noyse al the citie was reysed, and the multitude flocked together. And they toke Paule and drewe hym out of the temple, (as a man worthy to bee deliuered into the handes of the furious rageyng people, to do with hym what they would, and forthwith the doores of the temple wer shut faste vp, ỹ he myght haue no place whither he might safely escape. For they sought opportunitie, that is to saye, a tyme and waye conuenient to kill him, whiche thyng was not lawfull for theyr religion to do in the temple,) as though it wer not an vngodly and a wicked thyng in any place els to slaye an innocent. And all the cytey was moued. &c.

The texte. As they went about to kyll hym, tydynges came to the hygh captayne of the souldiers, that all Jerusalem was moued. Whiche immediatly toke souldiers and vnder captaynes and ran downe vnto them: whan they sawe the vpper captayne and the souldiers, they left smytyng of Paule. Than the captayne came nere and tooke hym, and commaunded hym to be bound with two chaynes, and demaunded what he was, and what he had doen. And sum cryed one thing, sum another, among the people. And whan he coulde not knowe the certaintye for the rage, he commaunded hym to be caryed into the castell. And when he came vnto a stayre, it fortuned that he was borne of the souldiers, for the violence of the people. For the multitude of the people folowed after, cryeng: awaye with hym.

In the meane space, tidinges came to the captayne marcyall of the Romayne armye, that all the citie of Hierusalem was reysed vp. The captayne forthwith takyng and ioynyng vnto hym souldiers, with their vnder captaynes, hastened to them. But whan the Jewes sawe the captayne marciall hastenyng towarde them wt harnessed men, they surceassed, & left smytyng of Paule. And whan the captaine was cum sumwhat nere, he commaunded thē to laye handes on Paul, and to bynde him with two chaynes, supposyng him to be sum haynous malefactour, for asmuche as the multitude ordred hym so roughly and so soze. That doen, the captayne enquyred of the Jewes what he was, and what he had committed. But whan he coulde haue no certayne knowlege, by reason of the troublous noyse that they made on eache syde, roryng and cryeng with a loude voyce, one one thyng, and another another thyng he commaunded that Paule shoulde bee broughte into the castell, bounde as he was, that he myght know the trueth within the place of defence, and of sake custodye, the people beyng sette a parte. And whan as Paule came to the stayghers of the castell, he was caryed of the souldiers, for feare least the multitude shoulde violently take hym awaye. For they feared least they woulde hurte hym, before he coulde bee conueighed into the castell. For the multitude of the people folowed, euen to the very stayghers of the castell, cryeng oute as high as they coulde, awaye with hym, dispatche hym, awaye with hym. And whan he could not knowe the certaynte. &c.

The texte. And whan Paule began to be caried into the castell, he sayed vnto the highe captayne: maye I speake vnto thee? Whiche sayed: Canst thou speake Greke? Arte not thou that Egyptian, whiche before these dayes madest an vproze, and leddest oute into the wildernes fower thousand men that wer murderers? But Paule sayed: I am a manne whiche am a Jewe, of Tarsus a cytie in Cilicia, cytezen of no vyle cytie, I beseche the suffer me to speake vnto the people. And whan he had giuen him lycence, Paule stoode on the steppes, and beckned with the hande vnto the people: and whan there was made a great sylence, he spake vnto them in the Hebrewe toung, saying.

But after they came to thentreye of the holde, Paule beyng desyrous to

satysfie the mynde of the Jewes that made this busynesse, sayed to the captaine marciall, maye it please you to geue me leaue to speake vnto you? The marcial aunswered: Canst thou skill of the greke toūg? For Paul had spoken those woordes in Greke. Arte not thou (sayed the marciall) the same Egyptian, that hast made commocion before lykewise, and that leadedst fower thousande murderers hence into the desert? Paul aunswered: I am not he whome you take me for, but I am a Jewe borne, and my native countrey is Tarsus, a noble citie in Cilicia. But I praye you geue me lycence to speake my minde to the people. Whiche whā he had permitted hym, Paule standing on the steppes, beckened with his hand and certifyed the people by tokēs, that he would speake vnto them. And streyght wayes sylence was made, and he began to speake on this wyse, in the Hebrewe toung.

¶ The .xxii. Chapter.

The texte. Men, brethren, and fathers, heare ye myne aunswere whiche I make nowe vnto you. When they hearde, that he spake in the Hebrue tongue to them, they kepte the more sylence. And he saith: I am verayly a manne whiche am a Jewe, borne in Tarsus a citie in Cilicia: neuertheles, yet brought vp in this citie, at the feete of Gamaliel, and informed diligently in the lawe of the fathers, and was feruently mynded to godwarde, as ye all are thys same day, and persecuted this waye vnto deathe: byndyng and delyuerynge into prysō bothe men and women, as the chyefe preest doth beare me wytnes and all the estate of the elders, of whome also I receyued letters vnto the brethren and went to Damasco to bryng them whiche were there, bound vnto Jerusalem, for to be punyshed.

Men whiche be here present, partely by lynage brethren, and partely for your auncyent yeares and dignitie, fathers, gyue eares to me, whiles that I purge my selfe of those thynges, whereof I am falsely accused vnto you. When Paule had spoken these woordes in maner of a preamble, the multitude hearyng hym speake Hebrewe, made the more sylence, whyther it wer because that euery man vnderstode this language, or els because that all menne beare more fauour to theyr owne countrey speache, then to any other. Than dyd paule proceade and goo furth in his tale in this wyse. To thentent that ye maye perceyue me to haue commytted nothyng blasphemously, eyther agaynst this Judaicall people, or agaynst Moyses lawe, or els agaynst the temple: I am a Jewe borne, my father and my mother bothe Jewes, and borne I was at Tarsus, a citie in Cilicia. But brought vp was I in this citie, at the feete of a man, that ye all knewe well inough, whose name was Gamaliel, and euen from my chyldehode was I diligently instructed in the lawe of my countrey, earnestly bente to the honouring of the true God, in suche sort as ye do to this present tyme: insomuche that I, for the affection that I beare to the lawe, dyd persecute this doctryne of the ghospell, whiche I nowe professe, pursuyng suche as professe the same, not to prysō and bondes only, but also to deathe, entending nothyng els then persecutiō, with sore threatnynges, and sondry kyndes of deathe agaynst the professours of the gospell, byndyng, and castyng into prysō, bothe manne and womanne, that stycked to the sayd doctryne. And that I tell nothyng otherwyse then trueth, he can beare me wytnesse whiche was than the hyghe preeste and all the other auncyentes with him, from whom I receyued letters & tooke my iourney towardes Damasco, that I myght bryng them prysoners from thence to Hierusalem, whiche professed Chrystes name, to thentent that they myght be punyshed, accordyng to the discrecion of the prieste and elders.

¶ And

¶ And it fortuned (as I made my iourney, and was cum nyghe vnto Damasco) about The texte.
none sodaynly there shone from heauen a great lyght rounde about me, and I fell vnto the yerth, and I heard a voyce saying vnto me: Saul, Saul, why persecutest thou me? And I answered: what arte thou lord? And he sayd vnto me: I am Jesus of Nazareth, whome thou persecutest. And they that were with me, sawe veryly a lyght and wer afrayed, but they hearde not the voyce of hym that spake with me. And I sayde what shal I do lord? And the lorde sayde vnto me: aryse, and go into Damasco, and there it shall be tolde the of all thynges, whiche are appoynted for the to do. And when I sawe nothyng for the bryghtnesse of the lyght, I was ledde by the hande of them that wer with me, and came into Damasco. And one Ananias a perfecte man (and as pertenyng to the lawe, hauing good report of all the Jewes whiche dwelt there) came vnto me, and stode and sayd vnto me. Brother Saul, receyue thy syght. And the same houre I receiued my syght, and sawe hym. And he sayde: the God of oure fathers hathe ordeyned the before þ thou shouldeste knowe his wyll, and shouldest heare the voyce of his mouthe, for thou shalt be his witnes vnto all mẽ of those thynges which thou hast seen and hearde. And now why tarriest thou? Aryse, and be baptysed, and washe away thy synnes in calling on the name of the lord.

This mynde dyd I than beare them, for none other cause, then for the affection that I had to the law, and to oure religyon, whiche I had receyued of my forefathers, whiche thyng is the occasyon that ye nowe at this present are so muche agaynst me. Nowe wyll I tell you, by what occasyon I chaunged my mynde, whiche whan ye shall perceyue, perchaunce ye also wyll turne your myndes. For it chaunced, whan as I went thyther, and was almoste at Damasco, about hyghe noone, sodaynly a great lyght compassed me about from heauen, wherewith strycken I was, and I fell downe to the grounde, and hearde a voyce speake vnto me from heauen, saying: Saule, Saule, why doest thou persecute me? Vnto whome, whan I had made answer: What art thou lorde? the voyce sayed again: I am Jesus of Nazareth whome thou pursuest. But my companyons that were with me saw the lyght, and were sore afrayed, as for the voyce that spake vnto me, they hearde it not. Than sayed I: lorde what is thy wyll that I shoulde doe? The Lorde made answer agayne in thys wyse: Aryse and go to Damasco. There shall eache thing that thou must doe, be tolde thee. And where myne yes were so dasseled with the bryghtnesse of that lyght, that I could see nothyng at all, my felowes led me by the hande, vntill I cam to Damasco. There mette I with a good man, and one that for his vprypght walkyng in the lawe, was also godly named Ananias, of whome all the Jewes that dwelt than at Damasco reported wel. This Ananias standyng by me sayed thus. Brother Saule receyue thy syght agayne. And I forthwith receyued my syght and sawe hym.

Than sayed he: The god of our fathers hath chosen, and ordeyned the for thys ende, that thou shouldest knowe his wyl, and that thou shouldest see him, that is onely iuste: whiche iustifieth all thyng, and that thou shouldeste heare the voyce of his mouthe. For Jesus was in the same lyght, that dasseled thyne yes, and it was his voyce that thou dyddest heare, forbecause thou shalte be wytnes vnto hym before all menne, of those thynges, whiche thou haste sene and hearde. And nowe seyng this is the will of god, wherefore doest thou stay? Aryse, and be chrystened, and washe away thy synnes, callyng vnto his name, whome thou before hast persecuted.

¶ And it fortuned, that when I was cum agayn to Hierusalem, and prayed in the The texte.
temple, I was in a traunce, and sawe hym, saying vnto me. Make haste and get the quickly out of Hierusalem: for they wyll not receyue thy wytnes that thou beareſt of me. And I sayde: Lord, they knowe, that I prysoned and bet in euery Synagoge them that beleued on thee. And when the bloud of thy wytnes Steuen was shed, I also stode by, and consented vnto his deathe, and kepte the rayment of them that slewe hym. And he sayde vnto me, departe, for I wyll sende thee afarre hence vnto the Gentyles.

These thynges done at Damasco, when as I within shorte space after, had returned vnto Jerusalem, beyng than a newe man, and was prayying in the temple, rauished I was beside my selfe, and Jesus I sawe whiche sayde vnto me: Make haste, and get the spedely out of Hierusalem, for here will they not receyue thy testimony of me. Than answered I in this wyse: Lorde, I haue a good hope, that I shall do good among this people, forasmuch as the selues

knowe, that I for fauour that I dyd beare vnto the lawe, cruelly handled thy disciples, haling into prison as many as I could take, and whypping them in all congregacions, that gaue credence vnto thy gospel. And yet was I not satisfied with this doyng. But whan the bloud of Steuen was shed, whiche by his death bare faythfull witnes of the, and with great boldnes and constãcie, I also was by whan they stoned hym, and consented to the death of the innocent man, insomuche that I kept theyr garmentes, whiche brought hym to the place of execution, and that fyrst began to cast stones at hym. And seeing that euery man may well vnderstãde by this, how muche affectionate I was once towardes the lawe, they maye nowe right well perceyue that I chaunged not myne intent without great causes, and many shalbe founde, that will so muche the more gladly folowe myne ensample, the more they shall see that my zeale was towardes this olde religion, for loue wherof I the more cruelly persecuted thyne. Whan I had this sayde, the lord aunswered: Goo, I say, and do as I byd the, for nowe is tyme cum, that the spreadyng of my gospell all the worlde abrode were begonne. And for this ende haue I chosen the, that I maye sende the from hence to farre countreyes among the Gentyles,

The texte. ¶ They gaue hym audience vnto this worde, and then lyfted vp theyr voyces, and sayd awaye with suche a felowe from the yearth: for it is not reason that he should liue. And as they cryed, and caste of theyr clothes, and threw dust in the ayer, the captayne commaunded hym to be brought into the castel, and bad that he shoulde be scourged, and to be examyned, that he might knowe, wherfore they cryed so on hym. And when they bound hym with thõges, Paule sayde vnto the Centurion that stoode by hym: Is it lawful for you to scourge a man that is a Romayne, and vncondemned? Whan the Centurion hearde that, he wente and tolde the vpper captayne, saying: what entendest thou to do? For this manne is a citezen of Rome.

The Iewes had peaceably suffred Paule to speake his mynde, vntill he spake those wordes, that is (I will sende the to farre countreyes among the Gentiles) These wordes renewed eftsones euery mãnes grieke, because that the Iewes beare great despite, and wunderfully abhorred the Gentiles: and for this cause, diuerse of those also whiche dispised not the gospell, woulde in no wyse that the Gentyles shoulde haue been made partakers of the gracious benefite that cummeth by the gospell: or yf they nedes shoulde be receyued, that than they should not be receiued, vnlesse they would bee circumcised, as who should saye, that a man might not bee a good man and in the fauour of God, vnlesse he were a Iewe. Wherfore whan they hearde that the Gentiles were preferred before the inhabitauntes of Hierusalem, with great clamoure and noyse they interrupted Paules tale, and sayde vnto the marcyall: Ridde this felow out of the worlde, for it is pitie that he liueth. And whan the Iewes by many tokens, vttered the outrageous grieke of their myndes, by crying, and castyng of their garmentes, and finally by throwyng dust into the ayre, the marciall supposed that sum haynous crime had been committed, by occasion wherof, all the people thus was stirred vp after so straunge a sorte: specially seeyng that through licence giuen by hym vnto Paule to tell his tale, there had cum nought els, but more inconuenience, cõmaunded his souldiers to bryng Paule into the castell, and by waye of examinacion to whyppe hym, to the ende that by that meanes at the least wyse they myght of his owne confession, get out of hym the cause, why the people tooke vp suche exclamacion agaynst hym. And whyles they at the commaundemente of the marciall, were in byndyng hym towardes his whyppyng, Paule sayde vnto an vnder captaine standing by, which was appoynted to see hym examined with tormentes: What, is it a thyng lawfull for you to whyppe a Romayne, yea, & that before he be caste or founde giltie of his trespace? Whiche wordes whan the perie captayne hearde, he spedely went vnto the marcial, and shewed hym what he had heard,

saying:

saying: What intende ye to doo? For this man, whome ye haue commaunded to be whypped, is a citizen of Rome.

¶ Than the vpper captayne came, and sayde vnto hym: tel me, arte thou a Romayne? He sayd: yea. And the captayne answered, with a great sum obrayned I this fredom. And Paule sayde: I was free borne Then streightwaye they departed from hym which should haue examined hym. And the hye Captayne also was afrayde, after he knewe that he was a Romayne, and because he had bounde hym. The texte.

But assone as the marciall heard this, he came to Paule hymself, and sayd vnto hym: Tell me is that same true, that my petie captayne hath certified me of? Art thou a citizen of Rome? And whan Paule had affirmed that he was a citizen of Rome, the marcial aunswered: It is a great matter that thou speakest of. For it coste me a great sum of moneye, before I coulde be franchised & made a citizen of Rome. Then sayde Paule: In this matter my chaunce was better, for I was borne citizen of Rome, and that lawfullye, for my parentes before me were lykewyse. Than furthwith those whiche were readye there to haue gotten oute the trueth of hym by meane of tormentes, departed from Paule. And the marciall also hymself feared of his owne parte, after that he perceyued hym to be a citizen of Rome, because that he had bounde hym. So greatly was the name of the Romaynes than feared.

On the morowe (because he would haue knowen the certaintie wherfore he was accused of the Iewes) he losed hym from his bandes, and commaunded the highe priestes and all the counsell to cum together, and he brought Paule forth, and set hym before them. The texte.

The nexte daye the captayne beyng desyrous to knowe what the mattier was, that the Iewes had accused hym, loosed hym out of his bondes, and commaunded that the chief priestes shoulde assemble togyther, and all the whole counsell lykewyse, and furthe brought he Paule before them, that the mattier myght be entreated by the heades without commotion of the multitude.

¶ The.xxiii.Chapter.

¶ Paule beholde the counsell, and sayde: men and brethren I haue lyued in all good conscience before God vntyll this daye. And the hye priest Ananias commaunded them that stoode by, to smite hym on the mouthe. Then sayde Paule vnto hym: God shall smyte the thou paynted wall. Sittest thou and iudgest me after the lawe and commaundest me to be smitten contrary to the lawe? And they that stoode by, sayde: reuilest thou Gods hye priest? Then sayd Paule. I wyst not brethren, that he was the hye priest. For it is written, thou shalt not curse the ruler of thy people. The texte.

Than Paule hauyng his yes fixed and stedfastly sette on the councell, begon to speake in this wyse: I haue ben conuersaunt in the sight of god, who onely gyueth ryghtfull iudgement, vntyll this present daye, bearing my selfe vpryghtely and with a good conscience, in all matters. Whan the high priest Ananias had heard him so boldly speake, and so freely, howe that streyght wayes he declared and auouched hymselfe to be gyltles, to the iudges reproue, and other his accusers, takynge the mattier greuously, that he had not reuerently spoken of hym, neyther that he anye thing cloked the mattier, commaunded those that stoode by, to bufket hym on the face whyles he was speakyng. This was it, that the lorde had certifyed Paule of before, whan he sayde: They shall not receyue thy wytnesse of me. Than Paule on the one side disdeynyng in his mynde at this iniurye, whiche was neuer vsed, no not in the iudgementes of the heathen, and on the other syde certifying hym that he shoulde be punyshed at Goddes hand afterwardes, in tyme to cum for suche

manifest tyrannie, sayde vnto hym: God shall smite the thou white limed wall.

Sittest thou and iudgest me. &c. Sittest thou in this wyse, that whan thou hast heard the matter, thou mayst geue sentence accordyng as the lawe requireth, and commaundest thou me to be smytten before thou hearest the mattier, contrarye to the lawe? whiche forbiddeth that any man shoulde be punished, excepte he bee lawfully conuicted and cast. Than they whiche stoode nexte vnto Paule, sayde vnto hym: Doest thou in this wyse reuyle goddes high priest? To suche extreme tyrānie was than the priesthode of the Iewes cum, that they claymed it as a thing lawfull for them, agaynst right and equitie, to do euery manne hurte, and yet would not they permit other menne freely to speake. Whiche was an euident tokē that their priesthode should not long continue, after that it was cum to the extremitie of all mischiefe. Than Paul, perceyuing that he should nothing further his cause vnder suche a iudge, thought that best it was onely to seeke occasion, how ỹ assemblie might be dissolued. Wherfore he aunswered: Brethren I was vncertayne that this man was the high priest. Elles I remember wel, that it is wryten in the booke of Exodus: Thou shalt not speake euyl by the Prince or rewler of the people. After he had with this answere, sumwhat appeased those that warned hym therof, he ymagined sum occasion, howe he might avoyde the tumult and murmuring of the people. For lawfull it is to voyde peryll by craft, whereas appereth no hope of profittyng.

The texte. Whan Paul perceyued that the one parte wer Sadduces and the other Phariseis, he cryed out in the councell, Men and brethren, I am a Phariseе the sonne of a Pharyse. Of the hope and resurrection from death, I am iudged. And whan he had so sayed, there arose a debate betwene the Pharyseis and the Saduceis: and the multitude was deuyded. For the Saduceis say, that there is no resurrection, neyther aungell, nor spirite: but the Pharyseis graunt both.

Wherfore Paul, considerying that in the congregacion there wer two sortes of men, the one Sadduceis, the other Phariseis, whiche agreed not one with an other, sayed with a loude voyce in audience of the counsell, so that euery man might heare him: Brethren I am a Phariseу, and my parentes wer Phariseis, and I am arrayned, for because that I preache, that the dead shal aryse agayne. After he had thus sayed, there arose dissencion betwene the Pharysees, and the Sadduces: And the multytude also that was present seeyng them at varyaunce, varyed among themselues, and wer of sundrye opinions and partes. For the Saduceis, in asmuche as they beleue that ỹ soule dieth with the bodye, doe neyther alowe resurrection, nor suppose that there is any spirite or aungell: The Phariseis on the other part beleue both that resurrection shalbe, and that there bee both Angelles and spirites. Wherfore the multitude with great clamour began to make trouble.

The texte. And there arose a great crye, and whan the Scribes whiche wer of the Pharyseis part, arose, they stroue saying: we fynde no euyl in this man: Though a spirite or an aungel hath appered to him, let vs not striue against God. And whan there arose greate debate, the captayne (fearyng lest Paul should haue been pluckte a sundre of them) commaunded the souldyers to go downe, and to take hym from among them and to bryng him into the castle.

In the meane space, certayne Scribes of the Phariseis secte, arose, and contended in the fauour of Paul, and sayed: We perceyue nothyng wherin this man hath transgressed. And yf that the holy ghoste or an aungell hath spoken vnto him, it is not our parte to contende ne to stryue with God. This they sayed, vpon the occasion that Paul the day before, had shewed them, that the lorde had appered vnto hym by a vision in the temple. So muche doeth it auayle in cases already rewled and determined, to be of this secte, or of that. But whan this dissencion encreased more and more by reason that the Saduces cryed out so sore against the Phariseis, and the matter seamed lyke to

growe

growe to nothyng els, but to an extreme and deadly commocion, the martial fearyng least that Paule shoulde be plucked in pieces among them, cõmaunded the souldiers to go downe, and take Paule from the throng, and to bryng hym into the castel agayne.

The texte. The night folowing, God stoode by him and sayed: bee of good chere Paule: for as thou hast testified of me in Jerusalem, so must thou beare witnes also at Rome.

Than was it tyme, that god shoulde somewhat coumfort hym, that so mãfully had wrastled for hym, seyng that these troubles wer so sore, and yet sorer wer at hande. Wherfore the nexte night agayne, the lorde stoode by hym, saying: Be of good courage Paule. These troubles shall not make an end of the, for the tyme of death is not yet cum: but yet is it to cum, that euẽ as thou hast valiaũtly borne witnesse of me at Jerusalẽ, so shalt ỹ witnesse of me at Rome also. Thou hast doen thy parte in this citie, whiche is the chiefe in all Jewry, it remayneth next that thou do the same in Rome, whiche is the heade citie of all the worlde.

The texte. And whan it was daye, certayne of the Jewes gathered themselues together, and made a vowe, saying that they would neither eate nor drinke, tyl they had kylled Paul. They wer mo then fowerty men, whiche had made this conspiracion. And they came to the chiefe priestes and elders, and sayde: we haue bounde ourselues with a vowe, that we wil eate nothyng, vntyll we haue slayne Paul. Now therfore geue ye knowledge to the vpper captayne and to the counsell, that he bring hym foorthe vnto vs to morowe, as thoughe we woulde knowe sum thyng, more perfectly of hym. But we (or euer he cum nere) are readye to kyll hym.

But as soone as it was day, certayn Jewes made a conspiracion, and cursed themselues to the deuyll and to damnacion, yf they did eyther eate or drynke, before they had slayne Paule: so greate malice had they conceyued agaynst hym. And it was no small noumber, that had made this conspiracie, but they were aboue fowertie. These persons went to the high priestes and elders, and shewed them their entente and purpose, saying: We haue moste depely cursed our selues, to be perpetually damned in hel, yf we eyther eate or drynke, before we shall haue slayne Paule. Now muste ye lykewise put vnto your helpyng handes to the furtheraunce of our request, that we may the more easely bryng to passe that thing, whiche we all are desyrous to doo. Sende ye worde to the high marciall, both in your names, and also in the name of the whole counsell, that he bryng Paule before you agayne, pretendyng that ye wyl enquyre more diligently of hym, forasmuche as yesterdaye ye coulde not, by reason of the commocion. And we shal so prouide, that he shal not cum safely into the castell agayne, as he yesterdaye dyd, but before he cum to the place, where the counsell shalbe kept, we wyll be ready to slaye hym.

The texte. When Paules systers sonne hearde of their laying wayte, he went, and entred into the castell and told Paule. And Paule called one of the vnder captaynes vnto hym, and sayde: Bryng this young man vnto the high captayne, for he hath a certayne thyng to shewe hym. And he toke hym, and brought hym to the highe captayne, and saide: Paule the prysoner called me vnto hym, and prayed me to bryng this young man vnto the, whiche hath a certayne matter to shewe the. The hyghe captayne toke hym by the hande, and went with hym oute of the waye, and asked hym, what is it that thou haste to tell me? And he sayde: the Jewes are determined to desyre the that thou wouldest bryng forth Paule to morowe in the counsell, as though they would enquyre sum what of hym more perfectly. But folowe not thou their myndes: for there lye in wayte for hym, of them, mo then fowertye men, whiche haue bound them selues with a vowe, that thei wyll neither eate nor drynke, tyll they haue kylled hym. And now are they readie, and loke that thou shouldest promise. The vpper captaine then let the young man departe, and charged hym, saying: see thou tell it out to no man, that thou shewed these thynges to me.

Whiche craftie trayne of so deadly daungier, after that a certayne young mã, neuew vnto Paul by his sisters syde, had perceyued, he thought ỹ matter would not be slept, but forthwith entred into the castell, & vttered vnto Paul,

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the daungier that was at hande. Whan Paul knewe of this he called one of the vnder captaynes vnto him, and sayde: Bryng this younge man vnto the marciall, for a certayne matter he hath to disclose to hym.

Than the Captayne toke the young man, as he was desired to dooe, and led hym to the marciall, and sayd: That same felowe Paul, whiche is in holde, desyred me to bryng this young mā vnto you, and sated that he had a certaine matter, whiche he desyred to talke with you of. Than the marciall toke the young man by the hande, and wente aside with hym, and asked: What is the matter that thou wouldest speake with me? He aunswered. The Iewes haue conspired the death of Paul, and haue thus agreed among themselues, that they wyll entreate you, to bryng Paul agayne before the counsell to morowe: vnder the pretence, that they will more diligently make enquirie of him, forasmuche as yesterdaye they coulde not well saye all that they would haue sayed vnto hym. But they entend an other matter. Wherefore ye had nede to take hede, that ye do not vnawares graūt theym theyr desyres. For they haue layed theyr heades together and do vtterly purpose to destroie Paul, yea there be aboue fowerty, that haue cursed themselues deedly, yf they either eate or drinke, before they haue slayne him. And euen now are they ready to commyt this mischiefe, and loke but for an answere of you. Whan the marcial had heard this, he let the yonge man departe, chargyng hym, that he shoulde tell no man, that he had vttered this matter vnto the marciall. For he was desyrous to saue Paules lyfe, but yet so, that he myght auoyde the yll wyll of the Iewes.

The texte. ¶And he called vnto hym, twoo pety Captaynes, saying: make readye two hundred souldiers to go to Cesarea, and horsemen three score and ten: and speremen two hundred at the thyrd houre of the nyght. And delyuer them beastes, that they maye set Paul on, and bryng hym safe vnto Felix, the highe deputie: and he wrote a letter after this maner. Claudius Lisias vnto the moste myghty ruler Felix, sendeth gretynges. This man was taken of the Iewes, and shoulde haue been kylled of them. Then cam I with souldiers, and rescued hym, and perceyued that he was a Romayne. And when I would haue knowen the cause, wherefore they accused hym, I brought hym furth before the counsell. There perceyued I that he was accused of questions of the lawe. But was not gylty of anye thyng worthy of death, or of bandes. And whan it was shewed me howe that the Iewes layed wayte there for hym, I sente hym streightwaies to the, and gaue commaūdement to his accusars, that the thynges, whiche they haue agaynst hym, they should tel before thee: fare well.

Wherefore he called twe of his pety Captaynes vnto hym, and sayed: Make ye readye of souldiers, two hundred foote men, and three score and ten horsemen, and two hundreth spearemen, that may go to Cesarea, soone vpon the third houre of the nyght: prouyde also horses, that ye may carry Paul safe to the presydent Felyx: The cause of the marcyalles so preste diligence, was not for this onely cause and purpose to saue a mannes life (for he was not a man of any suche conscīēce) but his desier was to be dispatched of Paul, whome he neyther coulde defende or maynteyne agaynst the sette malice of the whole counsell, nor yet durst committe him being a citezin of Rome, vnto theyr furiouse handes. And therefore commaunded he ỹ he shoulde be had foorth a waye by nyght, with a great bende of men, fearyng leste that yf he had gone in the daye, or with a small company, the Iewes would haue taken him away in his iourneye, and kylled hym: & than the faulte should haue lyen on his necke, because it would haue been thought, that he had betrayed a citizen of Rome. And he sente also a letter vnto Felix, the tenour whereof foloweth. Claudius Lysias vnto the most worthy presidēt Felix, gretyng. The Iewes had layed handes on this man, & would haue slayne him, vnlesse I, vpon knowlege ỹ he was a citezen of Rome, had cummen with a bende of men, and taken him from them. And forasmuche as I was desyrous to knowe the cause wherefore they accused hym, I brought him before theyr owne councell.

Whome

Whom I found to be clere without faulte, eyther worthy death, or els wherfore he had deserued to be emprisoned, sauing that certayne questions of the Jewes law wer laide to his charge, but nothing els. As sone as I was certified, that the Jewes had appoynted to lye in wayte for hym, I sent him forth with vnto you, admonyshyng the Jewes withal, whiche be his accusers, that yf they haue any thyng to laye to his charge, they shoulde take their iourneye to pleade their matter before you. And thus fare ye well.

The terme. ¶ Then the souldiers (as it was commaunded them) tooke Paule, and brought hym by night to Antipatras. On the morow they lefte the horsemen to go with him, and returned vnto the castell. Whiche whan they came vnto Cesarea (and deliuered the epistle to the deputie) presented Paule before hym. Whan the deputie had red the letters, he asked of what countreye he was. And when he vnderstoode that he was of Cilicia, I wyll heare the (sayed he) whan thine accusars are cum also: and he cõmaunded hym to be kept in Herodes iudgement hall.

Than the souldiers, accordyng as they wer commaunded of the marciall, beyng charged with Paule, brought hym by night to Antipatras the citye.

The next daye forasmuche as Cesarea was not ferre of, and they supposed then, that there was no great daungier to be feared, the footemen returned to Hierusalem into the castell agayne, and the horsemen wente with Paul vnto Cesarea. Whyther after they wer cum, and had deliuered the letter vnto the presydent, they broughte Paule also before hym. And whan the presydent, had perused the letters, he asked Paul of what prouynce he was. Whan Paul answered that he was a Cilician borne: I wyll heare the, (sayed he,) whan thy accusers are presente. And so commaunded that he shoulde be kepte in Herodes iudgement hall.

¶ The.xxiiii. Chapter.

The terme. ¶ After fyue dayes, Ananias the high priest descended with the elders, and with a certayne oratour named Tertullus, whiche enfourmed the deputie agaynst iuste Paule. And whan Paule was called forth, Tertullus began to accuse him, sayeng: Seyng that we liue in great quietnesse by the meanes of the, and that manye good thynges are doen vnto this nacion, through thy prouidence, that allowe we euer, and in all places moste noble Felix, with all thankes. Notwithstandyng, that I be not tedious vnto the, I praye the, that thou wouldest heare vs of thy curtesye, a fewe wordes. For we haue founde this man, a pestilent felow, and a mouer of debate vnto al the Jewes, in the whole worlde, and a mayntayner of sedicion, of the secte of the Nazarites, whiche hath also enforced to pollute the temple. Whom we toke, and woulde haue iudged hym accordyng to the law: but the high captaine Lisias, came vpon vs, and with great violence toke hym awaye out of our handes, commaundyng his accusers to come vnto the. Of whome thou mayest (yf thou wylt enquire) knowe the certaynte of all these thynges, wherof we accuse hym: The Jewes likewyse affirmed sayeng: that these thynges were euen so.

THan within fyue dayes after, Ananias whiche was than the high priest, and certayne other elders, came downe to Cesarea: hauig in theyr trayne a certayne oratour named Tertullus, whiche shoulde pleade this mattier. So earnestly wer they set to slaye Paul. Whiche men after they had spoken with the presydente, and had required that the prysoner might be brought forthe, Felix cõmaunded Paul to be called forthe and to appeare.

Than Tertullus, beeing but a slender and a base defendour or proctour of an euyll cause, beganne in this wyse to accuse Paule: Where as we maye thanke you that all mattiers haue been quiet and peaceable emong vs this longe space, and many dyuers and sondrye thynges are ryght well gouerned in our common weale by your wysdome, we at all tyme, and

and in all places knowlege and set fooꝛth this your goodnesse towardes vs, moste noble captayne Felix, and now therfooꝛe, do rendꝛe vnto you moste hertye thankes. And this your readynes of right gentle herte towardes our nacꝯ, putteth vs in great hope and confidence, that ye wyll consider the tranquilitie of oure contreye, as concernyng this cause also, whiche we nowe bꝛing befooꝛe you. But lest that I should retayne, and kepe you awaye from your sondꝛye & weyghty affayres with ouer long a pꝛocesse oꝛ cyrcumstaunce of wooꝛdes, I shall desyer you, as youre accustomed gentilnesse is, to heare vs speake oure myndes in fewe wooꝛdes. We haue perceyued this man to bee a deadly enemy to our coũtrye, fooꝛ as muche as he hath set debate betwene the Iewes, not only those that inhabite Syria, but the others also in all cuntreyes thꝛoughe the wooꝛlde, whereseoeuer is any resooꝛte of Iewes, makyng hymselfe the bꝛynger in of a new secte, whiche is called the Nazarenes. And not contẽted with this, he was not afrayed to come to Hierusalem, and bꝛyngyng into the temple mẽ that wer not circumcised, sticked not to pꝛophane & suspende our temple, whõ we tooke with the dede doyng, and would haue iudged accooꝛding to our law, but Lisias the high marcyall, came with a great bonde of men, and toke hym out of our handes, leauyng the examinacion of the mattier vnto you, and willed his accusers to cum befooꝛe you: so that the marcyall hymselfe canne testifye vnto you, that these matiers are true, whiche we laye to his charge. In this wyse this slender and lying oꝛatour layed: and the Iewes that were pꝛesent at this accusation, affirmed that it was euen so, as Tertullus had sayed.

The texte. ¶ Then Paul (after that the debitie him selfe had beckened vnto him, that he shoulde speake) answered: With a moꝛe quiet myndꝛe do I answeꝛe fooꝛ my selfe, fooꝛasmuch as I vnderstande that thou hast been of many yeares, a iudge vnto thys people: because that thou mayst knowe, that there are yet but twelue dayes, sence I went vp to Ieruselem fooꝛ to wooꝛshippe, and they neyther founde me in the temple disputing with anie man, neyther rayssyng vp the people, neyther in the Synagoges, noꝛ in the cytie. Neyther can they pꝛoue the thynges wherof they accuse me.

Than after this, Paule whan the pꝛesident by his beckenyng had willed hym to make answer fooꝛ hymself, began to defende his owne parte in this wyse: I shall with a great dele the moꝛe quiet myndꝛe answer fooꝛ my selfe, fooꝛ asmuche as I knowe that ye haue bene of many yeres enbuisted emong this people: and that by reason of decising matiers belongyng to the Iewes, ye are not ignoꝛaunt of our lawes. And the later that this matier hath ben doen, wherof these men accuse me, so muche the moꝛe certaynlye maye ye, by enquitie, knowe it, fooꝛ it is yet but twelue dayes synce that I, accooꝛdyng to the custome of the Iewyshe religiõ, came vp to Hierusalem, there to make my pꝛayers, and to purifye my selfe, after I had taken on me a bowe accooꝛdyng to the solemne manier and fashion of the Iewes. If ye calle this violatyng oꝛ polluting of the temple, I knowlege my faulte and offence. Neyther founde they me in the tẽple disputyng with any man, neyther makyng the people to flocke together, no noꝛ in the Synagoges, noꝛ yet in any place of the citie. Neyther can they bewlye pꝛoue by anye reason, suche faultes, as they laye vnto my charge.

The texte. ¶ But thys I confesse vnto the, that after the way (whiche they call hereſy) so wooꝛshippe I the God of my fathers, beleuing all thinges whiche are wꝛytten in the lawe and the Pꝛophetes, and haue hope towardes God, that the same resurrection of the dead (whiche they them selues loke fooꝛ also) shalbe bothe of iuste and vniuste. And therfooꝛe study I to haue alway a cleare conscience towarde God, and towarde man.

As fooꝛ that poynct which they laye vnto me, concernyng the secte of the Nazarenes, I wyll not denye that that is true. And yet myne accusers haue nothyng to do therwith, fooꝛsomuche as the Iewes haue not condemned that

secte

secte,and agayne I am not the autour therof.But yf ye bee desyrous to heare, what secte I professe,I wyll shewe you. I doo accordyng to the tradicion of the Pharisees,and theyr secte,wurshyp the god,that is commonly wurshypped in my countrey,and am not autour of any newe religion, but kepe those thinges,that I haue receyued of my forefathers dylygently,beleuing all thinges to be true,that are wrytten in the lawe, and in the prophetes, whiche thynges all for the moste parte,in asmuche as god lyke as he promysed hathe now fulfylled, I doe fully beleue that those thynges also wyll cum to passe, whiche he hathe promysed for to cum,that is to saye, that the deade shall ryse agayne in time to cum,as well the badde as the good:the good to receyue gloriously life euerlastyng,the badde to euerlastyng punyshement. These thynges am not I in a wauerynge beleefe of, but so earnestly am I perswaded in them, that for asmuche as I knowe that in time to cumme, I shall appeare before god in the place of iudgement,and shalbe rewarded accordyng to my dedes, I endeuour my selfe earnestly,so to lyue,that I in nothing offend the law of God:but that I may haue a pure and a clere conscience,not onely in the sight of god,whiche exampneth mannes herte,but also in the syght of man. And this haue I dylygently obserued and folowed,euen vntyll this daye. And therefore haue they nothyng whereof to accuse me as touchyng my lyfe that is past,whereby that suche matiers as they laye vnto my charge, maye appere the more probably to be true.

Beleuyng all thynges whiche are wrytten in lawe and the prophetes.

¶ But after many yeares, I came and brought almes to my people, and offerynges, in the whiche they founde me purifyed in the temple, neyther with multitude, nor yet with vnquietnesse. Howbeit there were certayne Iewes out of Asia whiche ought to be here present before thee,and accuse me,yf they had ought agaynst me:or els let these same here saye,yf they haue founde any cuyll doyng in me,whyle I stand here in the councel, excepte it be for this one voyce, that I cryed standyng among them: of the resurrection from death,am I iudged of you this daye.

The texte.

For whan I had lyued vpryght without faulte many yeares ,at the laste came I to Hierusalem,there to make deliuery of certayn money whiche I had gathered in Asia,to helpe the poore nedie folkes in my cõtrey. If this be the parte of a malefactour,for to helpe my poore countreymen, bestowyng on the my benefyte, I wyll acknowlege that,that they laye to my charge. And in the meane tyme,leste that they, whiche sought occasyon myght make any trouble or busynesse, I shaued my heade,and so went in to the temple, and was purifyed with accustomed ceremonyes,doyng nothig whereby any trouble or businesse mought aryse.For I begã no new thyng,but the same ceremonies vsed I,that all the whole countrey vseth. But ỹ commocion,that was made,was ceysed vp by certayne Iewes of Asia, whome it had been expedient to haue been present at the debating and triall herof,forasmuche as they are the wourkers of this matter,and that they shoulde accuse me, yf they had any thyng to laye to my charge.

But it is a great suspection, that they haue small confydence in theyr cause, forasmuche as they absent themselues from this iudgement, percepuyng that the mattier is pleaded before you,whiche are the presydent here. If I had offended, I myght haue bene conuicted by them,or els quitte by theym. Albeit I feare no manne, whateuer he be that accuseth me. Yea let them themselues which are here present speake, seing that I stande here before the counsell, yf they haue seen me do any thing otherwyse,then is lawful before god,and standyng with the lawe. For it is lawfull where iudgement is kepte accordyng to the law,bothe for the playntie to laye to the charge of the transgressour, and for the defendaunt to be his owne man of lawe,or proctoure.

But I knowe they haue nothyng agaynste me, excepte they wyll laye these wordes in my teathe,whiche I with a loud voyce spake: that I was a phari-

see, and that I was for this poynete accused, because I preached resurrection of the dead, agayne vnto lyfe: whiche wordes I sayed, forasmuche as standing as I dyd emong theym, and permitted of the marciall to vtter my mynde, I sawe nothyng doen vpryghtly by lawe, but all to passe vpon playne hatred and malice. And whan I had so saied, thei contended betwene themselues, vntyll that the marciall tooke me out of theyr handes. I spake nothyng but the trueth, and mete it was that the multytude should knowe wherefore I was endaungered before the councell: forasmuche as I sawe there was no helpe to be loked for, at the handes of the chiefe rewlers.

The texte. ¶ Whan Felix hearde these thynges, he deferred theym, for he knewe verey wel of that waye, and sayed: whan Lysias the captayne is cum downe, I wyll knowe the vtmoste of your matter. And commaunded an vnder captayne to kepe Paul, and to lette him haue reste, and that he shoulde forbyd none of his acquayntaunce to ministre vnto hym, or to cum vnto hym.

Whan Felyx had hearde this because he was well acquaynted with the secte of the Pharysees, whiche Paul prokessed, he mynded to deferre the examinacion of the matter, vntyll an other tyme, and sayed: Forasmuche as Lisias knoweth all this whole matter howe it standeth, whan he cummeth hither, I wyll heare you. And than gaue he commaundement vnto his vnder captaine, that he should in the meane season kepe him in warde, but yet so, that he might be gentyly ordred, and that he myght diuerse tymes be at lyberty, and that his familiars myght freely repayre vnto him and bryng hym suche thynges as he lacked.

The texte. ¶ And after certayne dayes, when Felix cam with his wyfe Drusilla (whiche was a Jewesse) he called furthe Paule, and hearde hym, of the fayethe, whiche is toward Christ. And as he preached of ryghtwysnes, temperaunce, and iudgemēt to cum, Felix trembled and answered: Go thy waye for this tyme: whan I haue a conuenient season, I wyll sende for the. He hoped also, that money should haue been geuen hym of Paule, that he myght leuse him: wherefore he called hym the oftener, and commoned with him. But after two yeares, Festus Portius cam into Felix rowme. And Felyx wyllyng to shewe the Jewes a pleasure, leite Paul in prison bound.

And whan a good sorte of dayes wer past, Felix came to Cesarea wyth his wyfe Drusilla, whiche was a Jewe borne, and than sent he for Paule, beyng desirous to haue farther knowledge of him, as concerning the secte that he prokessed. Than Paul opened vnto him the waie to saluacion by the gospel, which thing he before had not spoken of and how that saluacion was not obteyned by obseruing of Moyses law, as the Jewes supposed, but by beleuyng in Jesus Christe, whome beyng so many hundreth yeres loked for, the Jewes had crucyfyed: and that by baptisme, all synnes committed by the whole tyme and course of mannes lyfe before, wer at once washed awaye, so that suche as were regenerate in Chryst, should lyue sincerely and holyly, accordyng to the rewle of the gospell, from thence forth, vntill suche tyme that the same Jesus whiche hathe geuen himselfe for the redemption of manne, dyd gloryously returne in syght of all menne, with the power of hys father, to iudge the quicke and the dead. Whan as Paul had talked on this wyse at large of suche matters as these be, that is to wete, of the gracious fauour of god: that man cummeth to throughe fayethe, of euangelycall iustice, of temperaunce, and soberneſſe of the spirituall lyfe, and of the latter iudgement, that no manne coulde escape, Felix was afrayed, and somuche moued therewith, not that he forthwith dyd acquite Paule (for he feared the Jewes, whome he knewe dyd deadlye hate hym) but that Paul was for the meane space kepte in holde after a gentyle sorte, vntyll that he myght haue occasyon to delyuer hym.

There was an other matter also, that caused hym not streight wayes to quitte hym, for he trusted that Paule would gyue hym some readye money, that he myght be delyuered. And for thys cause dyd he often sende for Paul, and commoned

commoned with him, that he myght gyue hym occasyon to profer him money, that he, vpon familiar acquayntaunce and gentyll entertaynement of the presydent, myght put awaye shamefastenes, whiche he thought dyd staye Paul, that he durst not profer money. For the Emperours lawes doe punyshe the iudge, that suffereth a malefactour to escape by bribery. In the meane tyme, whan Paule contynued two yeres at Cesarea, the Emperour Nero sent a certayne man named Portius Festus to succede Felix in the roume. And than had he a good occasyon to dimisse Paul. But he thought he woulde not departe from his prouynce with mennes displeasures, and wyllyng rather to shewe the Iewes a pleasure, then with an vpryght conscience to deliuer an innocent, he lefte Paule bound. So harde a matter is it for the great men and rewlers of the worlde, to behaue themselues in all matters vpryghtly.

The.xxv.Chapter.

The texte. Whan Festus had receyued the office, after three dayes, he ascended from Cesarea vnto Ierusalem. Than enformed hym the highe Priestes and the chiefe of the Iewes, of Paule And they besought him, and desired fauour agaynste hym, that he would send for him to Ierusalem: and they laide awayte for hym in the way, to kyll hym. Festus answered, that Paul should bee kepte at Cesarea, but that him selfe woulde shortly departe thyther, let them therefore (sayde he) whiche among you are hable, cum doune with vs, and accuse hym, yf there be any faulte in the man.

Within three dayes after Festus came to hys prouynce, he wente from Cesarea to Ierusalem. But whan the Iewes hearde tell, that a newe presydent was cum, theyr malice was newly kyndled agayn. For byanby the high priestes and chiefe rewlers of the Iewes came vnto hym, and desyred his fauour ỹ it myght please him to sende for Paul to Ierusalē, forasmuche as it was not so commodious to haue the matter pleaded at Cesarea. For ther trusted, that the presydent (whiche, by reason that he late came into that prouince, was ignorant of those thynges, that had been doen) woulde soone in this so small a matter, shewe them fauour. But the Iewes wer at this poynt, that yf Festus had graunted them theyr requeste, they woulde haue layed watche, and haue slayne Paul by the waye. But Festus beyng more indifferent then they would he shoulde haue been, made aunswere: that Paul shoulde remayne in custodye at Cesarea, and that he within fewe dayes, woulde repayre thyther, and heare theyr matter. Wherefore, sayde he, yf there be any among you that bee mete men to folowe this matter, leat them go with me downe to Cesarea, there shall he be arrayned before you. And yf this man that you speake of, be giltye, they may accuse hym.

And they laied awayt for hym on the waye to kyll hym.

The texte. Whan he had taried ther among them more then ten dayes, he wente downe vnto Cesarea, and the nexte day sate downe in the iudgement seate, and commaunded Paul to bee brought, whiche whan he was cum, the Iewes whiche were cumme from Ierusalem, stood about him, and layde many and greuous complaynes agaynst Paule, whiche they could not proue, as long as he answered for him selfe, that he had neyther agaynste the law of the Iewes, neyther against the temple, nor yet agaynst Cesar, offended any thyng at al.

And whan he had contynued there among them more then ten dayes, he went to Cesarea. And the nexte day he sat in the place of Iudgemēt, and commaunded Paul to be brought before hym. And after that he was brought forthe, the Iewes, whiche came from Ierusalem, stoode rounde aboute him, laying many and sore matters to his charge, but none of them wer they hable to proue: for Paule answered for hymselfe, and euidently declared, that he

had neyther offended the Jewes lawe, forasmuche as he had diligently kepte it, neither yet had prophaned or suspended the churche, seyng that he had purely and peaceably been conuersaunt therein, nor had offended againste themperoure at any time.

The texte. ¶ Festus wyllyng to doo the Jewes a pleasure, answered Paule, and sayd: wylte thou go vp to Jerusalem, and there be iudged of these thynges before me? Thā sayd Paul I stand at Cesars iudgement seate, where I ought to be iudged. To the Jewes haue I no harme doen, as thou very well knoweste. If I haue hurte them, or committed any thyng worthy of death, I refuse not to dye, yf none of these thynges are, wherof they accuse me, no man may delyuer me to them, I appeale vnto Cesar. Thā speake Festus with deliberacion, and answered. Thou hast appealed vnto Cesar: vnto Cesar shalte thou go.

But whan Festus perceyued on thone part the innocencye of Paul, and on the other, the hatred that the Jewes bare against Paul, which neuer would bee satisfied, endeuouryng himselfe so to gratyfie the Jewes, that he myght seme yet to doo the partye whiche was accused, no wronge, sayde vnto Paul: wylte thou go to Jerusalem and there be iudged before me? For he supposed that this woulde please the Jewes well, forasmuche as it was theyr owne requeste before. Than Paul being assured of thyntent of the Jewes, made answere: I see no cause wherefore this matier should be differred vntyll an other tyme. for there is no let, but that euen here I may bee either quit, or cast. I am arained nowe at the barre before themperours officer, in this citie of Cesarea, and here nedes muste I receyue my iudgement. I haue doen the Jewes no hurte or iniurye, as you your selfe know ryght well. But yf that I haue noyed them in any thyng, or haue committed any thyng whereby I haue deserued deathe, I am well content to dye. But yf all those thynges, whiche these men haue layed to my charge, be false: it is not the parte of a Judge contrarie to right and iustice, to permitte them to handle me, accordyng as they of conceyued malice and hatred, woulde desyre to doe. For the iudge can not for fauour of any person, condemne a man that is arrayned, and I appeale to Themperour. Than Festus, after that he had communicacion with the councell of the Jewes, made answere vnto Paul: Seing that thou hast appealed to the Emperour, to the emperour shalte thou goe. For the Jewes were better content that Paul should be sente to themperour, then that he should be quit: for they trusted that some thing would chaunce whereby they at the last might ryd hym out of the waye.

The texte. ¶ And after a certayne dayes, kyng Agrippa and Bernice came vnto Cesarea to salute Festus. And whan they had bene there a good season, Festus rehearsed Paules cause vnto the kyng, saying: there is a certayne man left in prysone of Felix, about whom whan I came to Jerusalem, the hye priestes and elders of the Jewes enformed me, and desyred to haue iudgement agaynst hym. To whom I answered: It is not the maner of the Romaynes, for fauour to delyuer any man, that he shoulde perysshe: before that he whiche is accused, haue the accusars before hym, and haue licence to answere for hym selfe, concernyng the crime layde agaynste hym. Therfore, whan they wer come hither together, without any delaye, on the morowe I to geue iudgment, commaunded the man to be brought furth. Agaynst whome, whan the accusars stode vp, they brought none accusation of suche thinges as I supposed: but had certayne questions agaynst hym of their owne superstition and of one Jesus which was dead, whom Paul affirmed to be alyue, And because I douted of such maner of questions, I asked hym, whether he woulde go to Hierusalem, and there be iudged of these matiers. But whan Paul had appealed to be kept vnto the knowleage of Cesar, I commaunded him to be kept til I myght send hym to Cesar.

In the meane space within a fewe dayes, kyng Agryppa, whiche had succeded Herode his father in ỹ kingdome, whom the Aungel of god had stricken, cam to Cesarea with his wyfe Bernice, to salute and to welcome the newe president Festus. And when they had contynued there a good sorte of dayes, Festus by occasyon rehersed vnto the kyng, Paules matier, in this wyse: Felix whiche was my predecessor, hath lefte her a certayne man in holde, whome the hyghe priestes and chiefe rulers of the Jewes complayned on, whan I was at

Hierusalem,

Hierusalem,and desyred me for theyr sakes to geue sentence agaynste hym. Unto whom I made answere,that the Romains were not accustomed to geue sentence of deathe on any man for fauour of any person before that his accusers appered,and gaue sufficient euidence agaynste hym, and he had libertie to aunswere to suche thynges,as shoulde be layed agaynst hym.

And so whan his accusers were cum hither, I without any delaye, sate the nexte daye in iudgement,and wylled the prysoner that was accused,to appear before me.And whan as his accusers came foorthe, they layed no suche matters to his charge,as I thought they woulde haue doen. But certayne questions demaunded they of hym,concernyng theyr owne superstition, and layde to his charge,that he should affyrme one Jesus,which was dead,to be arisen from death to lyfe agayne,and that he also is nowe alyue.But I perceyuing that it was the least parte of myne office,to make enquirie of such questions, neyther well knowyng what I myght saye in the matter, asked hym whether that he wer wylling to go to Hierusalem,and there to stande to iudgement,as concernyng those thynges ẏ were layed vnto hym,forasmuche as the priestes, Scribes & Pharisees knewe better how the matter stoode,then I.But whan as Paul had refused that,& appealed to Ceasar, in wyll to be arayned before hym,I commaunded ẏ he in the meane space shoulde be kepte in custodie,vntyll suche tyme that I myght haue occasyon to sende hym to Ceasar.

¶Agrippa sayde vnto Festus:I woulde also heare the man my selfe.To morow(sayd he)thou shalte heare hym.And on the morow whan Agrippa was cum and Bernice with great pompe,and were entred into the councell house,with the captaynes and chiefe men of the citie,at Festus commaundement was Paule brought foorth. And Festus sayde: kyng Agrippa, and all ye men whiche are here present with vs,ye see this manne,about whome all the multitude of the Jewes haue entreated me,bothe at Hierusalem and also here,cryng,that he ought not to lyue any longer. Yet found I nothyng worthy of death that he had committed. Neuertheles,seyng that he hathe appealed to Ceasar, I haue no certaine thing to write vnto my lord.Wherfore, I haue brought him vnto you & specially vnto thee,O kyng Agrippa,that after examinacio had,I myght haue somwhat to write: For me thinketh it vnreasonable,for to sende a prisoner,and not to shew the causes which are layde agaynst hym. The texte.

Whan Agryppa had hearde this,he sayd vnto Festus:I haue of late hearde muche speakyng of that same Jesus,and of his disciples,and therfore would I my selfe heare that felowe before he goo to Ceasar. Than sayed Festus: To morowe shall you heare hym. The nexte day, after that Agrippa and his wyfe Bernice had with muche pompe and a great trayne,entred with the captaynes and the chiefe of the citie into the common hall, Festus commaunded Paul to be brought before hym. Than Festus, leste that he shoulde seme to haue brought furth Paul onely to get fauour of the kyng, spake in thys wyse:kyng Agrippa,and you all that are here present,ye see the man, whome all the Jewes haue complayned on,to me,as well at Hierusalem, as here also in this citie,and haue with great clamour cryed, that it was pitie of his lyfe. But I haue made enquirie, and can not see that he hath anye waye deserued deathe. Albeit forasmuche as he hathe of hys owne free wyll appealed to the Emperour,I am in full mynd to sende hym thyther. And yet I can not well tell,what I maye certifie vnto his maiestie in wryting.

Wherefore I haue here brought hym furth before you, and especyallye before you kyng Agryppa,that we may examine hym,and to haue sumwhat to wryte. For me thynketh it standeth with no reason,to sende a prysoner and not to showe withall, what is layde to his charge.

¶ The.xxvi.Chapter.

The texte. ¶ Agrippa sayed vnto Paul: thou art permitted to speake for thy selfe. Then Paul stretched forth the hande and aunswered for hymself. I thynke my selfe happy kyng Agrippa, because I shall this daye aunswere before the, of all the thynges whereof I am accused of the Iewes: namely, because thou arte experte in all customes and questions, whiche are amonge the Iewes. Wherfore I beseche the, to heare me patiently.

THen kyng Agrippa turned himselfe to Paul, who stoode before hym bounde, and said: Thou hast pardō to speake for thy selfe, yf thou haue any thyng to saye in thyne owne defence. And forthwith Paul holdyng vp his hande, began to defende hymselfe in this wyse: It maketh not a lytell matter in my opinion, O kyng Agrippa, before what iudge, a man that is endicted, pleadeth his cause. For he, whose confydence is wholy in his owne innocency, desyreth nothyng more, then to haue suche a iudge, that either knoweth his cause very well already, or els can soone perceyue it. For if the iudge be ignoraunt of the matter, he that pleadeth it, shal in vayne go aboute to set it furth in fyne paynted termes.

And therefore, although the Iewes haue layed dyuers trespaces to my charge, yet I thinke my selfe happy for this cause, that I shal this day pleade this matter before you, whiche knowe right well the customes, and ordre, and also the doubtful questions and poyncte that concerne the law of the Iewes. Wherefore I wyll desyre you to heare me patiently.

The texte. ¶ My liuing that I haue led of a chylde (whiche was at the fyrste among myne owne nation at Ierusalem) knowe all the Iewes, whiche knew me from the begynnyng, yf they would testifie. For after the moste strycght secte of our religion, I liued a Pharise. And now I stande and am iudged for the hope of the promise, made of God vnto our fathers, vnto whiche promyse our twelue tribes (instantly seruyng God day and nyght) doo hope to cum. For whiche hopes sake, kyng Agrippa, I am accused of the Iewes.

Fyrst and formoste where as they lay vnto my charge, that I haue trespaced agaynste the lawe, howe false that is, all my whole lyfe, whiche I haue hitherto led, shall declare. For although I was borne at Tarsus, yet haue I euen from my childehode, been brought vp among the Iewes at Ierusalem, where I diligently applyed the lawe at the feete of Gamaliell. So that the Iewes knowe well ynough, how sincerely and godly I dyd lede my life amōg my countrey men, and in the moste royall citie, for they knewe me many yeres ago, sence that I was fyrste conuersaunt at Ierusalem, yf they would speake, as they know it to be true in dede. For I did not onely kepe the Iewes religion diligently, but I professed that secte also, whiche excelleth the reste, bothe in obseruing the relygion, and also in moste perfecte knowlege of the lawe: that is to saye, the secte of the Pharisei. And it is a thyng doen without all shame, to accuse me that I am not a Iewe, seeing that I was, and euen yet at this present also, am a Pharisee by profession, as who say, that any man coulde denye hym to bee a Iewe, that is borne at Ierusalem. For among the Iewes, the secte of the Pharisees especially doeth beleue, that the bodies shall aryse agayne, and that euery manne shalbe rewarded, accordyng to hys liuing and dedes that he dyd here in this worlde. Neyther haue I at any tyme, chronken from the Pharisees secte: for euen nowe am I here arrayned, because I beleue that they shalbee in a great felicitie, that haue here liued well, accordyng as god made promyse to our forefathers.

But

But yf it be a faulte to looke for that, ỹ god promysed to them that wurship hym, not I onely, but many one moo than I, are in ỹ same faulte. For why doo the twelue trybes of our cõtrey wurship god day and nyght, but onely for because they trust that they shall come to this blisse, whiche he hath promysed? And therefore scarcely is he worthy to be called a Iewe, whiche trusteth not to that, that God hath promysed. And yet O kyng Agrippa, for this cause chiefely ỹ I so beleue, I am now endicted here of the Iewes.

¶ Why shoulde it be thought a thyng incredible vnto you, that GOD shoulde rayse agayne the dead? I also verely thought in myselfe, that I ought to doo many thynges contrary, cleane against the name of Iesus of Nazareth: which thing I also did at Ierusalem. And many of the saynctes did I shut vp in prison, and had receyued authoritie of the hye priestes. And whan they were put to death, I gaue the sentence. And I punished them ofte in euery synagoge, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them, euen vnto straunge cityes. About whiche thinges as I went to Damasco, with authoritie and licence of the hye Priestes, euen at midday. (O kynge) I sawe in the waye a lyght from heauen, aboue the bryghtnes of the Sunne, shyne rounde aboute me, and them whiche iorneyed wyth me. The texte

I know many wyl thynke it a thyng impossible, yf a man should affirme that the body, whan it is once dead and putrifyed, shoulde aryse agayne. But many thinges seme to men impossible, which afterward yet they finde true. If a manne should say that one man might rayse an other from death to lyfe, he might iustly seme to speake a thing impossible, and that not with out a cause. But wherefore should you thinke it impossible, that god, which is hable to doo whatsoeuer shall please hym, shoulde rayse the dead to life agayne? Can not he, whiche gaue euery man lyfe, restore to lyfe whom shall please him? Shal we thinke him to be a lyar, or breakyng promyse in that, which he hath made? Yea I my self haue supposed thinges to be impossible whiche I afterward proued true: and thinges to bee contrary to our law, and vngodly, whiche I tryed afterward to bee the principall poyntes of perfecte godlynes and religion. In somuch, that once I was of the same mynd toward the disciples of Iesus of Nazareth, that the Iewes are now towarde me: for I striued with all my power agaynst thaduauncyng of his name, and thought that I did wonderfull godly, whan that I persecuted those, that professed him to the vttermoste that I coulde: and so did I euen at Ierusalem. For many holy men did I caste in to prison, hauing a commission of the high Priestes so to doo, and pronounced the sentence of death against thẽ, whã they should suffer. And I punished them not onely at Ierusalem, but in al Synagoges, whereseoeuer I coulde heare of them in any assemblye, purposyng earnestly to bryng theym by veracion, once to suche a poynte, as to make them to speake in despyte of that moste blessed name, lyke as I myselfe did in those dayes. Neyther was I thus contented, but more madly raged against them, in somuche that I rode to forein cities, and suche as wer farre from Ierusalem, to thentent that I might punish suche as professed his name. And vpon a tyme, whan I was moste sette and bent to this cruell businesse, which I did not yet of malyce, but onely of zele that I beare to the lawe of my countreye, and in this mynde tooke my iourney towarde Damasco beyng supported with authoritie of the high priestes, euen at midde daye, O kyng Agrippa, I sawe a certayne light, whiche was muche clerer then the brightnesse of the Sunne, sodainly to shyne from heauen. And it shyned rounde about me, and those that wer with me.

¶ Whan we were all fallen to the yearth, I heard a voyce speakyng vnto me and sayyng in the Hebrew tounge: Saule, Saule, why persecutest thou me? It is harde for the to kycke against the pryckes. And I sayde: who art thou lorde? And he sayde, I am Iesus whom The texte.

whom thou persecutest, but ryse and stande vp on thy feete: For I haue appered vnto the for this purpose, to make the a minister, and a witnesse of these thynges, whiche thou hast seen, and of those thynges in the whiche I wyll appere vnto the, deliuerynge the frō the people, and from the Gentylles, vnto whom now I sende the, to open theyr eyes, that they may be turned from darkenes to lyght, and from the power of Sathan vnto God, that they may receyue forgeuenesse of synnes, and inheritaunce emong them, whyche are sanctified by fayth that is towarde me.

And whan we all, being amased by reason of the brightnesse of the light, had fallen doune on the grounde, I hearde a voyce speake vnto me, ỹ sayd in the Hebrue tong: Saul, Saul, why doest thou persecute me? It is hard for the to wynche agaynst the pricke. Than aunswered I: what arte thou lorde? Than spake he agayne, and sayed: I am Iesus of Nazareth, whom thou persecutest. But aryse, and stande vp on thy feete. Therfore haue I striken the down, being a persecutour, ỹ I may set the on thy feete againe, a preacher of my name. For I haue now appered vnto the to this ende, that beeyng chosen by me, thou mayest beare witnesse of me, and execute suche thinges, as thou hast sene, and others that I hereafter by vision, shal shew vnto the. In all whiche thinges will I bee thy defendoure, and deliuer the from the people, and from the barbarous nacions of the heathē that be far of, whither I wil now send the in legate, ỹ like as thou art, by deliueraūce of thyne errour made of a blinde mā, perfecte in sight: so ỹ mayest by preachyng the true worde of my ghospel, open theyr eyes, that from synne & ignorauce, whiche they haue been hitherto holden wall, they lykewyse may bee conuerted to the light of my ghospel: & ỹ suche as haue been heretofore geuen to ydolatrie, and by reason therof haue become subiectes vnto Sathan, may be made the seruauntes of god, who is lorde of all thinges: and they that hytherto haue ben defiled w all kinde of fylthinesse, nowe through fayth and credence geuing to my gospell, may freely obtayne remission of all sinnes: and suche as hytherto haue been called not an electe people, but seperated from god, and deuided from all the coumpany of good men, may now haue parte among them that be sanctified, not by circumcision, or obseruing of the lawe, but by beleuyng in me, and because they geue credence to my gospell. For there is now none other way remaynyng whereby man may bee sanctyfyed.

vnto whō now I sēd the to open their eyes.

The texte. Wherefore (o kynge Agrippa) I was not disobedient vnto the heauenly vision: but shewed fyrst vnto them of Damasco, and at Ierusalem, and thorowe out all the coastes of Iewry, and then to the Gentyls, that they shoulde repente and turne to God, and do suche workes as become them that repent. For thys cause the Iewes caught me in the temple, and went about to kylle me. Seyng therfore that I haue obtayned helpe of god vnto this day, I continewe, witnessyng both to small and to great, sayeng none other thinges then those whiche Moyses, & the Prophetes did say should come. That Christe shoulde suffer, and that he should bee the first that shoulde arise from death. And should shewe light vnto the people, and to the Gentiles.

These thinges, kyng Agrippa, wer not doone eyther in the night tyme, or in any dreame, but whan it was brode day, many of vs sawe the clerenesse of the light, and heard ỹ voyce distinctely speaking. Wherfore I beeyng assured that this was doen of god from heauen, was not disobedient to the heauenly vision, but lettyng passe the businesse that I had than taken in hande, by authoritie of the high priestes, I tooke a cleane contrarye waye, thynking it more expedient and necessary, to put in executiō that god commaunded me, then that the hygh Priestes had wylled.

For forthwith I preached the gospell at Damasco, and than at Hierusale, afterwardes throughout all the partes of Iewry: and to be short, emong dyuerse nacyons of countreys beeyng farre a sunder, willyng them to repent

pent their lyfe past, and that they shoulde turne from dum Idolles, to the true and lyuyng God: and that after they wer once baptysed, they should worke from thence forth suche workes, as became suche persones as earnestly hath repented. For this cause the Jewes, whan they sawe me in the temple, tooke me, and would haue slayne me. Neyther haue I hytherto defended me with weapon, and yet by the ayde of God, at whose commaundement I dose this that I dooe, I am yet alyue, testifying to both greate and smalle, those thinges, that I was commaunded to preache to all men without respect of any perso, keyning no new doctrine of myne owne head, but preaching onely those thinges, that Moyses and the Prophetes affirmed shoulde cum to passe. For the Jewes also had wont to dispute in this wyse of Christe by the prophecies of the Prophetes, whyther that Messias should cum, as a man subiect to misery & death, or whither he fyrste should begynne to rayse the dead to lyfe, and whyther that he shoulde preache the true lyght, fyrste to the Israelites, and after to the Gentyles. Whiche thinges euerychone, forasmuch as they wer spoken of before by the Prophetes, and by Moyses himself, of Messias I preache, that we must looke for none other Messias, for why? All these thynges are fulfylled in Jesus of Nazareth: and nothing nowe remayneth, but that all menne through penaunce and puritie of lyfe, prepare them selues agaynste his cummyng, whan he shall cum to iudge all the whole worlde.

¶ As he thus spake for himself: Festus sayed with a loude voyce: Paul, thou art beside thy self, muche learning doeth make the mad. And Paul sayed: I am not madde (most dere Festus) but speake forth the wordes of trueth and soberneste. For the kyng knoweth of these thinges, before whom also I speake freely, neyther thynke I that anye of these thinges are hydden from him. For this thing was not doen in a corner. Kyng Agrippa, beleuest thou the Prophetes? I wote well that thou beleuest. Agrippa sayed vnto Paul: Sumwhat thou bryngest me in mynde for to beleue, & beecum christened. And Paul sayed: I would to God that not onely thou: but all also that heare me to day, wer not sumwhat onely, but all together, suche as I am, exepte these bandes. The texte

Whan as Paul had spoken this and muche more in his owne defence, Festus, whiche could nothing skylle of the Jewes religion, esteming all as dotage that he had spoken of his vysion, and of the arysing a gayne of the dead, sayed with a loude voyce: Thou doest Paul. It is so with the as it often chaunceth to other men. Muche knowlege in learning hath take thy vyght mynde clene frō the. Paul answered: I dote no moste noble Festus. For dotyng is called, whan a mā through erroure of his mynde, swerueth from reason. But I am sober, and speake as the truth is, the whiche trueth to knowe, is veraye witte in dede. And that these thynges are so, it is not vnknowen to the kyng, before whom I doe muche the more frankely talke of these matiers, because I suppose, that he is ignorante in none of these poyntes, that I haue spoken. For this thyng was not dooen in a corner, but openly, and the rumour of it was sparsed throughout all Jewry. Thā Paul turned himself to Agrippa, and sayed: O kyng Agrippa, beleue ye the Prophetes to bee true: I knowe ye doe beleue them. And he that beleueth them, cannot chose but beleue the gholpell, whiche sheweth that it is cum to passe, that the Prophetes sayed should cum. Than Agrippa breakyng his cōmunication, sayed vnto Paul: Thou doest sumwhat perswade me to becum a Christian man. Than sayed Paul: veraply I would wyshe of God with all my herte, that ye shoulde beleue, not onelye sumwhat, but throughly: and not your self only, but also that all men, that heare me this daye, should be lyke me, this thing onely excepted, that I would not wyshe any of them to bee thus in bandes as I am. For this thing was not dooen in a corner.

¶ And whan he had thus spoken, the kyng arose vp, and the deputie, & Bernice, and they The texte.

that

that ſate with them. And whan they wer goen aparte, they talked emonge them ſelues, ſaying: This man doeth nothyng woorthy of death, or of bandes. Than ſayed Agrippa vnto Feſtus. This man myght haue been let leuſe, yf he had not appealed vnto Ceſar,

When Paul had this ſayed, the kyng, the preſident, and Bernice, aroſe, & al the others that ſate there by. And whan they had goen aſyde to common of the matier, they agreed euery man in this opinion, that they ſayed that Paul hath cõmitted nothing worthy death, ne yet of impryſonment. Wher fore it had cum to paſſe, that Paul had been dimiſſed, had not kyng Agrippa ſayed vnto the preſident Feſtus, this man might haue been quytte, yf he had not appealed vnto the Emperour.

The .xxvii. Chapiter.

The texte. Whan it was concluded, that he ſhould ſayle into Italy, they delyuered both Paul and certayne other priſoners, vnto one named Julius, an vnder captayne of Ceſars ſouldiers. And we entred into a ſhyp, of Hadramicium, and leuced frõ lande, appoynted to ſayle by the coaſtes of Aſia, one Ariſtarcus out of Macedonia, of the countrey of Theſſalonica tarying ſtil wt vs. And the nert day we came to Sydon. And Julius courteouſly entreated Paul, and gaue him libertie to goe vnto his frendes, and to refreſhe himſelf. And whan he had launched from thence, we ſayled hard by Cypres, becauſe the wyndes wer contrarye. And whan we had ſayled ouer the ſea of Cilicia, and Pamphilia, we came to Myra, whiche is in Licia.

And after that kyng Agrippa had geuen ſuch ſentẽce, that euen as Paul had appealed to the Emperoure, ſo ſhould he goe into Italy, they deliuered Paul, and with him certayne other pryſoners in bandes, vnto the vnder captayne of the Emperours ſouldiers, named Julius. And than entred we into a ſhyppe, whiche came from Hadramicium a citie of Affrike, whiche ſhould ſet vs vp in Aſia the leſſe, foraſmuche as her iourneye laye by the coaſtes of Aſia, at what time Ariſtarchus out of Macedonia, a Theſſalonian borne, continued with vs, and would nedes beare vs company in our iourney. And ſo the nexte daye after we had leuſed from Ceſarea, we arryued at Sydon. There the captayne Julius, foraſmuche as he entended to handle Paul gentilly, permitted him to goe out of the ſhyp, and to goe viſite his frendes yf he had anye in Sidon, to the ende that he myght the better bee refreſhed of them. And whan we had leuſed thence alſo, we aduentured not into the maigne ſea, but tooke the left hande, and ſhored by the ſydes of Cypres, for becauſe that the wynde was agaynſt vs. After we had paſſed ouer the ſea, whiche is ryght againſt Cilicia and Pamphilila, we came to Myra, which ſtandeth on the ſea ſyde in Licia.

The texte. And there the vnder captayne found a ſhyp of Alexandria ready, that ſayled into Italy, & he put vs therin. And whan we had ſayled ſlowely many dayes, and ſcarce wer cũ ouer agaynſt Gnydon (becauſe the wynde wſtode vs) we ſayled hard by the coaſtes of Candie. ouer againſt Salmõ, & wt much woorke ſayled beyond it, & cam vnto a place which is called the fayre hauens: nygh wherunto was the citie of Laſea. Whan muche tyme was ſpente, and whan ſayling was ieopardouſe, becauſe alſo that they had ouer long faſted, Paul put them in remembraunce, and ſayed vnto theim. Syrs: I perceyue that this vyage wyll be with hurte and muche damage, not of the ladyng and ſhyppe onelye, but alſo of our lyues. Neuertheles the vndercaptayne beleued the gouernoure and the mayſter of the ſhyp, more then thoſe thynges whiche wer ſpoken of Paul. And becauſe the hauen was not commodiouſe to wynter in, manye toke councell to departe thence, yf by any

anye meanes they myght reche to Phenice, and there to wynter: whiche is an hauen of Candie, and lyeth towarde the Southwest and Northwest wynde. When the South-wynde blewe, they supposyng to obtayn their purpose, leused vnto Asson. And sayled past all Candie.

There met the captayne with an other shippe, whiche had cum from Alexandria, a citie of Egipte, and was readye to sayle into Italye, and shyfted vs into the same. And after that we had sailed many dayes slowly, & scarcely at the laste wer cum ryght agaynste Guidus, by reason that the wynde was agaynst vs, we turned to the Ylande Candie, nyghe to a citie of the same Ylande, which is situate on the very sea banke, and is called Salmō or (as sum menne called it,) Samonium. After we had with muche a dooe passed by Salmō, we came to an other hauen of Cādie, that is called fayre hauens. This place was not far of from the citie of Lasea. And after ỳ we had spente a long season in this nauigacion, or sayling, Paul perceyuing that it was daungerous saylyng, not onely forbecause they could not kepe such course as they would haue kept, by reason of the winde being against them, but also because they had ouer long absteyned from meate, he admonished and warned the mariners in this wyse: Syrs I perceyue that this sayling wyl be daungerous, and full of damage and peryl, not onely of the burden that is in the shyppe and the shyppe it selfe lykewyse, but of our lyues, wherfore we wer better cease frō saylyng forwarde. But the captayne gaue eare to the mayster of the ship and to the Sterne man, rather then to Pauls sayinges. And for as much as there was no conuenient hauē, where they might touche to lye at rode beynge wynter season, manye wer of this mynde, that yf they possiblie coulde, they would sayle as farre as Phenice, which is an hauen of Candie, hanging into the sea towardes the Southwest, & Northwest wynde. In the meane tyme the South wynde blewe, & they trustynge that they myght obteyne theyr purpose, and that they might reche to Phenice, leuced from the sea caoste of Asson, that is a citie of Candie, and shored by the coastes of Candie.

But not long after, there arose agaynst theyr purpose, a flawe of wynde, out of the Northeast. And whan the shyp was caught and could not resist the wynde, we let her go, and she draue with the wether. But we wer carryed into an Yle whiche is named Clauda, and had muche worke to cum by a boate, whiche they toke vp, and vsed helpe, & made fast the shyp: fearyng least they should fal into the Syrtes. And so they let downe a vessell, and wer carried. The texte

But within a shorte space, there arose a sodeyne and boysterous wynde whiche the shyppemen feare moste of all other wethers, and they call it a whyrle wynde and a pierrie. And the same, because it cummeth betwene the North and the east, is called the Northeast wynde. After this wynde had taken the shippe, and the shippe could not withstand the tempest, we let her go at al aduētures whither soeuer the wyndes and waues would cary vs. And whan we were at ỳ laste brought into a certayne Yland whiche is on the south syde of Candie, named Clauda, we had muche worke to get a boate, wherby we myght succour our selues, if any thyng chaunced otherwyse then well. And whan at the last we had drawen the boate vp into the ship, they vsed other policies to preserue the ship, for feare leste ỳ she chaūce to breake by beatyng herselfe on the shalowes and flattes, they gyrded the shyppe, about with ropes, they feared leste the wynde should dryue them in to the Syrtes, whiche wer certayn flattes and quicke sandes not farre from them southwarde, seeyng that the pierrie blewe and droue that waye, and therwith they let downe a certayne vessell to staye the shyp, that she should not runne so fast forwarde. And by suche meane, we beeyng sumwhat holpen, droue with the wynde, and wer caryed forwarde. Fearyng leste they should falle into the Syrtes, &c.

The

The texte. ¶ The nerte daye (whan we wer tossed with an exceedyng tempest) they lyghtened the shyp, and the thyrde daye, we cast out wyth our owne handes the tacklyng of the shyppe. When at the last, neyther the Sunne, nor starres, in many dayes appeared, & no small tempest laye vpon vs, all hope that we should escape, was then taken awaye. But after long abstinence, Paul stode furth in the myddes of them, and sayed: Syrs, ye should haue herkened to me, and not haue leused from Candie, neyther to haue brought vnto vs this harme and losse: And nowe I exhorte you to be of good chere. For there shalbe no losse of any mannes life among you, saue of the shyppe onely. For there stoode by me this nyght the Aungell of god, whose I am, and whome I serue, saying: feare not Paul thou must be brought before Cesar: And loe God hath geuen the all them that sayle w thee: wherfore Syrs be of good chere, for I beleue God, that it shalbe euen as it was tolde me, howbeit we must be cast into a certayne Yland.

But the tempeste styll continuyng, whan we had been tossed and waterbeaten verye daungerously, the nerte daye they wente to extreme shyftes, for they vnloded the shyppe, and cast all into the sea, for to lyghten and sumwhat to ease the shippe. But whan the tempest styll continued, the thyrde daye we cast away ouer borde with our owne handes, the tacklyng of the shyp. And forasmuche as neyther the Sunne, ne yet the starres appered for the space of many dayes, but the tempeste still waxed more & more, euery man was in dispayre, and looked for none other but death. And more ouer by reason of this troublous sayling, they had eaten no meate, of a lōg space. Than Paul standyng in the myddle emong theim, sayed: Syrs ye should before haue folowed my councell, whan I gaue you warnyng, that ye should not leuse frō the sea coast of Candie. For yf ye had so doen, ye had escaped this daungier, & also this losse of goodes. But forasmuche as that now cannot be vndoen agayne that is past, beginne yet at the last to folow my councell, and to ware wyse. Be of good chere for not one of you shal perysshe. The shyppe onely shalbe loste. This is no dreame, that I speake, but the Aungell of god, whome I serue & worshippe, stoode by me this night, and sayed: Paul be not afrayed, thou shalt not perisshe here, but thou muste fyrste appeare before Ceasar, and not onely thou shalt escape safe, but God hath hearde thy prayers, and gyuen vnto the all these that are in shyp with the: wherfore I say, be of good chere. For I doubt not, but that it shall cum to passe, that God hath promysed by his Aungell. And yf ye wyll knowe, howe we shall escape safe with our lyues, I wyll tell you: we shalbe cast vp into a certayne Ylande, and there shall we be saued, but not without shypwrecke.

The texte. ¶ But whan the fowerth night was cum, (as we wer sayling in Adria, about midnight) the shypmen demed that there appered some countrey vnto them: and sounded, and found it twenty fadoms. And when they had gon a litil further they sounded agayne, & founde fiftene fadomes. Then fearing lest they should haue fallen on some rocke they cast fower ankers out of the sterne, & wished for the day. As the shipmen wer about to flee out of the shippe (whan they had let downe the boate, into the sea, vnder a couloure as though they would haue cast ankers out of the forshippe) Paul sayed vnto the vndercaptayne and to the souldiers: excepte these abyde in the shyp ye cannot be safe. Then the souldiers cut of the rope of the boate, and let it falle awaye.

And so whan the fourtenth nyght was cum well on, and we wer saylyng in the sea, whiche is called Adriaticum, the mariners lokyng furth aboute myddenyght, supposed that they sawe lande. And beeyng mynded to proue, whether that they myght safely arryue thyther, they let down a lyne with a plummet, whiche the shypmenne call in the Greke tounge Bolis, because it is cast downe into the water to sounde: and they founde that it was twentye fadoms depe, than sayled we a litell farther, and they let downe agayne the plummet & sounded, and foūde that it was fyftene fadoms. And whan they perceyued, that it waxed shalower & shalower, fearing leste they should hytte vpon sharpe rockye places, they caste fower ankers out of the sterne, & wyshed for day, that they myght certaynely perceyue, what countrey

trey it was, that appeared. Than the mariners, hauing smalle hope to saue ꝑ shippe, forasmuche as they perceyued that they wer not farre from lande, they fyrste thought to saue them selues, and for that cause, they let downe a boate into the sea, feynynge and semblyng they went not about to conueigh them selues away, but pretending that they would lette down the aneres out of the foreparte of the shippe, because the tempest was great. But Paul perceyuing what they entended, and knowyng that the mariners could not be missed, but must nedes helpe to saue the rest that wer in the ship, warned the vnder captayn, sayinge: Excepte these men abyde in the shyppe, ye can not be saued. Wh̄ the souldiers heard this worde, they out with theyr swerdes, and cutte the ropes, that the boate hong by, and let it falle into the sea.

¶ And whan the daye began to appeare, Paul besought them all to take meate, sayng: this is the fowertenth day, that ye haue tarryed and continued fastyng, receyuing nothing at all. Wherfore, I praye you to take meate: For thys (no doubte) is for your helth: for there shall not an heare fal frō ꝑ head of any of you. And whā he had thus spokē, he tooke bread & gaue thankes to God in presence of theim al: and whan he had broken it, he begonne to eate. Thā wer they all of good chere, and they also tooke meate. We wer all together in the shyp, two hundred, three score and syxtene soules. And when they had eaten ynough, they lyghtened the shyp, and caste out the wheate into the sea. The texte.

But whan the nyght by lytill and lytill vanyshed awaye, and day began to breake, Paul exhorted them al to eate sum meate, & saied: It is now fowertene dayes sence ye eate any thing, and ye are still fastyng, wherfore I would counsell you to take sum sustenaunce: for it is for your health so to dooe, leste that whan ye haue escaped this tempest, ye bee in daungier for lacke of foode. For ye must not thynke in your mynde, what should we nede to eate, seeynge that we shall streyght wayes dye: For this will I promyse you, that not so muche as an heer of any of your heades shall perishe. Whan Paule had thus sayed, he toke breade in his handes, and gaue thankes to god in syght of theim all, and whan he had broken it, after the ensample of Jesus the lord, than began he to eate. And the others beyng than sumwhat reuyued, and encouraged, partely by Paules exhortacion, and partely by his ensample, begā also to eate. We wer in noumber in the shippe, twoo hundred, threscore and syxtene. Whan they had taken sustenaunce, they eased the shyppe, that she myght approche nere vnto the lande, and they cast oute a greate quantitye of wheate, which they had brought out of Egypt towardes Italie. For Egipt had ben of long continuaunce, a sure storer & furnisher of Rome, with wheate and other grayne.

¶ When it was daye, they knewe not the lande, but they spyed a certayne haueu with a bancke, into the which they wer mynded (yf it were possible) to thrust in the shyp. And whē they had taken vp the ankers, they committed themselues vnto the sea, and leuced the rudder bondes, and hoysed vp the mayn sayle to the wynde, and drue to the land. And whā they chaunced on a place, whiche had the sea on both sydes, they thrust in the shyp. And the fore part stucke fast and moued not, but the hynder parte brake with the violence of waues. The texte.

After that it was daye they saw lande, but they knewe not what countrey it was. But they perceyued, that it had a certayne creeke, by reason that the banke stretched furth on bothe sydes, into which creeke they purposed, yf they possybly myght, to driue the shippe. And so they toke vp the ankers, and committed themselues to the sea, and leuced withall the ioyntes of the sterne and the rudder, to the intent that they myghte vse them also at theyr pleasure and ease, to guide and to turne the shyp whither they thought best.

Then they set vp the sayle, and than they turned also the crosse piece, whereupō the sayle hangeth, to the wynde, and hauyng the wynde with them, hastned towarde the shore. But whan they could not get into ꝑ creeke as they had purposed, but by violence of the wyndes wer dryuen into a place that hong a great way into the sea, there they pytched in the shyp. And the fore part of the shyppe beyng fastened in the grounde, which was there shalowe, stoode stiffe,

and the hynder parte leused asunder by violence of the waues. And than was there none other remedie, but that euerie man shoulde shyft for hymselfe, and swym furth.

The texte. ¶ And the souldiers counsel was to kyll the prisoners, leste any of the whan he had swymmed out, should runne awaye. But the vnder captayne wyllynge to saue Paule, kepte them from their purpose, and commaunded that they which could swymme, should cast them selues first into the sea, and scape to land. And the other he commaunded to go, sum on boordes, & sum on broken pieces of the shyp. And so it came to passe, that they escaped all safe to lande.

Than the souldiers thoughte it best to kyll the prysoners, leste that any of them whan he had swymmed furth to lande, should happen to runne awaye, but the captayne was agaynst this cruell and vnmercifull counsell, beyng desirous to saue Paule, forasmuche as by his meane, they all had ben preserued. And lest that any one should perish, he commaunded, that suche as coulde swymme well, should first leape in to the sea and swymme to lande, And they that could not swymme, should partly take boordes and lye on them, & partly helpe themselues with other instrumentes of the ship, and so to escape to land. By this meane at the last it came to passe, that euery one came safe to lande.

The. xxviii. Chapter.

The texte. ¶ And whan they wer escaped, than they knewe that the yle was called Melite. And the straungiers shewed vs no litell kyndnesse, for they kindled a fyer, and receyued vs euery one, because of the present rayne, and because of the colde. And whan Paul had gathered a boundell of stycks, and layed thē on the fyer, there came a vyper out of the heate, and caught him by the hande. When the straungiers sawe the beast hang on hys hande, they sayed among them selues: no doubte this man is a murderer. Whome (though he haue escaped the sea) yet vengeaunce suffereth not to lyue. And he shooke of the viper into the fyer, & felt no harme. Howbeit they awayted whā he should haue swolne, or fallen downe dead sodaynly. But after they had looked a greate whyle, and sawe no harme cum to him, they chaunged their myndes, & sayed that he was a God.

There cam a viper out of ꝥ heate, and caught him by the hande.

AND whan they wer gotten on lande, they knewe not what ylande it was, but afterwardes they enquired of the inhabitours, & heard that it was called Melite. The same Melite is situate & lyeth betwene Epirus & Italye, towarde the northe parte of Sicilie. Than the people therof pitiyng our mischaūce, entertayned vs very gentilly. For they made a greate fier for vs, & brought vs al together to it, being sore hādeled, what wt weate and what with cold. And whan Paul had gathered a great boūdel of styckes, and had cast them on the fyer, a viper, which before was euen styffe for colde, and laye hydden there, beyng stiered vp with the heate, crept forth, & stynged the hand of Paul. But the inhabitauntes of Melite seeing this venemous beaste hangyng by the styng at the hande of Paul, sayd: vndoubtedly it must nedes bee true ẏ this felow is sum murderer: which though he haue escaped the daungier of the sea beyng cast vp by tempest, yet the vengeaūce of god suffereth not him to remayne on lyue. But as soone as Paul perceyued the viper styng him, he cast her of into the fier, and had no hurte at all. But the people that looked on him, supposed it woulde cum to passe that the poyson would get through the vaynes, and that his body woulde straycht waye burne and swell, or that he would sodaynly fall down dead, the strength of the poyson percyng fourthwith to the hearte. And whan they had marked a greate whyle to see what woulde becum of Paul, and sawe that he had no hurte by the stynging of the viper, wt lyke lyghtnesse they eftsones chaunged their mynde, and sayed that he was a God. For the inhabitours of Melite had not yet heard the fame of Jesus, whiche gaue this to all them that professed his name that no strength of poyson, wer it neuer so extreme or deadly, myght hurt them.

¶ In

¶ In the same quarters wer landes of the chiefe man of the yle (whose name was Publi⁹) whiche receyued vs, and lodged vs thre dayes courteoukly. And it fortuned that the father of this Publius, laye sycke of a feuer, and a blouddye flixe. To whome Paul entred in and prayed, and layed his handes on him and healed him. So, whan this was doen, others also whiche had diseases in the yle, came and wer healed: whiche also dyd vs great honour. And whan we departed, they laded vs with suche thinges as wer necessary. The texte.

And nere beside the shore where we arryued, laye a lordshippe belongyng to the chiefe man of the yle, named Publius, who receyued vs into his house, and for the space of thre dayes, entertayned vs veray gentilly. The same time Publius father was sycke of an agewe, and of a blouddye flixe, so sore, that he kept his bedde. This Paul hauyng in mynde the commaundemente of his mayster, came in to the diseased person, and whan he had made his prayers to God, he layed his handes on him, and healed him. Whiche thing after it was bruted abrode ouer all the land, others likewise that wer sicke, came vnto Paule, and wer healed. Wherfore they, as long as we continued there, shewed vs much gentilnes, and whan we made ready our selues to departe, they brought in to our shippe all maner of necessaries.

¶ After thre monethes, we departed in a ship of Alexandria, whiche had wintred in the yle, whose badge was Castor and Pollux. And whā we came to Syracusa, we taried there thre dayes. And from thence we fette a coumpace, and came to Rhegium. And one day after, the sowth winde blew, and we came the next day to Puteoli: where we found brethren, & wer desyred to tary with them seuen dayes, and so came we to Rome. And from thence, whā the brethren heard of vs, they came to mete vs at Appii forum, and at the three tauernes. Whan Paule sawe them, he thanked God, and wexed bolde. And whan we came to Rome, the vnder captayne deliuered the prisoners to the chiefe captayne of the host: but Paul was suffred to dwell by hym selfe with a souldier that kept hym. The texte.

And so whan we had continued three monethes in the yland, we got an other ship of Alexandria, that all the wynter had harboured in Melite. The baner of it had paynted on it Castor and Pollux, for their badge: whome the Grecians doo call Dioscurōs, and suppose that they prosper those that sayle on the sea, whā they appere sitting ioyntely together, the one by the other on the crosse piece, wherunto the sayle is fastened. Whan we had entred in to the shippe, we leuced from Melite. And after that we arryued at Syracusa, a citie of Sicilie harde vpon the sea, we taryed there thre dayes. Than leuced we from Syracusa, and shoryng about by the coastes of Sicilie, we came to Rhegium, a citie in the borders of Italy, situate and lying within the territory, that belongeth to the Brutians. From thence is but a smalle iourney to Sicilie. For on that syde both Sicilie and Italy sumtyme ioyned together, vntill suche tyme that the violence of the sea diuided the one countrey from the other, breaking in betwyxte them no more but a mile & an halfe, for which cause the Grecians called it Rhegium. Frō thence a dayafter, it chaunced vs to haue a good wynde, that is to say a sowthwynde, & so we sayled to a toune called Puteoli. Where we mette with christen men, which desired vs to tary there with them for a certayn space. Wherefore we satisfied their requeste, and remayned there seuen dayes, and thence we went streight to Rome. And for as much as the brethren, that wer at Rome, had heard that we wer cūmyng thyther (for the name of Paul was very wel knowen among al ẏ christen mē, that wer than at Rome, by reason that he had wrytten afore ẏ tyme, an epistle vnto them) certayn of them came foorth of the citie to a place that is there called *Appii forum*, and to a certayn place, called the three tauernes, to meete vs. And whan Paule sawe thē, he was much coumforted, perceyuing that there also wer sum, that hertely fauoured the gospell: and geuing god thankes, he tooke a bolde herte with him, & hoped wel. And whan we wer cum to Rome, the vnder captayne deliuered the others ẏ wer in bondes, vnto the chiefe captayne of the army there. But Paule had libertie to abyde and remayne at hys libertie, sauing only that he had one souldier to kepe hym.

The texte. ¶ And after three dayes, Paule called the chefe of the Iewes together. And whan they wer come, he sayde vnto thē: men & brethren, though I haue cōmitted nothing agaynst the people or lawes of ỹ Elders: yet was I delyuered prisoner frō Ierusalem, into the handes of ỹ Romaynes. Which whē they had examined me, would haue let me goo, because there was no cause of death in me. But whan the Iewes spake contrary, I was cōstrayned to appeale vnto Cesar, not because I haue ought to accuse my people of. For thys cause haue I called for you, euen to see you, & to speake with you: because that for the hope of Israell I am bounde with thys cheyne.

And forasmuche as he was brought to Rome in bandes with others, leste any of the Iewes shoulde suppose that he was thus serued for some trespace, after the thyrde day, he called together all the heades of ỹ Iewes that wer abydyng at Rome, and spake vnto them in this wyse.

Brethren (sayeth he) wheras I haue committed nothing agaynst my countreymen, or els agaynst the tradicios of our forefathers, beyng cast in bandes at Hierusalem, I was delyuered in to the handes of the Romanes, who brought me in to Cesarea before the president Felix, and afterwardes before Festus. Whiche after they had examined my matter, would haue quit me for asmuch as, euen as they them selues graunted, they founde nothing in me worthy death. But whan the Iewes maliciously renoūced and cryed agaynst me, I was compelled to appele to Cesar: not because that I am offended with my countrey men for this matter, or that I intende in like maner to accuse them of any thyng before Cesar, and so to increase ỹ hatred that he beareth agaynst them, but to defende myne owne innocencie. For I wyshe well to al men, that with a pure herte wurshyp god, accordyng to the lawe of my countrey. And for this cause, bearyng such good affection & zele towardes you, & yet by reason of these bandes being in such case ỹ I might not come vnto you to visite you, I wylled you to be sent for, that with the syght of you and cōmunicacion withal, I myght be somwhat the more cōforted. And why do the Israelites so earnestly wurshyp god, despysyng the Idolles of the Gentyles, but because they trust at the finall resurrection to be rewarded for theyr good dedes. And for this hope, which al my coūtreymenne, as well as I are in, am I nowe thus bounde as ye see in cheynes. And other fault can not they laye vnto my charge.

The texte. ¶ And they sayde vnto hym, we neyther receyued letters out of Iewry pertaynynge vnto the, neither any of the brethren that came, shewed or spake any harme of the. But we wyll heare of the what thou thynkest. For as concernyng this sect, we know that euery where it is spoke agaynst. And whē they had appoynted hym a daye, there came many to him in his lodgyng. To whō he expounded & testified the kingdō of god, & preached vnto them of Iesus, both out of the law of Moyses, and out of prophetes, euen frō mornyng to nyght. And some beleued the thynges which were spoken, and some beleued not.

Unto this ỹ chief of the Iewes aunswered in this wyse: Where as thou purgest thy self vnto vs, as though some man had accused the, be ỹ assured ỹ no man hath so much as wrytten a letter vnto vs frō Iewry, concernyng any hurte done of thy parte, neyther hath any man come from thence hither and spoken any hurte of the. Yet are we desyrous to heare thy mynde, euen of thine owne mouth. For as cōcernyng this newe sect of Jesv of Nazareth which arose to lyfe agayne, assured we are ỹ euery man constantlye cryeth out agaynst it, as a vaine thing. Thou shalt therfore do vs a good pleasure yf ỹ enstruct vs certaynely what thy mynde is theryn. Which thyng whan Paule had aunswered he would gladlye do, vpon the daye appoynted, the Iewes resorted vnto hym agayn in his ynne where he tarryed, mo then had cōmen vnto hym before, vnto whom he expounded ỹ doctrine of ỹ gospell, witnessyng that the kyngdome of god was than come, and that Messias ought no lōger to be loked for, forasmuch as Jesus of Nazareth was he: & that he proued by the fygures of Moyses law, & ỹ foresayinges of the prophetes euydently expressyng, that whatsoeuer was shadowed in the lawe, and spoken of before by Moyses and the prophetes, was plainly and wholly fulfylled in Jesus of Nazareth.

Whan

Whan Paul had very largely spoken of these matters, from morning vntill euening, sum of the Iewes beleued the woordes of Paul, sum beleued not.

¶ And whan they agreed not among them selues, they departed, after that Paul had spoke one woorde: well spake the holy ghost by Esai the prophete vnto our fathers, saying: Goo vnto this people, and saye with your eares shall you heare, and shall not vnderstande: and with your eyes shall ye see, and not perceyue. For the herte of this people is waxed grosse, and with their eares haue they had no lust to heare, and their eyes, haue they closed, lest they shoulde see with theyr eyes, and heare with theyr eares, and vnderstãde with their herres, and shoulde be conuerted, and I shoulde heale them. Bee it knowen therfore vnto you, that this saluacion of God is sent to the Gentiles, and they shall heare it. And whan he sayde these woordes, the Iewes departed from hym, and had great disputacions among them selues. And Paul dwelt two yeres full in his lodging, and receyued all that came in vnto hym. Preaching the kyngdome of God, and teaching those thinges whiche concerne the lorde Iesus with all confidence, no man forbydding hym. The texte.

And whan they wer at variaunce among thẽselues, they began to departe, after Paul had once added vnto hys long sermon, a woorde or two wherin he reproued their hardenesse of beleke, which could not finde in their hertes to beleue so manyfest testimonies of the lawe and prophetes beeyng playnely fulfylled in Iesus. The holy ghost, sayde he, hath well prophecyed of you by the prophet Esai, speaking vnto our forefathers, whose stubberne mysbeleke you resemble. Go, sayd he, vnto this people, and saye vnto them: With eares ye shall heare, & not vnderstande: and with eyes shal ye see, and not perceyue. For the herte of this people is waxed grosse, and they haue had with theyr eares no lust to heare, and theyr eyes haue they closed, lest they should see, and here with their eares, and perceyue with their herte, and shoulde be cõuerted, that I myght heale them. Wherfore be you wel assured, ỹ this health, which is offered vnto you of god by Iesus, shall bee caryed vnto the Gentyles, for asmuche as you doo reiecte it. For he reiecteth it, that beleueth it not, neyther is any man apte to receyue this fauour, that beleueth not the gospell. Unto you fyrste is the gyfte of god declared. For so the lorde commaunded: And ye ought chiefly to haue beleued, which prokelled the law and the prophetes, but ye kepe your eyes closed, & shut vp against all these thinges, youre eares stopped, and a hert hardened, stil gaynesaing the euident light of the truth of the gospell. But the Gentiles, whiche neyther knowe God, nor haue the lawe or prophetes, shall tourne from theyr wourshipping of idols, and through faith shall obtayne this fauour of god, which ye refuse, beeing frely profered vnto you. Whan Paul had spoken these woordes, the Iewes departed from hym, beyng at greate disputacion among themselues. And so continued he by the space of twoo yeres in the house that he had hyred, ientilly receyuing all men that came to hym, whether they wer Iewes, or vncircumcised, preaching vnto them the kingdom of god, and teaching with all boldenesse the doctryne of the gospell, no man forbydding or lettyng hym, allegyng prophecies, whiche wer many yeres sence spoken of Iesus: conferring his dedes, woordes & promyses thervnto.

¶ The ende of the first Tome

of the Paraphrasis, Printed at London by Edwarde Whitchurche.

Cum Priuilegio Regali Ad Imprimendum Solum.

James Harvey Owns
this booke
James